

The Mailis

"VOICE of ISLAM"

P.O. BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 1 No.1

The Mailis

SUBSCRIPTION RATES

Twelve issues

South Africa R15

Neighbouring States \$10 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$15

KUFFAR POLITICS AND MUSLIM FEAR

"MOST CERTAINLY, THE EARTH BELONGS TO ALLAH. HE GRANTS IT TO WHOMSOEVER OF HIS SERVANTS HE WISHES." (Qur'aan)

The earth belongs to Allah ta'ala. The appointment and dismissal of rulers and governments are by the Decree of Allah Azza Wala, The Sovereign of the universe. The rise and fall of political kingdoms and empires are by the Command of Allah Ta'ala. This is part of Islamic belief with which no Muslim has the right to differ. He also says in the Qur'aan Majeed:

"He grants dominion (political power) to whomever he wishes and He snatches away dominion from whomever He wishes."

Since this is the belief which Islam propagates, Muslims should understand that they have no choice in the matter of the appointment of a government in this non-Muslim state inhabited by the handful of Muslims.

RULERS

The fear and anxiety which are gripping many in the community are the consequences of having turned away from Islam. In the wake of the transgressions of Muslims, fear has been divinely imposed over them. The overriding fear is: What will happen after the elections? The fear which Muslims have nowadays for worldly governments is much greater than the fear they have for even Allah Ta'ala. In fact, their gross disobedience to the laws of Allah Ta'ala indicates that they are entirely devoid of fear for Allah ta'ala, hence they violate the Shariah without compunction. In consequence of their rebellion, they are becoming enslaved to the political systems of the kuffaar.

They do not know who the rulers will be tomorrow, therefore, they dwell in a state of fear and uncertainty. Will it be a Nationalist Party government or an ANC government? This is their concern. Their concern is not to gain the Pleasure of Allah Ta'ala Who controls the rulers and Who installs the governments. Muslims fail to understand that no matter how they endeavour to woo and appease the political party of their choice, such a party cannot protect them from the Punishment of Allah Ta'ala.

ALLAH'S ATHAAB

When the Decree of Allah's Punishment is issued, no political party will be able to stave it off. In fact, Allah's Athaab at

ALLAH'S AID

"Most certainly Allah will aid those who aid Him (ie His Deen)....They (are those), if We grant them power on earth, they establish Salaat, pay Zakaat, command righteousness and prohibit evil." (Qur'aan)

times assumes the form of Zulm manifested at the hands of the kuffaar rulers. When Allah Ta'ala has decided that a certain government shall execute His Punishment, so shall it be. The fact that Muslims had voted for that government will not avail them. But, on account of extreme weakness of Imaan, Muslims fail to perceive and comprehend this reality which the Qur'aan and Hadith propound.

FOR WHOM TO VOTE?

Everyone seems to have lost his Islamic bearings, hence Muslims fail to understand simple Islamic facts. Why are the forthcoming elections in this country befogging the thinking of Muslims? Why are they so much concerned about the future government which will assume power? The concern is plainly fear which is the result of an extremely slack bond with Allah Ta'ala. Whomever Allah Ta'ala will instal, will be the government of the day, be it the Nats or the ANC. We have no choice in the matter.

In this country there were many elections which were none of our concern. Even the forthcoming elections are none of our concern. There is no need to ask the question: 'For whom should we vote?'

Muslims should understand that they will not be asked to appoint an Islamic government. A non-Muslim political system is in conflict with the Shariah. The laws which will be promulgated by any non-Muslim government will necessarily be un-Islamic and in conflict with the Shariah. Muslims cannot be a party to any such government.

The system of voting, especially for a non-Muslim government, is un-Islamic. It is haraam for Muslims to vote for kuffaar and even Muslims who are fussaag. Voting should therefore not be of any concern to Muslims.

As far as elections and the politics of non-Muslims are concerned, we should remain detached. We have no share in the appointment of a non-Muslim government or even a government operated by Fussaag Muslims.

PARTICIPATION

Abstention from kuffaar politics, be it National Party politics or ANC politics, is a religious requirement. It is not motivated by any ill designs for any of these parties. But abstention from participation in their politics does not preclude dialogue with whoever constitutes the government of the day. We cannot escape the fact that we are

To page 10

YOUR PROTECTOR

"In fact, Allah is your Protector and He is the Best of Helpers." (Qur'aan)

JUM'AH ON CAMPUS

An organization, MSA (Muslim Students Organization) has prepared a pamphlet/letter with the caption:

JUMM'AH PROTOCOL.

To put it mildly, this paper which they have termed a 'document', is a paper of arrant nonsense. The views expressed in the pamphlet are un-Islamic and in violent conflict with the Shariah. Unwary Muslim students should not fall into deviation (dhalaal) by accepting the baseless (baatil) opinions of the authors of the letter.

The very first error is their inability to pronounce Jum'ah. They desire to speak as authorities on the Shariah, yet they spell Jum'ah with two mm's (two Meems) And, this is not a printing error because the word is spelt with two mm's throughout the paper, thus indicating gross jahl.

When people do not know whether Friday is called Jum'ah or Jumm'ah, then it does not behove them to speak on matters pertaining to the Shariah. The error committed by the authors of the letter in this context is a serious blunder. It is a clear indication of the degree of shallowness in the field of the Shariah.

SALAATUL JUM'AH

With regard to Salaatul Jum'ah on a university campus, it should be well understood that if the venue on the campus is not open for the Muslim public during the entire duration of the Jum'ah proceedings, the Jum'ah Salaat there will not be valid. Muslim students who are concerned with their Imaan and Deen should take note of this Shar'i fact. The condition of **Ithnul Aam** (General Permission or permission for all to attend) is a **Shart (Condition)** for the validity of Jum'ah Salaat. Thus, if this condition is lacking on any university campus and Jum'ah Salaat was performed, then qadha of Zuhr should be made.

WOMEN IN THE JAMAAT

The MSA seems obsessed with the idea of having women in their midst for the occasion of Jum'ah. In the first place, it is not permissible for women to attend Jamaat Salaat. Women who come out into the public, especially adorned and perfumed like the modernist, libertine women of this so-called emancipated age, have been branded as 'prostitutes' by Rasulullah (sallallahu alayhi wasallam). Nabi-e-Kareem (sallallahu alayhi wasallam) said that such libertine women have no noor. They are as dark as the darkness of the Day of Qiyaamah.

For the information of concerned Muslim students performing Salaat at a university campus, we must apprise them of the following facts: **To page 11**

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A Muslim organization aligning itself with Hindu religious organizations, is jointly undertaking the collection of funds for the victims of the recent earthquake in India. The name of the Muslim Jamaat is listed together with the names of Hindu temple organizations on a poster jointly issued by the Muslim organization and three other Hindu bodies. What is the Shariah's view on this alignment?

A. While it is permissible to aid non-Muslims, the act of the Muslim Jamaat appearing on one platform with idolatrous organizations is a grievous blunder. In the first place, the overwhelming majority of the earthquake victims has a government and many other agencies for their relief. Secondly the Indian government and the Hindu population are openly inimical to the Muslims of India. Thirdly, the incident of the Babri Masjid is fresh in our memory. Fourthly, Muslims are oppressed and murdered by the thousand in India. The Hindu policy in India is to eliminate Muslims. Association with the kuffaar in the manner adopted by the Muslim Jamaat is contemptible. It appears that fear was the only expedient which constrained this Jamaat to link up with Hindu organizations. There is more fear nowadays in the ranks of Muslims for the kuffaar than fear for Allah Ta'ala. It is the feeling of utter helplessness and hopelessness which drives Muslims to seek refuge in just any hole the kuffaar dig for them. When millions of Muslims all over the world are suffering in grinding poverty and being decimated under kuffaar brutality in which India is playing a leading role, we fail to comprehend the logic which impelled this Muslim Jamaat to link up with Hindu organizations to provide aid for people who can be cared for by their own government and by the millions of anti-Muslim Hindus bent on the destruction of Islam and Muslims. When so much zulm is being perpetrated on Muslims in India, it is not permissible for Muslims to link up with Hindus to aid their bretheren who are part and parcel of the apparatus of zulm. Whatever aid Muslims can afford should be for the suffering Muslim masses. The people of Islam have in these days descended to shocking levels of decadence and corruption. We have truly become the 'muck and dirt which come down with flood waters'. These are the terms which Rasulullah (sallallahu alayhi wasallam) used to describe the condition of Muslims in times in close proximity to Qiyaamah. This is our condition today. As a result of our abandonment of Islam, we turn to every shadow for guidance. The worst enemies of Allah Ta'ala and Islam are appointed as our guardians. May Allah Ta'ala have mercy on this Ummah.

Q. Muslims have introduced a novel way of collecting funds for Masjid/Madrasah projects. People are invited to a feast organized in aid of the project. Husbands attend with their wives and food is served in style. A sum of money, say R200, is paid for the plate of food. Actually, the money is a donation. The food does not cost so much. Please comment on this method of raising funds.

A. Every stupid and shaitaani method of the kuffaar is adopted by Muslims who have become spineless and incapable of clear thinking. Muslims have receded into ludicrous ways which they acquire from the kuffaar. There is absolutely no Islamic merit in this silly and haraam practice. There is no thawaab for this type of 'donation'. The money given cannot be termed Sadqah or Lillaah since a plate of

food is given in lieu of the money. Thus, a sale is enacted. Furthermore, the haraam acts such as violation of purdah, men and women mixing, etc., are factors which aggravate this type of sinful fund-raising function. If a person is sincere in his/her desire to contribute to a Masjid/Madrasah for the sake of Allah, what is the need for an outing and a plate of food? These acts are all nafsani deceptions of shaitaan.

Q. A new practice which has developed on the occasion of the Janaazah is to delay the Janaazah Salaat after rows have been formed. The entire Jamaat is kept waiting while a couple of persons make their wudhu. Musallis have to stand waiting even 30 minutes for the few making wudhu. Please comment.

A. This inordinate wait is improper. People should ensure that they are with wudhu before the formation of the saffs. It is improper to keep the Jamaat waiting so long. If this practice has become a habit, the Imaam should commence the Salaat, and not wait for the stragglers.

Q. Why is salaami bid'ah? In Madinah we stand by the holy grave of Rasulullah (sallallahu alayhi wasallam) and recite salaami. So why can't we stand here or anywhere else to recite the salaami?

A. The belief of those who stand and recite salaam is corrupt and is tantamount to shirk. It is the practice of the Ahl-e-Bid'ah to stand when reciting salaams on our Nabi (sallallahu alayhi wasallam). These people believe that when they recite their salaami, Rasulullah (sallallahu alayhi wasallam) makes an appearance at the gathering hence they stand. If such functions are held in a thousand different places all over the world at the same time, each group believes that Rasulullah (sallallahu alayhi wasallam) is present in their gathering. This leads to the belief that Rasulullah (sallallahu alayhi wasallam) is omnipresent, i.e. he is here, there and everywhere at one and the same time. Since omnipresence is an attribute belonging exclusively to Allah Ta'ala, it is shirk to confer it to a created being. On the other hand, Rasulullah (sallallahu alayhi wasallam) is present and alive in his Qabr Shareef. Those who recite the Salaam at the Holy Grave stand in respect, knowing full well that they are in the presence of Rasulullah (sallallahu alayhi wasallam). The difference is therefore manifest.

Q. Many people in South Africa say that they have the Prophet's hair? On 12th Rabiul Awwal they gather around the hair and ask (i.e. make dua) for what they desire. Some make two raka'ts Namaaz by the hair. They say that every year the hair grows. Please give me your opinion.

A. We have no knowledge of Rasulullah's (sallallahu alayhi wasallam) hair being anywhere in South Africa. People should not gather at such a place because of the bid'ah and shirk which are committed around such relics. Assuming that someone has inherited some hair of Rasulullah (sallallahu alayhi wasallam), then too it will not be permissible to attend the shirki functions which the Ahl-e-Bid'ah organize on 12th Rabiul Awwal on account of such relics. Shirk is committed, hence it is not permissible to attend such functions.

Q. Some people say that it is permissible to gamble for fun. They accept that the money won cannot be used for food, but can be used for luxury goods. Is this correct?

A. Gambling is haraam regardless of the

intention. The money won is haraam. It is not permissible to buy anything with such haraam money. It is absurd to say that luxury items may be bought with haraam gambling money. Nothing can be bought with such money. The money must be returned to the owner from whom it was won.

Q.. Is it compulsory to give Niyaaaz food? A. Distributing niyaaaz food is a practice of bid'ah. It is not permissible to indulge in this baseless custom.

Q. My friend injured someone badly. But, he regrets and is prepared to do anything to make amends. He has repeatedly asked the injured person for forgiveness, but he refuses to forgive him. My friend is extremely perturbed and does not know what to do. Please advise.

A. Your friend should not abandon the endeavour to secure forgiveness from the injured person. He should also make dua for the injured person and repent. Insha'Allah, the heart of the injured person may mellow. As long as your friend is sincere, regrets and makes attempts to seek forgiveness, Allah Ta'ala will forgive him. But, he should try to render some service to the one whom he had injured.

Q. According to your answer in Volume 10 No.12, it is not permissible to repair television sets. What does a person do if he leaves his job? With the financial situation in our country, jobs are scarce. What does a person do to support his family if he has to leave his job?

A. Rizq is the responsibility of Allah Ta'ala. The servant of Allah Ta'ala is supposed to seek his rizq in lawful avenues. Regardless of the financial situation in the country, it is not permissible to pursue a haraam livelihood. The concerned Muslim will be on the lookout for a halaal earning. He will supplicate to Allah Ta'ala for a better opening. Insha'Allah, he will find something halaal. A person of weak Imaan should continue in his job, recite Istighfaar in abundance, regret his misfortune and be on the lookout for another job. Insha'Allah, he will soon find another halaal job even if the wage is a bit less. It is necessary for a person to make effort and to be concerned. Allah Ta'ala will then provide for him.

Q. Is it permissible to perform the two raka'ts of Umrah Salaat after Asr Salaat?

A. It is not permissible. Only Qadha Salaat may be performed after Asr. The Salaat for Ihraam or the Salaat of Tawaaf should be made after Maghrib.

Q. Is chicken in Makkah halaal or haraam? I am hearing conflicting reports.

A. Most of the chickens in Saudi Arabia are imported from non-Muslim countries. Such chickens are haraam. Only the chickens slaughtered locally are halaal.

Q. Are all I & J products halaal?

A. Only the fish products of I & J are halaal as well as the vegetable products. Meat products and chickens are not halaal regardless of any halaal certificate which the non-Muslim firm may be possessing. All meat products sold by non-Muslim firms are haraam.

Q. If my hair is rolled up like a bun on top of my head, can I perform Salaat like this?

A. You have to undo the bun on top of your head. Salaat has to be performed with your hair hanging down not rolled in a bun on top of your head.

Q. My daughter is asthmatic. I have insisted that she keeps her qadha fast. When she fasts, she has to break the fast because of a tight chest. What should we do?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. If her health is so bad that she is unable to fast, Fidyah has to be paid. The Fidyah for each fast not kept is the same as the Fitrāh amount, viz. R5. The Fidyah money should be given to only poor Muslims. If in the future your daughter regains sufficient health to fast, then it will be incumbent on her to fulfil her qadha notwithstanding the Fidyah she has already paid.

Q. There is no compatibility between my mother-in-law and myself. Although I try to do my best, I am not welcome. My husband and myself have decided to live separately. Under these circumstances is it sinful for the husband to listen to his wife and live separately?

A. Under the circumstances it is not sinful. The Shariah grants a wife the right to live separately. For the sake of maintaining the peace and good relationship, it is best to live separately. Your husband should not sever ties with his mother nor should you encourage him to do so. Always encourage him to visit his mother as often as possible and to be of service to her.

Q. Is it permissible to vote in the forthcoming election?

A. It is not permissible for Muslims to participate in non-Muslim politics, hence voting for non-Muslims is not permissible. See front page article.

Q. Please explain what the Imaam has to do when women join in the Namaaz in a Mosque or Jamaat Khaanah? Some say that if the Imaam does not make niyyat for the women, their Namaaz is not valid.

A. Yes, if the Imaam does not make niyyat of Imaamate for the women, the Salaat of the women will not be valid. Women should perform Salaat at home, not in the Masjid or Jamaat Khaanah. The Imaam should not make niyyat for the women if they gate-crash into the Masjid as some shameless women have done recently. When haya departs from a woman, the vacuum is filled by shamelessness, rudeness and audacity. She becomes more shameless than a male and puts even Shaitaan to shame.

Q. Some Muslim brothers who had entered the country illegally were arrested. These brothers will be released if the authorities can be satisfied that their air tickets will be bought for them to be repatriated. Can interest money be used to buy air tickets for them?

A. The interest money may be given to these brothers for their repatriation.

Q. Some people say that Beacons sweets are permissible because the gelatine is a synthetic product. Please comment.

A. Animal gelatine is used in some sweets and chocolates. These sweet manufacturers are in possession of 'halaal' certificates issued by certain Muslim organizations certifying the animal gelatine produced in South Africa as halaal. But in reality the gelatine is haraam. It is not permissible to eat sweets which contain animal gelatine. To the best of our knowledge, Beacon uses animal gelatine. Sweets and chocolates contain stabilizers and emulsifiers. These can be of animal or plant origin. Some ingredients have chemical names. It is difficult to obtain full information on the ingredients used in sweets and chocolates. It is, therefore, best to abstain from all sweets and chocolates.

Q. My father died. My step-mother has taken possession of my father's house denying our rights. We are three sisters and one brother (myself). There are no other heirs. How should my father's estate be distributed?

A. Your step-mother has no right of taking over the whole house. Her possession of the house is usurpation of the rights and property of the heirs. The punishment for such usurpation is severe in the Aakhirah. Your father's estate has to be shared among his heirs as follows:

His wife (your step-mother) inherits one eighth of the house. The remaining seven eighths should be divided into five equal shares of which you will get two and each of your sisters, one share.

Q. If one's wudhu breaks during Jamaat Salaat and one is standing in the middle of the front row, what should one do?

A. When the musalli's wudhu breaks, he should withdraw from the saff and renew his wudhu. It does not matter in which row he stands. He has to come out and make wudhu. It is permissible for him to walk in front of the saffs and through the saffs for this purpose.

Q. A poster advertising a qawwaali show was pasted on the outside wall of the Masjid. A musalli removed the poster without the permission of the trustees or the Imaam. Some are arguing that this musalli had no right to remove the poster without the permission of the trustees. What is the Shariah's view?

A. The musalli had every right to remove the poster advertising the haraam qawwaali event. Qawwaali is haraam. Rasulullah (sallallahu alayhi wasallam) said: "I have been sent to destroy musical instruments." These qawwaali functions are evil and major sins. To use the Masjid wall to advertise a haraam event is to mock Allah Ta'ala. The sin and rebellion are compounded. The function of the trustees is to administrate the Masjid, not to interfere with musallis who are executing their duty of Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and preventing evil). The musalli did not require the permission of the trustees for carrying out the incumbent duty of removing the haraam poster advertising the haraam qawwaali.

SURAH MULK

Among the many benefits of reciting Surah Mulk, one great benefit is that the one who recites Surah Mulk every night will be absolved of the questioning in the grave. Surah Mulk should be recited every night after Isha Salaat.

Q. Are mushrooms halaal?

A. Edible mushrooms are halaal. Poisonous mushrooms are not halaal.

Q. We are told that cultivated mushrooms are cultivated on pig manure. Are such mushrooms halaal?

A. We are not aware if mushrooms are cultivated on pig manure. Nevertheless even if pig manure is used to grow the plants, the vegetables will be halaal although it will be better from the point of view of Taqwa to abstain from eating such vegetables.

Q. Is it permissible to keep potted plants in a bathroom?

A. It is permissible.

Q. Is it compulsory to remain seated after Fardh Salaat and to join the Imaam in the congregational dua?

A. It is not compulsory. It is permissible to leave without even making the dua. However, since it is Sunnat to make dua after the Fardh Salaat, one should not discard this practice. It will be permissible to occasionally omit the dua.

Q. When the Imaam makes dua silently after the Fardh Salaat, what should the other musallis recite? Do they just remain sitting silently?

A. They should engage in dua. The time after Fardh Salaat is most appropriate for the acceptance of dua. They should not remain sitting without making dua. They can ask dua in even their own language.

Q. Some learned people say that it is bid'ah to raise the hands in dua after the Fardh Salaat. Is this correct?

A. It is Sunnat to raise the hands in dua after the Fardh Salaat. Those who claim that it is bid'ah are in error.

Q. Is it Sunnat to raise the hands when making dua after Athaan?

A. No it is not Sunnat. It is bid'ah to do so.

Q. Do husbands have to observe purdah for the maids working in the house?

A. Hijaab (purdah) is essential for all females. It is compulsory for a man to observe hijaab for the maid working in his house.

Q. Should the mayyit be dried after ghusl? I have been taught to wipe only the bath, not the body.

A. The mayyit should be dried after ghusl. It is not necessary to dry the bath.

Q. Is it permissible for the husband to carry the Janaazah of his wife?

A. When it is permissible for other men to carry the Janaazah, why will it not be permissible for the husband to assist? It is permissible. However, the husband may not give ghusl to his wife's body nor may he touch any bare part of her body with his bare hands.

Q. Is it permissible for women to wear imitation jewellery and rings?

A. It is permissible to wear imitation jewellery, but not imitation rings. Only rings of gold and silver are permissible.

Q. Is it necessary for women to cover their hair when eating?

A. Yes, it is necessary.

Q. When a ghusl becomes incumbent, is it compulsory to take a bath immediately or will it be alright if the ghusl is taken before Fajr?

A. Although it is not compulsory to take ghusl immediately, it is necessary to do so immediately. It is not good, although not sinful, to sleep the whole night in the state of janaabat. Maut may come at night while one lays in the state of janaabat.

WUDHU

Rasulullah (sallallahu alayhi wasallam) said: "Wudhu is the weapon of the Mu'min." It is essential for the Mu'min to endeavour to be in the state of wudhu at all times. Wudhu is not a tedious exercise. It only requires a little opposition to the nafs. Calamities and misfortunes are warded off when one is with wudhu. It is a weapon for protecting Imaan. The Mu'min is perpetually involved in a battle against Shaitaan. It is, therefore, not intelligent to go into battle without a weapon.

Q. Are prickly pears halaal?

A. Prickly pears are halaal.

Q. Are cheese-flavoured chips sold in the shop halaal?

A. Such chips are not halaal.

Q. Is it permissible to make a public collection to send a Madrasah teacher for Hajj?

A. A public collection for this purpose is begging. Begging is not permissible unnecessarily. If Hajj is not Fardh on the teacher, he is not under obligation to go for Hajj. Begging for this purpose is, therefore, not permissible.

Q. Is it permissible to use interest money

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

to buy bullets for shooting practice?

A. Interest money cannot be used for any of one's requirements even for bullets.

Q. What is the rule regarding the recitation of Bismillaah before a Surah during Salaat?

A. It is not necessary to recite Bismillaah before a Surah, i.e. after having recited Surah Faatihah during Salaat. One may recite Bismillaah if one wishes.

Q. Can a woman in her home perform Namaaz before the Athaan is called at the nearby Masjid?

A. Yes, she may perform Namaaz before the Athaan. She has only to ensure that it is already time for the Salaat.

Q. If someone adopts an orphan, does the child become an heir in the estate of the adoptive parents?

A. No, the adopted child does not become an heir. Adoption does not create ties of blood. When the adopted child becomes of age, the rules of Hijaab will be applicable. If the foster parents wish the child to inherit, they should make a wasiyyat (bequest) in its favour. The wasiyyat may not exceed one third the value of the estate.

Q. Is it permissible to reproduce a book which has a copyright registered?

A. When a person buys a book, it belongs to him. The buyer of the book is its sole owner and he may do with it as he pleases. Islam does not recognize copyright. It is permissible to reproduce any book regardless of any copyright.

Q. For whom is the Salaam at the end of Salaat intended?

A. In Jamaat Salaat, the muqtadis intend the Salaam for the Malaikah (Angels), the musallis and the Imaam. When performing individually, the Salaam is meant for the Angels on the right and left side.

Q. My daughter who is at university wants to marry a Hindu boy in her class. I as well as the whole family find it intolerable. My daughter is prepared to leave home to marry this boy. According to her he is prepared to embrace Islam. What advice can you offer?

A. Why should you and the family find it intolerable? Why are you shocked? The action of your daughter is nothing but the logical consequence of the path of Jahannum which you, her father, has prepared for her by sending her into the den of kufr and immorality. You did tolerate her consorting with haraam and kuffaar for the past 12 or 15 years. You did not see anything wrong in her association with kuffaar boys at primary, secondary school and at university. She played with them, associated with them and romped with them. All these haraam acts of immorality committed by your daughter all these years were with your tacit consent. You were not shocked then. Everything was tolerable. Now that she wants to legalize her haraam association by Nikah, you and the family find it intolerable. In fact, your attitude and reaction are what are intolerable. You now have no choice in the matter. You have forfeited your parental rights. Although you are her father, you are a faasiq of the first degree. You don't have any choice now. The best you can do to salvage the mess is to get the boy to embrace Islam and have the nikah performed.

Q. In the school I attend there is a Muslim girl who has a Hindu boyfriend. She is prepared to convert for his sake. What should be done? Is it advisable to report the matter to her father?

A. You may report the matter to her

father, but there is nothing that can really be done to undo the damage. Years of association with the kuffaar at school have dessensitized her Imaan. Her Imaan has been badly scarred, in fact, eliminated. When she is prepared to give up Islam and adopt idolatry for the sake of a boy who will be battering and abusing her in later life, then it is clear that she is already in the state of kufr. Only Allah Ta'ala can guide her.

Q. Is it permissible to practise hypnotism?

A. Hypnotism is not permissible.

Q. Is Pakistani gelatine sold in South Africa halaal?

A. Pakistani gelatine is halaal in Pakistan, not here in South Africa. How is the gelatine transported? Who imports the gelatine? What guarantee do we have that the gelatine is in fact Pakistani gelatine? Until there is no clarity on these questions, the gelatine should not be considered halaal.

Q. Some Ulama say that it is permissible to view the news and sports on television. Please comment?

A. Such Ulama are Ulama-e-Soo' (Evil Ulama) who have sold their souls and their Deen for a miserable worldly price. Television is haraam. Everything connected with this institution is unlawful in the Shariah.

Q. Is it permissible for a woman to be without a scarf in the presence of her father and brothers in the house?

A. Although it is permissible, it is not Islamically good for a woman to be bare-headed even inside her home. Islamic haya demands that she covers her head. But, if her hair is exposed in front of her father and brothers, she is not sinning.

Q. When working out Zakaat should all forms of debt be deducted from the Zakaat assets or only such debts which have to be paid immediately? What about the long term debts such as a large debt on a property and the amount owing on a vehicle?

A. All debts should be taken into account. All debts are deductible from the Zakaat assets whether the debts are short term or long term.

Q. I have not paid the Zakat on my gold jewellery for the past 15 years. How should I work out the Zakaat? Should Zakaat be paid on the current value of the gold?

A. Zakaat has to be paid for all the past 15 years. The Zakaat of each year should be calculated separately by obtaining the price of the gold for the respective years. If the price of gold, for example, was R100 an ounce 15 years ago, then the Zakaat should be calculated by using that price. In this way, the price should be obtained for each successive year. Jewellers, banks or the S.A. Mint will furnish the prices.

Q. Is it permissible to give one's Zakaat to a poor aunt or uncle?

A. Zakaat may be given to all relatives except to one's Roots (parents and grandparents) and to one's Branches (children and grand children).

Q. Is it essential to believe in the coming of Imaam Mehdi?

A. It is essential. Belief in Imaam Mahdi is part of Islamic teaching. His advent is confirmed by an abundance of authentic Shar'i Proofs.

Q. My in-laws do not observe Purdah. My sisters-in-law do not observe purdah for me nor do any ghair mahram males there observe purdah for my wife when we visit their home. If we refrain from visiting

them, will we be guilty of severing family ties?

A. No, you will not be guilty of severing family ties. Your action will be for the sake of upholding the Law of Allah Ta'ala. In fact, you are under Shar'i obligation to stay away from all places where violation of the Islamic rules of Hijaab takes place. Should your in-laws enquire of the reason for your staying away, inform them politely of the truth. To provide such information to them will be your share of adhering to the Shar'i duty of Amr Bil Ma'roof.

Q. A man committed fornication with his step-daughter, i.e. his wife's daughter by a previous marriage. What is the Shariah's hukm?

A. His marriage to his wife is automatically terminated. He has to separate from her. There is now no way in which he can ever again live with his wife. A fresh nikah cannot be performed. Both his wife and her daughter are unlawful for him.

Q. After performing the Umrah of Hajj Tamattu', is it permissible to perform Nafl Umrah? Is there any restriction as to the number of such Umrahs which may be performed?

A. After the Umrah of Tamattu' has been made, it is permissible to make any number of Umrahs. Only during the five days of Hajj may Umrah not be made.

Q. When Qur'aan is recited with the intention of the thawaab being for a deceased relative or any other act of ibaadat is done with this intention, does the performer of the ibaadat also gain the reward or is all the reward bestowed to the deceased?

A. The reciter of the Qur'aan and the performer of the Ibaadat will also gain the full reward of the act notwithstanding the fact that the thawaab thereof will be bestowed to the intended deceased. There is no shortage of thawaab in the Divine Treasury.

Q. At some burials I have observed people standing silently at the graveside, each one reciting to himself. The Imaam does not recite anything audibly and no faatihah takes place. At some funerals again, I have observed the people participating in collective faatihah/thikr. There may be two, three or four Imaams, each one in turn leading some proceeding of Thikr or faatihah. Which method is correct?

A. The second method in your question is bid'ah and baatil. It is in conflict with the Sunnah, hence not permissible. The first method, viz., silent dua made individually, is the correct method which conforms to the Sunnah.

Q. To non-Muslims the Islamic forms of punishment are regarded as barbaric. How do we answer them?

A. The kuffaar detest almost everything of Islam. The very word, Islam is chagrin to them. Our Imaan, Salaat, Saum, Hajj, etc., are all false according to them. The Shar'i Hudood (Punishments) are no exception. When they claim that the Islamic punishments are barbaric, there is no need to respond nor to be apologetic. They have been levelling this accusation for the past centuries. No explanation will convince them because their motive is to denigrate Islam, not to pursue the truth. There is, therefore, no point in wasting time with them. They harbour an inner hatred for Islam. The best reaction is to say: "For you is your religion and for us is our religion."

Q. Life-supporting machines are used on patients. Is it permissible to use such

QUESTIONS and ANSWERS

MUJLISUL ULOAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

machines? Once the machine has been connected to a patient, will it be permissible to remove it?

A. The use of such machines is part of medical treatment which is permissible. After connection of the machine, if the physician honestly feels that the machine is no longer of any benefit to the patient, it be removed. The intention must never be to induce death. If the intention of the physician is to hasten death (although death comes at its appointed time), he will be guilty of murder for which he will be liable in the Akhirah.

Q. A Jamaat Khaanah was built. The donors gave money for the purpose of erecting a Jamaat Khaanah. The trustees now wish to convert the Jamaat Khaanah into a Masjid, but some of the donors who had contributed to the Jamaat Khaanah are not happy with this decision. Is the action of the trustees permissible?

A. Yes, their action is permissible. The Jamaat Khaanah may be converted into a Masjid. There is no reason for any donor to be displeased with this decision. In converting the Jamaat Khaanah into a Masjid, the rights of the donors are not being infringed in any way. On the contrary, the donors will acquire greater thawaab because a Masjid is superior to a Jamaat Khaanah.

Q. A follower of the Hanafi Math-hab has married a Shaafi woman who claims that sexual relations are not permissible even at night throughout the month of Ramadhan. Is she right?

A. She is in error. Sexual relations during the night time in the month of Ramadhan are permissible according to the Shaafi Math-hab.

Q. We have an elderly Muslim male working as a driver for us. When I have to go somewhere, my husband sends the driver with the car. Is it permissible for me to be alone in the car with this old man?

A. It is haraam for you to be alone with this ghair mahram even if he is an old man. Hijaab for him is Waajib.

Q. Is it permissible for a man to wear a gold watch and gold teeth?

A. It is haraam for a man to wear anything of gold. However, if the gold teeth are because of some medical reason, it will be permissible otherwise not.

Q. Can a husband cancel the mehr of his wife?

A. The mehr is the right of the woman. The husband has no right of cancelling the mehr. The wife may waive her mehr if she wishes. But, the husband cannot compel her to waive her mehr. A husband who refuses to pay his wife her mehr will be raised on the Day of Qiyaamah as an adulteror.

Q. A Muslim was sentenced to death by a non-Muslim court for a crime he had not committed. On the strength of what they describe as circumstantial evidence the brother was put to death. Does he gain the rank of a shaheed?

A. Undoubtedly, he has gained the rank of Shaheed. He was killed unjustly, hence he died as a Shaheed, both in terms of the rules pertaining to a Shaheed in this world as well as in the Akhirah. In other words, neither ghusl or kafaan was necessary for him.

Q. Is it permissible to eat chickens slaughtered by Muslims, but sold in the non-Muslim supermarkets?

A. Such chickens are not halaal if obtained from non-Muslim shops even if slaughtered by Muslims.

Q. Is it permissible to sell something: cash R100 or credit R150?

A. Such a transaction is permissible. The price must be fixed at the time of the sale, not after the sale.

Q. Does a father have the right to have the nikah of his daughter performed without her wishes and consent?

A. Without the consent of a baalighah (a girl who has attained puberty) her nikah may not be performed even if it is the father. The nikah without her consent will not be valid.

Q. A Christian wife embraces Islam, but her Christian husband refuses. What is the position of the woman?

A. If the husband refuses to embrace Islam, the marriage is null and void. The woman must separate herself from him. After three haidhs have passed, she will be free to marry another man.

Q. Is the divorce of a non-Muslim court of law valid?

A. The divorce of a non-Muslim court is not valid in the Shariah. The nikah remains in force.

Q. A husband has not given talaq to his wife. She went to an Imaam of a Masjid to get her nikah annulled. On the request of the woman, the Imaam issued an annulment. The woman has now married another man. Is this marriage valid?

A. The annulment as described by you is not valid. The woman remains in the nikah of her husband. The marriage to the other man is not valid. They are living in a state of adultery. Nowadays, every little imaam has taken it on himself to issue baatil annulment decrees in conflict with the Shariah. Some of these crazy imaams even back-date their invalid annulment 'decrees' to enable the woman to 'marry' within her iddat. This they do for a small fee. In this way they sell their Imaan for a miserable price and the 'married' couple lives in zina.

Q. According to the Shariah is it preferable or necessary for a marriage to be within the family?

A. The Shariah allows marriage to members of the family as well as to others. The Shariah does not impose on the wishes of those intending to marry. If marriage within the family circle is considered in the best interest, then it will be permissible to marry within the family. If marriage outside the family fold is deemed better, then this too will be equally permissible. The Shariah has given latitude in this matter.

Q. My daughter is engaged to a certain boy. The nikah date has also been fixed. Subsequent to the engagement we learnt of some bad habits and practices of the boy. Can we cancel the engagement?

A. Yes, you are under obligation to cancel the engagement. It is not permissible for you to throw away the life of your daughter. You have a valid reason to terminate the engagement.

Q. When a woman dies, what happens to her unpaid mehr? The husband wants to pay her mehr, what should he do?

A. The mehr forms part of her estate and will be inherited by her heirs. He should pay the mehr to her heirs.

Q. Is it permissible to delay Isha Salaat until after midnight?

A. It is Makrooh to delay the Isha Salaat until after midnight. Although the time for Isha is valid until Subh Saadiq, the Salaat should be performed before midnight.

Q. If one joins the jamaat of Zuhr without

having performed the four Sunnats, should these be made after the Fardh?

A. The four Sunnatul Muakkadah raka'ats which were missed should be performed after the two Sunnats which follow the Fardh Salaat.

Q. How should ghusl be given to a badly mutilated body recovered from the sea?

A. Before retrieving the body from the water, move it in the water with the niyyat of ghusl. This will suffice. The ghusl will then be valid.

Q. Some sheikhs deny the punishment in the grave. What is the view of the Shariah?

A. Punishment in the grave is a Shar'i fact. Belief in it is among the essential beliefs of Islam. Denial of this truth is kufr.

Q. Some people give Athaan at the graveside after having buried the mayyit. Is this practice valid?

A. It is not valid. It is a bid'ah.

BID'AH

An unsubstantiated practice introduced in the Deen as ibaadat (worship) is termed Bid'ah (innovation). An act of ibaadat rendered in a form which is at variance with the original Sunnah form, is Bid'ah. The one who perpetrates Bid'ah is called a Bid'ati. According to the Hadith, the Bid'ati digs the foundations of the Deen. He destroys the Deen. All acts of Bid'ah, according to the Hadith are accursed and rejected. All Bid'ah is deviation and leads to Jahannum.

Q. Should followers of the Sunnah in the prisons of the United States sit in ta'leem classes conducted by the La-Math-habis?

A. The La-Math-habis or Ghair Muqallideen are a deviated group. Many of their teachings are baatil. Followers of the Sunnah should not sit in their ta'leem classes.

Q. In the prisons in America, the Imaams are usually members of the sect led by Wallace Ibn Elijah (also known as Wallace Muhammad). Should we, the followers of the Hanafi Math-hab join the La-Math-habis in Salaat or form our own Jamaat? Some of their imaams make masah on cotton socks.

A. Followers of the Hanafi Math-hab, in fact of all the four Math-habs, should not follow the imaams of Wallace's sect. You should establish your own Jamaat.

Q. The constitution of the United States of America enshrines the concept of freedom of religion. Theoretically speaking the prisons are obliged to abide by the constitution. Is it permissible for us Muslims to make use of the kuffaar courts to secure some of our religious rights?

A. Yes, it is permissible. Make use of the courts to secure whatever Deeni rights you can.

Q. In the prison conditions prevailing in American prisons, can Muslims eat the non-halaal meat served? Other non-meat food is also served.

A. In view of other halaal food available in the prisons, it is not permissible to consume the haraam meat served by the prison. Since the US constitutions permits freedom of religion, Muslim inmates should utilize the law processes allowed by the authorities to demand halaal food.

Q. When I was a La-Math-habi I did not perform Salaat for several years. I have now adopted the Hanafi Math-hab. Do I have to make qadha of the Salaat?

A. You have to make qadha of all one Salaat which you had missed while you were a La-Math-habi.

DESOLATE STRUCTURES

Among the Signs of Qiyaamah according to Rasulullah (sallallahu alayhi wasallam) are ornately decorated Musajid which will be desolate. The desolation of a Musjid is its being empty of Musallis. We have huge beautiful structures on which millions have been spent and are being spent, standing idle while the Muslim community lives in close proximity and around the Musjid.

EXTRAVAGANCE

People journey around the country and even travel abroad in foreign lands soliciting huge amounts of money to erect expensive structures (Musjids) which will be kept unpopulated by the musallis, thus coming within the scope of the Hadith which speaks of desolate Musajid as being a Sign heralding the event of Qiyaamah. The indulgence in extravagance is motivated by the desire to vie with other sections of the community which have erected beautiful and expensive Musjids. The group undertaking the construction of a new Musjid is anxious to build a Musjid which will surpass the other local Musjid in expense and beauty. These motives of ostentation (riya) are evil and the act of building the Musjid is not for the acquisition of Allah's Pleasure.

SUFFERING

During these difficult times of suffering of large segments of the Ummah, there is no virtue in contributing funds for the construction of such Musjids which are not needed. A locality may be having sufficient Musjids, but the desire is to build another Musjid for worldly motives—for pride and show. The Musjid is built at a colossal price while the very builders and trustees of these Musjids sleep away their Fajr Salaat and visit the Musjid occasionally for the other Salaat. They have little relationship with the purpose and function of the Musjid.

The money which could have been spent in spiritually more lucrative avenues, is squandered in unnecessary luxury. Instead of contributing the money to the suffering Muslims in various parts of the world, men who have little truck with the Deen, have assumed it on themselves to squander money on idle structures.

NEED

If there is a true need for a Musjid in any place, it will be incumbent on the Muslims to contribute so as to build the Musjid. But, a community should build a Musjid which it can afford. There is no need for a community to send collectors around the country and abroad to solicit funds for luxury items such as tiles, expensive carpeting, chandeliers, etc. If a community refuses to dig into its own pockets for an ornate structure which they desire, they should not be assisted by others. There are, undoubtedly, cases where there arises a need to solicit outside aid. But, such cases are rare.

In the majority of cases, people who are wealthy and living in palatial homes consider it necessary to travel around the country like beggars soliciting funds for luxury items of their contemplated structure. Each member of the community owns an expensive home and numerous items of luxury, even haraam luxury, e.g. television. Yet, the entire community cannot muster sufficient funds for the ornate Musjid its members wish for.

If a single person in a community can erect a palatial home costing a quarter million, why can the entire

community not muster sufficient funds to build their ornate Musjid of a half million? Since wealthy people are generally miserly and cowardly, hankering after the carrion of the world, they always seek to fulfil their nafsani desires at the expense of others.

They, therefore, wander around the country, cap in hand, while each one of them is living in a palatial home.

NO GOODNESS

Truly speaking, there is no goodness in contributing funds for the erection of structures which are not needed and which will remain desolate in so far as Salaat is concerned. There are enough suffering Muslims, victims of kuffaar brutality, who need the money and for which far greater rewards may be earned.

INSURANCE?

In the previous issue of the Majlis, it was shown that that these Islamic banks are not truly Islamic as it is intended to convey. The transactions and contracts of these finance companies advertising themselves with the aid of Qur'aanic aayaat and Ahadith narrations, are in fact similar to the insurance and riba dealings of kuffaar companies. Islamic terminology is employed to give the dealings an Islamic flavour. Economic terms and jargon used to describe the operation of the contracts make them incomprehensible to most people. They are misled by the utilization of Islamic terms. Takaaful, mudhaarabah, shirkat, tabarru', are terms which the ordinary man does not understand. He only knows that these must be Islamic names for valid Shar'i dealings. But, the dealings are far from being Islamic.

GENERAL TAKAFUL?

In the brochure on 'Islamic Insurance', the Islamic Bank of Johannesburg issued, it is said:

"The participants shall pay the takaful contributions to the Company as tabarru' for the Company to manage the General Takaful Business including the investment of the said contributions."

What precisely have the Company understood by the term **tabarru'**? **Tabarru'** is not a compulsory act in Islam. **Tabarru'** is a voluntary act of kindness for which there is reward in the Hereafter. The reward of **Tabarru'** is not monetary profit in a business deal. If a monetary contribution is made in exchange for monetary profit, it is not described as **tabarru'** as the Takaful Company misleadingly alleges. A contribution which brings a monetary gain is a straightforward business deal. It however, remains to establish whether the deal is lawful in the Shariah. If not, the gain will be haraam and so will be the transaction.

The Company which claims itself to be the Mudhaarib (the worker in the Mudhaarab enterprise) demands a payment which it dubs **tabarru'** in lieu of its work. This is in addition to its share of the profit in the Mudhaarabah venture. Such stipulation of an additional sum is not **tabarru'**. It is riba plain and simple.

MUDHAARABAH

SO-called Islamic banks are making much capital out of the term, **mudhaarabah**. The employment of this word as well as other Islamic terms is misleading. **Mudhaarabah** according to the Shariah is a simple partnership venture in which one party provides the capital for the enterprise and another party provides the labour. The profit is shared on a percentage basis previously determined by

INTENTIONS

Commenting on the Hadith: "Actions will be judged according to intentions.", Hadhrat Maulana Ashraf Ali (thaanvi (rahmatullah alayh) said:

"This Hadith pertains to permissible acts and ibaadat. It does not refer to sinful deeds. The Hadith means that good deeds accompanied by good intentions are acceptable. It does not mean that sins accompanied by good intentions are transformed into virtues.

LIAR

According to the Hadith, it will be sufficient for a man to be branded a liar if he narrates just everything he has heard. It is, therefore, not a good practice to initiate a conversation simply to keep the tongue wagging. This is a grave malady afflicting most people.

the mutual agreement of the partners. It is haraam to stipulate any fixed sum or any additional sum for any of the partners. The partners are entitled to only their profit share. A stipulation which favours any party with an additional sum or gain is riba and renders the mudhaarabah contract invalid. However, these banks adorn their 'mudhaarabah contracts with a number of frills and fancies, effectively negating their Islamic validity. Why they are extremely reluctant to adhere strictly to the Islamic system of contracts should be manifest. The riba which is concealed in the laborious exposition of their explanation couched in terms which laymen do not understand, forms part of their dealings. It is for this reason that they cannot adopt the simple Islamic Mudhaarabah method. Since their conception of trade and commerce is strongly influenced by the western capitalist system in which they were schooled by kuffaar tutors, they do not see monetary gain and ease of acquisition in the pure Islamic system as they perceive it in the riba system of the capitalist world. They are, therefore, at pains to strike such a compromise between the Islamic system and the capitalist economic system which leaves the contracts with Islamic names but denuded of Islamic substance.

QARDH-E-HASANAH

These monetary institutions which definitely lack in altruism, endeavour to convey the impression that they are institutions of philanthropy spawned by the lofty desire of assisting Muslims. In a bid to consolidate this fallacious idea they manipulate Qur'aanic verses and Hadith narrations. Among such mis-manipulations is their use of the terms **Qardh-e-Hasanah**.

Qardh-e-Hasanah or a **Beautiful Loan** is a concept propounded by the Qur'aan Majeed. It refers to a loan which a Mu'min advances to a brother in need purely for the sake of Allah Ta'ala. There are absolutely no pecuniary or other worldly motives underpinning **Qardh-e-Hasanah**. It is not a reward for investing capital in an institution. It is not an advance of a loan confined to members or participants of the bank. There are no conditions whatever attached to such a Qur'aanic loan. Even if repayment is not forthcoming, the creditor's heart will not be agitated because he gave the loan for the Eternal Pleasure of Allah Ta'ala. He knows that his **Qardh-e-Hasanah** is sixteen times superior to the Sadqah which he or others give. He, therefore, does not concern himself with extracting repayment. But these miserable banks developed by capitalists wallowing in parasitism cannot comprehend the true concept of **Qardh-e-Hasanah**. They must

THIKRULLĀH

In essence the meaning of **Thikrullah** (Remembrance of Allah) is to be obedient to Allah Ta'ala at all times and to cultivate His Pleasure. While verbal forms of Thikr are highly beneficial, the act of the tongue alone, does not mean Thikrullaah. A tongue engaged in reciting the Name of Allah while the heart and body are engrossed in disobedience, is not Thikrullaah. On the other hand, a man who consciously conducts his life in accordance with the demands of Islam, is a Thaakir (a reciter of Thikr) even though his tongue may not be engaged in verbal recitation. Thus, if at the time of a financial deal a man thinks: 'Is this deal halaal or haraam?', he will be described as a Thaakir in the Shariah because this concern in him is motivated by the remembrance of Allah Ta'ala.

This meaning given to Thikrullaah should not be misunderstood. It does not mean that verbal forms of Thikr should be dispensed. Verbal forms of reciting Allah's Name are commands of the Shariah and are highly meritorious. The rewards of such verbal Thikr can never be understood by our finite minds. The value will only be seen and comprehended in the Akhirah. However, if a man who maintains his tongue alive with Thikr does not refrain from haraam and evil, it indicates that his Thikr is not a true Thikr. If his Thikr was true—for the sake of Allah—then his persistence in haraam will be incomprehensible. A man in whose heart there is the remembrance of Allah Ta'ala will never deliberately and persistently involve himself in haraam. Occasional lapses do not invalidate his state of Thikrullaah. Everyone besides the Ambiya (alayhimus salaam) sins. But, the man of Thikrullaah does not sin flagrantly nor is he persistent in sin. If he falters and falls, he regrets and quickly makes amends and promises never to return to the act of disobedience.

A man can examine his own state of Thikrullaah on the Standard of the Shariah: How obedient and submissive is he to the Shariah?

A FATHER'S RIGHT

Most children will naturally side with their mother in any dispute or altercation which develops between their mother and father. The natural bond of motherly love draws them to her side and in the process of children siding with their mother, they dishonour their father. They become unjust and misbehaved towards him. If the father is truly in error and is violating the rights of their mother, the children turn against him and in their hearts detest him. They become his enemies and do not hesitate to speak ill of their father.

The advice of the Shariah for children is:

Fatherhood is a sacred bond just as motherhood is. By virtue of his high rank of superiority over his children, the latter have no right to abuse him or detest him in their hearts even if he is unjust, oppressive and cruel towards them. They are under Shar'i obligation to respect him without submitting to any haraam commands and un-Islamic wishes of either their father or mother.

The superiority and rights which the father has over his child are so high and great that even if the father murders his child, the Islamic court cannot sentence him. While he will be punished by Allah Ta'ala for his act of murder, there is no Islamic authority which can apprehend him here on earth for his dastradly act of murdering his own child. From this lofty status bestowed to the father by Islam, children should understand that in any dispute between their mother and father, they should remain absolutely neutral. It is their incumbent duty to endeavour to reconcile their parents. Even if their father is a criminal, they have to respect and honour him. It is haraam for children to stand up against their father on account of his unjust behaviour towards their mother. They have no right to harm their father in any way whatever regardless of his injustices. If he has unjustly divorced their mother, they should swallow their grief.

COSMETICS

A variety of haraam substances are invariably used in almost all western cosmetics and perfumes. Substances such as cow brains, sheep spleens, human placenta, urine, etc. are used to produce these cosmetics. Ofcourse, alcohol is a never absent ingredient.

Animal testicles, blood, fat and waste products are important items in use in the manufacture of western cosmetics. The emphasis on najaasat (impurities) is great in the cosmetic industry. Kufr always consorts with najaasat, hence the love for impurities.

According to reliable information the vast majority of cosmetics, toiletries and hair preparations contain animal products that are waste products of the meat industry.

Scientific names given to animal ingredients mislead most people. For example, an ingredient will be listed as 'alkaline phosphate' This is calf intestine or kidney. 'Creatine kinase' is pig heart or rabbit muscle.

It is not permissible for Muslims to use these impure and haraam products. Addiction to their use may make it difficult to abandon these haraam products. But, in actual fact, it is not any sacrifice to abandon najaasat. We only stand to gain physically and spiritually by refraining from the najaasat which the west is marketing.

Besides the issue of haraam ingredients, it is not permissible for unmarried girls to utilize make-up, etc. even if the cosmetic does not contain haraam ingredients. Married women may use halaal cosmetics only for the sake of their husbands and that too, only within the confines of the home. A woman who applies perfume and make-up and passes by a gathering where males are, is described in the Hadith as an 'adultrous' or a 'prostitute'. Such women who apply cosmetics for public display are 'like the darkness of the Day of Qiyaamah. They are devoid of Noor'. This is Rasulullah's description of women who adorn themselves for others besides their husbands.

IJTIHAAD

"Ijtihad is a natural propensity which Allah Ta'ala creates in the man whom He wishes to raise to this platform. One does not become a Mujtahid by a study of abundant books."

(Hakimul Ummat Hadhrat Thanvi)

SPIRITUAL PROGRESS

The following acts are essential for spiritual progress:

* Huqooq—Fulfilment of the Huqooq (rights and obligations) of others is imperative for every Mu'min who desires to attain Divine Proximity. If anyone is not concerned with Divine Proximity, he displays a sign of nifaaq (hypocrisy).

There are numerous Huqooq of a variety of persons which are the responsibility of a man. He has to attend to the Huqooq of his family, of friends, of neighbours, of the community, of his customers, of his Ustaads, etc. If he remains deficient in the discharge of the Huqooq of others, he can never climb the spiritual ladder leading to Nearness to Allah Ta'ala.

An abundance of Ibaadat (Nafl Salaat, charity, Nafl fasting, etc.) will never compensate for the crime of having violated the rights of others. A man who has consumed the inheritance of someone 50 years ago should not labour under the impression that he has attained piety by virtue of the many Hajj trips he has undertaken or by his generous grants to charitable institutions or by his abundance of Nafl Salaat and thousands of Tasbeehs he is reciting. On the Day of Qiyaamah, according to the Hadith, he will be sealed in a steel coffin and flung into Jahannum. A person who has perpetrated gheebat (back-bited) someone should not.

deceive himself by believing that he has attained piety on account of his acts of ibaadat. His indulgence in gheebat violates the huqooq of the brother about whom he is speaking ill. He thus negates the effect of his ibaadat.

Thikr—Thikr in abundance is an obligatory duty on every Muslim. The Qur'aan and the Hadith are replete with exhortations to engage the mind, heart and tongue in abundant and constant Thikr. Without such Thikr, Taqwa cannot be acquired. Verbal Thikr has the tendency to remind man of Allah Ta'ala. His abundance of verbal Thikr will have the desired impression on the heart which will also start to remember Allah Ta'ala. When the heart kindles up with Divine Remembrance, man truly becomes pious.

Abstention from inconveniencing others—This too is a vital requisite for piety. The Muslim should ensure at all times that he never hurts or inconveniences others with either his tongue or his limbs. No action of his should become a hinderance or an inconvenience to others. The comfort and peace of others should be uppermost in his mind. He should not conduct himself in a way which will offend others. The Auliya lay the greatest stress on the evil of Takleef to others. Takleef (hindering or inconveniencing others) destroys piety.

FOUR TYPES

Hadhrat Maulana Ashraf Ali (rahmatullah alayh) said that there are four types of people:

- (1) Those who possess both intelligence and courage.
- (2) Those who lack both intelligence and courage.
- (3) Those who possess intelligence but lack courage.
- (4) Those who possess courage but lack intelligence.

PIETY?

Nowadays piety is confined to the recitation of wazifahs (forms of Thikr). Betterment of character is no longer given any importance.

(Hakimul Ummat)

ACTIONS

Commenting on the Hadith: "Actions will be judged according to intentions.", Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"The Hadith pertains to lawful acts and ibaadat. It does not apply to sinful deeds."

From page 6

INSURANCE?

desist from misinterpreting Islamic terms and from using the Qur'aan and Hadith to peddle their un-Islamic dealings.

TAWAKKUL?

The attempt by the proponents of so-called Islamic insurance to sanctify their monetary operations with a Hadith which presents the outline of Tawakkul (Trust in Allah), is ludicrous and misleading. The following appears in the brochure peddling the fallacy of 'Islamic insurance':

"As a matter of fact Islam encourages Muslims to do their utmost to be prepared and to seek cover in their activities as is clear in the following Hadith--

'The Prophet (s.a.w.) told a Bedouine Arab who left his camel untied to the will of Allah: Tie the camel and then leave it to the will of Allah.'

Tying the camel and trusting in Allah Ta'ala have absolutely no relationship with the type of insurance peddled by the Islamic banks under their takaful covers. The Hadith offers no sanction for the haraam insurance offered by the banks. The 'cover' about which the votaries of 'Islamic insurance' speak is not accommodated in the aforementioned Hadith. The Hadith simply negates carelessness. Negligence (ghaflat) is not or should not be a trait of the character of a Mu'min. A Mu'min is required to be alert at all times.

A Mu'min is required to make correct use—lawful use—of the proper ways and means which Allah Ta'ala has created for our sojourn here on earth. While adopting the agencies or means and ways, the Mu'min reposes his trust (tawakkul) on Allah Ta'ala. He assigns the end result to Allah Ta'ala's Will and Decree. Failure or success will be determined by Allah Ta'ala, not by our employment of the means and agencies. But, lawful employment of the **asbaab (ways and means)** must compulsorily be in accordance with the Shariah. Any agency employed in conflict with the Shariah is haraam.

The Arab referred to in the Hadith was negligent and he lacked the spiritual capacity to act in accordance with the high degree of Tawakkul which is exclusive to the Auliya who dispense with even the lawful ways and means occasionally and some do so even on most occasions. Every man in the street cannot emulate the attitudes of the illustrious Auliya who live and operate from the bastion of Roohaani (spiritual) power. The lesser degree of Tawakkul which every ordinary Muslim has to accept and act in accordance is the concept stated in the aforementioned Hadith, viz., Correct utilization of the lawful means and ways and assigning the end result to the Will of Allah Ta'ala.

No one has ever averred that it is wrong or haraam to engage in business or to make preparations. The averment is only that haraam should not be employed. Ventures in conflict with the Shariah should not be countenanced. Shirkat and Mudhaarabah are lawful transactions which are permissible to engage in. But, the dealings offered by these so-called Islamic banks under guise of shirkat and mudhaarabah are not Islamically valid.

By all means tie the camel, but abstain from haraam. Banks, be they the so-called 'Islamic banks', should abstain from giving the Ummah a lesson in Tawakkul. They lack entirely in the Roohaani fibre necessary for imparting lessons in the Moral Code. The men staffing these monetary institutions are plain capitalists

pursuing worldly ends unconnected with the Aakhirah.

TAKAFUL PLAN?

The Islamic bank describes its 'cover plan' as Takaful. In reality, in the context in which the bank utilizes this word it simply means 'insurance', and that too, kuffaar insurance—a straightforward riba contract being passed off as an Islamic Mudhaarabah contract. In its brochure, the bank says:

6.2 Family Takaful Benefits

In the event that a Participant should die before the maturity of his family takaful plan, the following takaful benefits shall be paid to his heirs:—

- (i) The total amount of the takaful instalments paid by the deceased Participant from the date of inception of his takaful plan to the due date of payment of the instalment prior to his death and his share of the profits from the investment of the instalments which have been credited into his Participant's Account;
- (ii) The outstanding takaful instalments which would have been paid by the deceased Participant should he survive. This outstanding amount is calculated from the date of his death to the date of maturity of his takaful plan which shall be paid from the Participants' Special Accounts as agreed upon by all the Participants in accordance with the takaful contract.

Item (ii) in the abovementioned stipulation is a 100% riba payment. It renders the contract haraam. It is haraam to make this payment and it is haraam to accept this riba. It is no better than the riba which the Standard Bank or any other non-Muslim bank offers on savings.

Regardless of the terms in which the Islamic bank has couched this riba payment, it remains riba, plain and simple. The Rabbul Maal (the investor) is entitled to only his capital investment and his share of the profit. He is not entitled to this additional sum comprising of imagined payments which the participant would have paid if he had lived.

The same explanation holds good for their motor insurance, fire insurance, accident insurance, etc. All these 'covers' are haraam riba insurance which in substance and reality do not differ from the haraam insurance provided by the insurance companies of the kuffaar.

The agreement by all participants to make such payments does not validate them. The contract does not become lawful in the Shariah because of the agreement of the participants. Muslims have no right to agree on a riba contract. Riba does not become halaal by the consent of the partners as homosexuality becomes 'legal' in kuffaar law by the consent of the participants in the evil.

ISLAMIC BANKS

While we are not averse to the concept of 'Islamic Banking', we must point out that as they are presently structured, they cannot describe themselves to be Islamic Banks. Since their dealings, especially those contracts which they attempt to pass off as shirkat and mudhaarabah, do not comply with the terms laid down by Islam, our advice to Muslims is to refrain from investing in these banks. It is not difficult to rectify the operations which are presently riba dealings. But, they will be extremely reluctant to implement the straightforward Shar'i systems because the attraction for drawing capital will appear to be less.

ENEMIES

The Qur'aan Hakeem says:

"Verily, some among your wives and children are your enemies. Therefore, beware of them."

Wives and children, undoubtedly, are an Amaanat (Trust) and a wonderful Ni'mat (Bounty) which Allah Ta'ala has bestowed to man. Numeous huqooq (rights and obligations) are associated with these Trusts. However, inspite of wives and children being wonderful bounties, the Qur'aan describes some of them as **'your enemies'**.

When the wife and children seek to divert man from the Thikr of Allah Ta'ala, they then become his enemies because they pave for him a path to Jahannum. In a Hadith it is narrated that Rasulullah (salallahu alayhi wasallam) said that there will come a time when a man will be destroyed by his own family. When the Sahaabah asked for an explanation, Rasulullah (salallahu alayhi wasallam) elaborated that family members will taunt and criticize the man for his meagre earnings. Although his earnings will be sufficient for the basic requirements of food, clothing and shelter, the family will demand more to uphold their un-Islamic life style of extravagance and emulation of the kuffaar. Their constant nagging, taunting and criticism will overwhelm a man of weak Imaan. He will then resort to even haraam ways of earning for the sake of augmenting his earnings to satisfy the inordinate greed of his wife and children. Thus, the wives and the children become man's enemy and he is commanded to beware of them.

Seldom do the wife and children act as a medium for a man's spiritual and moral growth. Their eternal demand is for worldly luxury and for more money to satisfy their greed and to fulfil their desires of living according to non-Muslim standards and styles. The man of weak Imaan slogs, slaves and disgraces himself like a dog running from pillar to post to procure uncalled for luxury which will be of no benefit in the Aakhirah.

An intelligent man should know where to draw the line. He is under Islamic obligation to fulfil all the rights of his wife and children. In fact, he should go beyond mere rights and obligations and endeavour to be gracious and kind to them, making them comfortable in the best way he can afford. But, when haraam demands are made, he should not flinch. When a demand of the family is in conflict with the Shariah, he should not submit to the wishes of his wife and children. As a Mu'min he should weather the storm of nagging and taunting and criticism which the wife unleashes. With a noble stance of dignity should he ignore haraam demands. If he remains steadfast on the Shariah, the opposition of the family will crumble. Succumbing to a wife's nagging is a sign of great weakness in a man. It is his duty to ensure that they do not become his enemies by turning him against Allah.

PUNISHING PUPILS

It is imperative that Madrasah teachers understand well that beating and assaulting their pupils are haraam acts. Their authority over their pupils does not bestow to them the power of meting out corporal punishment. In the overwhelming majority of cases of beatings, the hidings constitute criminal assault in Shar'i terms. The teacher simply beats the child to vent

anger and to cool temper. This is a baneful nafsani motive which is haraam. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) exercised strict control over Madrasah teachers under his jurisdiction. He would go to the extent of punishing an Ustadh in the presence of pupils for having repeatedly violated the prohibition of assaulting pupils.

IMMUNIZATION ~ A MEDICAL ASSAULT

"100 years of orthodox research shows that vaccines represent a medical assault on the immune system."

(Dr.Viera Scheibner, Principal Research Scientist, Blackeath, Australia, writing in his book **VACCINATION** 17th May 1993)

TERRIFYING PICTURE

The following is the Foreword which Dr. Peter Baratosy, M.B.B.S., wrote for Dr.Scheibner's book, **VACCINATION**:

"I do not believe in Modern Medicine. I am a Medical Heretic...I haven't always been a Medical Heretic.I once believed in Modern Medicine." (Dr.Robert Mendelsohn:Confessions of a Medical Heretic)

"Fifteen years ago, when I graduated from medical school, I would have been surprised to be writing a foreword to a book against vaccination. I was a conservative orthodox doctor just off the medical school production line. I have changed greatly. My ideas have changed. Like Dr.Mendelsohn, I have also become a medical heretic. The more I read and study, the more I believe that medicine is heading in the wrong direction.

I am not denying that modern medicine has done some marvelous things - acute emergencies and trauma management are unparalleled, but that is where its usefulness ends. Modern medicine is trying to control nature. This is totally wrong - we should be working with nature.

Medicine today is controlled partly by Government bureaucracy but mostly by the influence of the pharmaceutical multi-national corporations. No wonder that any move away from the status quo is being resisted.

This book has come at a critical time in the history of medicine. A time of change.....

People are no longer blindly accepting what is told to them by doctors. More are asking questions, more are gaining information, more and more are turning towards natural therapies because of disillusionment with orthodoxy.

Vaccination until recently was a one-sided story. 'Vaccinate or die' seemed to be the catch-cry of the orthodoxy. Some began to question this.

There was a gut feeling amongst many that vaccination was not as safe or as effective as claimed.

This book is the culmination of years of research. Dr.Viera Scheibner has hunted through thousands of articles, read between the lines, reviewed the raw data - all of this information published in orthodox medical journals - and has found facts that piece together to form a terrifying picture. What was thought to be safe - isn't.....

After reading this book, I feel that more and more people will decide against vaccination."

The book **VACCINATION** is available from Dr.Viera Scheibner, 178 Govetts Leap Road, Blackeath, NSW 2785, Australia. Telephone (047) 8203:Fax (047) 878988.

Dr.Viera Scheibner writes:

"If you raised the subject of immunisation with any medical doctor they would probably tell you that vaccination is the most effective intervention of modern medicine which prevented more suffering and saved more lives than any other medical procedure.

They would also tell you that the demise of epidemic diseases like small pox or polio is one of the success stories of mass vaccination programmes. However, this claim is totally unsubstantiated.

The documented truth is that the incidence of the mortality from any infectious diseases which used to decimate populations of Europe only some one hundred years ago declined by up to 90% before any vaccine has ever been used in mass proportions. Also, diseases like bubonic plague or scarlet fever disappeared without any vaccination programmes at all. The mortality from the dreaded diphtheria declined decades before *Corynebacterium diphtheriae* had been discovered and isolated.

Immunization against diphtheria was introduced in 1932 - 35 and on a mass scale in 1940, by which time the annual death rate was negligible (less than 300 deaths per million). It is amply documented in medical literature that this mass vaccination was followed by unprecedented diphtheria epidemics - in fully vaccinated subjects.

The 1940s saw also the introduction of mass vaccination against tetanus and whooping cough which in many countries, including Australia, lead to outbreaks of the so-called provocation poliomyelitis.

In 1950 Dr. McCloskey published evidence that there indeed was an association between administration of pertussis and/or pertussis-diphtheria toxoid and provocation poliomyelitis within one to ninety days after the injections. The majority of paralyses occurred in the inoculated limb. Leake in England reported cases of poliomyelitis closely following pertussis vaccination administered within days before the onset of the symptoms.....It is officially admitted that all cases of polio in the US, since the introduction of the vaccine (DPT), are caused by the vaccine. The same has been seen in Australia and other countries like England. So the occurrence of the same phenomenon all around the world would be asking too much of coincidence.

The truth about polio and smallpox vaccines is that they are heavily contaminated with animal viruses, being produced on monkey kidneys and calves respectively. This gave us AIDS which started in central Africa in those states where the WHO conducted the eradication campaign against smallpox and polio.....One syringe was used on 40 to 60 people and contributed to the spread of AIDS to hundreds of thousands of innocent unsuspecting people. It is beyond coincidence that the present raging epidemic of AIDS is affecting

mostly those states where the polio/smallpox eradication campaign was conducted. "

LEUKEMIA

"High incidence of child leukemia and cancer has been linked to vaccines by many authors who attributed this to inappropriate antigenic simulation provided by vaccines and to the presence of contaminating SV40 virus. Respiratory syncytial virus, or more befittingly, the chimpanzee coryza virus, causes lingering upper and especially lower respiratory tract diseases in babies. These are only the viruses which were discovered and are now, perhaps, looked for. What about the myriad of other, unknown animal viruses lurking in the vaccines?

T.B.

"It has also been documented that vaccine against tuberculosis had no impact whatever on the incidence of the disease, which is essentially a disease of malnutrition and overcrowding."

SORDID STORY

Dr.Viera Scheibner further states:

"The sordid story of vaccination programmes reveals the enormous gap in the knowledge base of the orthodox medical establishment, especially a profound lack of knowledge of the dynamics of health and disease and functioning of the human body. It is this same medical industry which enjoys the protection of the State in most industrially developed countries."

INEFFECTIVE

According to Dr.Viera Scheibner, the best evidence of the ineffectiveness of vaccines comes from two facts: firstly, such deadly diseases as bubonic plague disappeared without any immunisation programmes, simply because of better sanitation and nutrition and uncrowded life styles and secondly, the countries which do not vaccinate against certain diseases, like pertussis, report amelioration of the disease and the incidence which compares favourably with the incidence of whooping cough in those countries which claim an almost complete pertussis vaccination cover. West Germany's Hamburg enjoys freedom from vaccination push since 1962 without the incidence of infectious disease exceeding the incidence in countries that claim more than 90% vaccination compliance.

HARAAM

Immunization is a procedure that uses impure and haraam substances to induce sickness and disease in the human body. Thousands of facts and figures conclusively prove the evil of immunization. This fallacy of haraam and najaasat can never be lawful in Islam. A practice which destroys human health and introduces deadly diseases is HARAAM.

DISASTERS OF VACCINATION

Dr.Viera Scheibner states in his book:

"I did not find it difficult to conclude that there is no evidence whatsoever that vaccines of any kind - but especially those against childhood diseases - are effective in preventing the infectious diseases they are supposed to prevent. Further, adverse effects are amply documented and are far more significant

to public health than any diverse effects of the infectious diseases.

Immunisations, including those practised on babies, not only did not prevent any infectious diseases, they caused more suffering and more deaths than has any other human activity in the entire history of medical intervention. It will be decades before the mopping-up after the disasters

caused by childhood vaccination will be completed. All vaccination should cease forthwith and all victims of their side-effects should be appropriately compensated."

"O People of Imaan! If you follow the kuffaar, they will turn you on your heels. Thus, will you be the losers." (Qur'an)

From page 1

KUFFAR POLITICS AND MUSLIM FEAR

living in this country ruled by non-Muslims. Discussing and having dialogue with the government to secure better rights and concessions for Muslims are permissible. Such dialogue is not participation in non-Muslim politics. in the same way as trading with non-Muslims is not participation in non-Muslim economics. Should Muslims indulge in riba and in all the baatil trade practices of the kuffaar, then such action will be participation in and adoption of kuffaar economics.

Similarly, talking to a non-Muslim government in an endeavour to safeguard the welfare and the interests of Muslims, is not participation in their politics. But, voting for a non-Muslim who will be part of the law-making process is clearly participation in kuffaar politics. which is not permissible.

DEMOCRACY

Islam does not condone the system of government known as democracy which in reality is mob-rule. Nevertheless, the votaries of democracy should have no squeals when Muslims abstain from voting because in terms of their own conception of democracy, every citizen has the 'democratic' right of abstention. If voting is by intimidation and coercion, the system will cease to be democratic. In a democracy the individual is supposed to be free to vote or to abstain. Our abstention is ordered by Deeni demands which a government professing the policy of freedom of religion should respect. The fears which Muslims, therefore, have, are baseless and spawned by their flagrant violation of Allah's Commands. In consequence Allah Ta'ala has filled our hearts with the fear of this one and that one.

CHANGE OF GOVERNMENT

When non-Muslim governments change, it is simply a substitution of one system of injustice with another system of injustice. No non-Muslim government will accommodate Islam nor is this expected of them. Muslims have to order their lives according to Islam in a non-Muslim country as best as they can. As long as Muslims refuse to transform their spiritual and moral lives of decadence, they will witness their self-oppression and injustice materializing in the form of oppressive non-Muslim governments. If Muslims wish for change for the better, it is imperative that they change their own moral and spiritual states of corruption and walk the path of Divine Pleasure by offering their full submission to the Sunnah of Rasulullah (sallallahu alayhi wasallam). Allah Ta'ala will then do the rest for us. With our present state of moral and spiritual degeneration we cannot hope for our worldly status and condition to change. We must expect to be trodden on and abused by others. The Qur'aan declares:

"Allah will never change the condition of people as long as they do not change what is inside themselves."

If Muslims persist to maintain their internal state (moral and spiritual) in corruption and decadence, they should not expect Allah's aid to come in our support. They should not expect Allah's protection against the atrocities which a cruel and an oppressive government will unleash. Muslims should become alert and heed what is happening to Muslim communities elsewhere. There exists an irrefutable link between the brutality

they are suffering at the hands of non-Muslims and their own state of moral depravity. In short, the zulm of the kuffaar is a form of Allah's punishment for a people who have gone beyond the confines of no return. When Muslims destroy their Imaani fibre by participation in and adoption of non-Muslim ways of life, sinning flagrantly and justifying their life-style of corruption, then the Ghadb (Wrath) of Allah becomes halaal for them.

THE SOLUTION

The solution for the ills of Muslims is nothing other than the complete adoption of Islam. With moral and spiritual elevation will come divine aid which will infuse power into the weakened hearts of Muslims. Submission to Allah's Law will kindle the dormant Noor of Imaan and wonders will happen. Everything is in Allah's power and control. For Him nothing is wonderful. All forces of creation operate by His direction. It is only for us to engage ourselves in our Islaah (moral reformation). This should be our concern, not voting and not participation in kuffaar politics. Should we refuse to do so, then a time will come when heeding will be too late. The Qur'aan says:

"And, turn to Allah in repentance and submit fully to Him before there comes to you the (dreadful) punishment. Then you will not be aided."

There is no other way for Muslims but this Qur'aanic prescription of obedience to Allah. Everything else will be in vain.

If Muslims are not prepared to accept the Qur'aanic solution and seek protection behind the skirts of some non-Muslim political organization, they will soon be sorely disappointed. It is Allah Ta'ala who sends oppressors against us to inflict His punishment on us. In this regard, the Qur'aan states:

"When the first of the two promises materialized, We sent against you (O Muslims!) such of Our servants who were powerful and cruel. Thus they penetrated the homes (of Muslims). And that was a Decree which had happened."

When the Ummah during the times of Bani Israaeel flagrantly disobeyed Allah Ta'ala, He sent against them powerful and cruel kuffaar armies which ravaged, plundered and pillaged the Muslims and their homes.

This very same Sunnah of Allah can be observed even today in a number of places all over the globe where Muslims are suffering under kuffaar zulm and brutality. It is imperative that Muslims wake up from their miserable slumber of evil.

ALLAH'S HELP

What doubt can Mu'mineen entertain regarding the Divine Promise of aid? The Qur'aan says:

"Most certainly Allah will aid those who aid Him."

In other words, those who aid Allah's Deen by adopting Islam as their way of life, will most assuredly be aided by Allah Ta'ala. But, our wanton disobedience has cancelled the Divine Aid. We wonder why Allah Ta'ala is not aiding Muslims suffering under kuffaar oppression. But we do not wonder over our own state of corruption and moral decadence. We are not concerned with our own rebellion against the Shariah. When haraam, fisq and fujoor have become our way of life, how can we expect the Nusrat of Allah Ta'ala?

Allah Ta'ala declares with emphasis in the Qur'aan:

"In fact, Allah is your Protector and He is the best of helpers."

When the Mu'min has Allah on his side as his Helper, what is the fear which is deranging the mind and unbalancing the heart? But, the fear will be perpetuated as long as our transgression continues. As long as the Muslim lives in emulation of the kuffaar, he will never develop yaqeen in the Promises which Allah Ta'ala makes in the Qur'aan Shareef. He then looks askance to the kuffaar hoping against hope for the protection of aliens. But he will be rudely shocked into realization. He will understand the reality when it will no longer avail. When it is too late for amends.

MUSLIM DOMINATION

Muslim power and Muslim domination are not dependent on numerical superiority nor on the possession of an abundance of superior technology. Muslim might depends on the obtainal of Allah's Pleasure which could be achieved only by climbing the spiritual ladder. When Muslims have attained the desired degree of moral and spiritual elevation, then Allah's Promise of aid will materialize. The Qur'aan says:

"Soon will your Rabb destroy your enemies and instal you as the rulers in the earth. Thus will He see how you behave."

When Muslims learn to behave Islamically, they will see the change which they wish for. How a small and an insignificant community can acquire political dominance should not be our worry. That is left to Allah Ta'ala. He enacts every episode on earth and elsewhere in creation. The Qur'aan says:

"There were many small groups which vanquished large armies with the permission of Allah."

Thus the need is to build our Imaan. The need is not to worry about voting. The need is not to participate in the systems which stand in conflict with the Shariah. Our direction to follow is not hazy. Siraatul Mustaqeem is a clear Path for Muslims to follow. The verdict of the Shariah is clear: Do not participate in alien politics—politics which conflict with Allah's Shariah. Turn to Allah Ta'ala. Reform your moral life. Develop yourself spiritually. Become an embodiment of virtue and see the transformation which Allah Ta'ala will effect. May Allah Ta'ala remove the blindness from our contaminated hearts and soul.

SAJDAH

* If Sajdah Tilaawat was not made during the past, it is necessary to discharge this obligation. Some people are liable for numerous such Sajdah which they had not performed. At some stage in their lives, all the Sajdahs should be made. If one does not know the number of Sajdah Tilaawat which were not made, an honest estimate should be made and the obligation fulfilled. This compulsory duty is fulfilled only by performance, not by repentance.

* If a Sajdah aayat is repeatedly recited in one place, e.g. someone is memorizing the aayat, only one Sajdah is incumbent.

* The Sajdah becomes incumbent on both the reciter and the listener.

HIJAAB

The vital importance of Hijaab (Purdah) can be adequately understood from the Hadith in which Rasulullah (sallallahu alayhi wasallam) described the brother-in-law as the 'death' of his sister-in-law. Even those who generally are conscious of Hijaab are lax in their observation of Purdah for sisters-in-law/brothers-in-law, male/female cousins and male/female servants. In view of the constant presence of these people, it is essential to exercise greater care in the matter of Hijaab. As a result of negligence in the matter of Purdah for these people, many family problems arise. The consequences are disastrous and marriages break up.

'The Majlis' receives numerous letters from people who have been affected in consequence of their relaxation of Purdah for those with whom they are in close contact. We are, therefore, in good position to know of the evils raking the Muslim community which has abandoned Purdah.

DESIRES

A Buzrug (Saint) narrates:

"The ship in which we were was wrecked. My wife and I were floating on a timber board. Suddenly my wife gave birth to a baby girl. My wife was overcome by thirst and screamed that she was dying. I said to her: 'Allah Ta'ala is present in every place. He is seeing our condition.' As I gazed upwards I saw a man standing in the air presenting a beautiful mug. He said to me: 'Take this water and drink.' I took the mug and we both drank. The water was colder than ice and sweeter than honey and its fragrance was sweeter than musk. I asked him: 'Who are you? May Allah have mercy on you.' He replied: 'I am a servant of your Maalik (i.e. The King, Allah Ta'ala).' I asked: 'How did you attain this rank?' He said: 'For the sake of His Pleasure I abandoned my nafsaani desires, hence He bestowed to me the power to be over the wind.' So saying, he disappeared from sight. (NAZHATUL BASAATEEN)

EVIDENCE

In western justice there is the concept of circumstantial evidence which is 'evidence' which is not drawn from direct observation of the crime. For example: a 'reliable' witness saw a man in the dead of night running away in surreptitious circumstances from a burning building or from a person who was just murdered. Most convictions in western law are based on circumstantial evidence.

In Islam such 'evidence' is baseless and a conviction cannot be secured. Only the testimony of reliable eye-witnesses is acceptable in an Islamic Court of Law. If such direct evidence is not forthcoming, a man cannot be convicted of the crime he is accused of regardless of the circumstantial evidence overwhelmingly indicating that he is guilty of the crime.

In view of this Shar'i stand, it is haraam for a Muslim lawyer/advocate to attempt to secure a conviction on the basis of circumstantial evidence. Fees derived from such a trial are also haraam.

Even if the criminal is exonerated on account of the lack of direct evidence, he will never escape the consequences of his crime. Allah is the Final Judge.

OBEDIENCE TO PARENTS

Once Allah Ta'ala instructed Nabi Sulaiman (alayhis salaam) "Go to the sea shore. You will see a wonderful event."

Taking with him a group of jinn and people, Hadhrat Sulaiman (alayhis salaam) went to the sea. When he arrived at the sea shore, he looked to the right, left and on all sides, but could see nothing wonderful. Everything appeared normal. He then instructed Ifreet to dive into the ocean, investigate and report back. (Ifreet is a designation for powerful and evil jinns. Such jinns were under the control of Nabi Sulaiman—alayhis salaam).

Ifreet dived into the ocean. After a while he emerged and said:

"O Nabi of Allah! In spite of going down as far as I could, I did not reach the bottom nor did I see anything extraordinary."

Sulaiman (alayhis salaam) instructed another Ifreet to dive into the sea and report back his findings. After some time he emerged and also stated his inability of discovering anything in spite of having gone down twice the depth of the first Ifreet.

Sulaiman (alayhis salaam) then instructed Aasif Bin Barkhiya who was a powerful and a pious jinn, to enter the sea. Aasif Bin Barkhiya was the prime minister of Hadhrat Sulaiman (alayhis salaam) and he is mentioned in the Qur'aan Majeed. In an exceptionally short period of time, Aasif emerged from the ocean with a white-domed building which had four doors. The doors were of a variety of precious stones. In spite of all four doors being open, there was not a drop of water inside the structure. Although the domed building was right at the bottom of the ocean at a depth which both Ifreets could not reach, it was completely dry. When Hadhrat Sulaiman (alayhis salaam) looked inside, he was amazed to see an extremely handsome young man donning beautiful garments, engaged in Salaat. Hadhrat Sulaiman (alayhis salaam) entered and greeted the man. He asked the man:

'What delivered you into the depths of the ocean?' The man narrated his story as follows:

"O Nabi of Allah! My father was lame in his legs and my mother was blind. I served them for seventy years. When my mother was about to die, she made the following dua: 'O Allah! Increase the age of my son and grant him the taufeeq to spend his life in your ibaadat.' When my father was about to die, he made dua as follows: 'O Allah! Take Your service from him in such a place to which no shaitaan can have access.'"

After burying my father I was walking along this sea shore when I saw this domed structure. Its beauty enticed me inside. Immediately an Angel arrived and delivered the building into the depths of the ocean."

Hadhrat Sulaiman (alayhis salaam) asked: "In what age did you come here?" The man replied: 'During the age of Nabi Ibraahim Khalilullah.' When he calculated the years, Nabi Sulaiman (alayhis salaam) determined it to be 2000 years. In spite of this long period, the man was young, handsome and there was not a strand of whiteness in his hair. Sulaiman (alayhis salaam) asked: 'What do you eat in this ocean?' The man replied: 'O Nabi of Allah! Daily a green bird comes with something the size of a man's head I eat of it and taste in it the deliciousness of all things on earth. My hunger and thirst are satisfied by eating of it. Heat, cold, drowsiness, tiredness, fear, etc., all are eliminated by eating of it.' Hadhrat

Hadhrat Sulaiman (alayhis salaam) said: 'Do you wish to accompany us or be returned to your place?'

The man said: 'Return me to my place.' Hadhrat Sulaiman (alayhis salaam) ordered Aasif Bin Barkhiya to return the man with the domed structure to his place at the bottom of the ocean. Thus, was he returned to his abode. Turning to the gathering, Hadhrat Sulaiman (alayhis salaam) said:

'Look! How Allah has accepted the prayers of parents. May Allah have mercy on you. You refrain from fulfilling the rights of your parents. O Allah! Grant us the taufeeq to serve our parents.'

(NAZHATUL BASAATEEN)

"Allah is sufficient for the Mu'mineen in war. And Allah is Powerful and Mighty."

(Qur'aan)

From page 1

JUM'AH ON CAMPUS

* If women are in the Jamaat, standing anywhere alongside the males or in line with the males, the Salaat of the males will not be valid.

* If the Imaam does not make niyyat for the women, their Salaat will not be valid.

While a modernist having no care for the Shariah of Allah, will accommodate the shameless females by making niyyat for them, the concerned Muslim student who happens to be the Imaam at such a Jamaat Khaanah, should NOT make niyyat of Imaamate for the women. He should not encourage their participation in the Jamaat Salaat by making niyyat of Imaamate for the women.

* If the group in the Jamaat Khaanah is a mixed group of males and females, concerned Muslim students should NOT attend the Jamaat Khaanah. They should perform their own Jamaat somewhere else—in their rooms, on the lawn or anywhere else, but the accursed venue in which the Law of Allah Ta'ala is blatantly flouted.

AMR BIL MA'ROOF

While a small group of vociferous and shameless modernist students attempt to hijack the majority of Muslim students who have true concern for their Deen, it is essential that concerned Muslim students on university campuses do not allow the small vociferous group to bludgeon their Imaan. Concerned Muslim students should speak up and proclaim the Haqq. Dissent and defy the pedlars of baatil. Disunite from them for the sake of the Deen. For Allah's sake, such disunity is an ibaadat of high merit. Unity with baatil is baatil and a major sin. It is an incumbent duty on concerned Muslim students to oppose the haraam desires and baatil opinions of the modernist element which is out to scuttle the Deen and ruin Imaan. Amr Bil Ma'roof is obligatory.

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said that it is better to sweep the streets for a living than to attend an institution where one's Imaan is exposed to ruin and where the Muslim is bound to submit to gross violations of the Shariah.

MISCELLANEOUS

* Illness is not a valid excuse for refraining from Salaat. As long as one is able to move his head, Salaat remains obligatory and has to be performed on time. Ruku and Sajdah will be made by the signs of the head.

* In a place where one is unable to determine the Qiblah direction, Taharri has to be applied. Taharri means to think or reflect. After reflecting, face the direction your heart tells you is the Qiblah. If the Salaat is performed without Taharri, it will not be valid.

* For naming a newborn child, Islam has no ceremony. On the seventh day simply start calling the child the name of your choice. There is no need to call an Imaam, Sheikh or Maulana for this purpose. It is not an occasion for feasting and celebration.

* The kafan of a female consists of five 'garments' which are plain sheets of varying sizes. If five cannot be afforded, three will suffice. Less than three is Makrooh (reprehensible and sinful).

* Haidh (menses) cannot be less than three days (72 hours) nor more than ten days (240 hours). If it is less than 3 days or more than 10 days, it is called Istihaadhah which is due to a physical ailment. During Istihaadhah Salaat and Fasting are incumbent. Wudhu will have to be taken for each Salaat time.

* Rasulullah (sallallahu alayhi wasallam) supplicated: "I seek the protection of Allah from kufr and debt." In reply to a Sahabi's surprise to the equation of debt with kufr, Rasulullah (sallallahu alayhi wasallam) said: "Yes, I am equating debt with kufr."

* All forms of jewellery are haraam for males. The shaitani fad nowadays of men wearing one earring and tying their hair in female styles, is among the major sins.

* Performing Salaat with T-shirts is Makrooh Tahrimi. The Salaat has to be compulsorily repeated.

* Giving a loan to a needy brother is superior to giving Sadaqah. A loan given is 16 times superior than Sadaqah given.

* It is not permissible for females to cut their hair. Emulation of the hair styles of the kuffaar women invites the La'nat of Allah Ta'ala.

* Rasulullah (sallallahu alayhi wasallam) said that it is not lawful for a woman who accepts Allah and the Last Day to go on a journey without a mahram male (father, brother, husband, etc.).

* A woman performing Salaat in Makkah and Madinah in her place of residence, receives the same thawaab (reward) as the men who perform Salaat in the Haramain Shareefain.

* Rasulullah (sallallahu alayhi wasallam) said that the best Salaat of a woman is her Salaat which she performs in the darkest corner of her home.

* In Islam there is no such thing as engagement party, birthday party and other anniversary celebrations. These are customs of the kuffaar which should be shunned.

* Rasulullah (sallallahu alayhi wasallam) said that the Angels of Mercy do not enter a home wherein there are pictures of animate objects. Thus, when the television is on, the Malaikah of Rahmat will not enter the house. Such a house becomes an abode for the passing shayateen.

* Rasulullah (sallallahu alayhi wasallam) said that the best Nikah is the Nikah in which the least expense is involved.

* It is not permissible to indulge in futile and worldly talk in the Musjid. Just as it is haraam to raise the voice inside the Musjid proper, so too is it forbidden to raise the voice in the Wudhu Khaanah.

* While making wudhu, it is not permissible to indulge in unnecessary conversation. The special Mercy and Blessings of Allah Ta'ala are eliminated by such conversation.

* It is bid'ah (an innovation) to stand while the Athaan is being recited.

* It is haraam to give a translated version of the Qur'aan with the Arabic text to non-Muslims.

* All kuffaar games such as carum, chess, dominoes, ludo, cricket, football, volleyball, tennis, squash, etc., are unlawful for Muslims.

* Children should be prevented from playing with marbles. Winning and losing marbles are games of gambling. Gambling is haraam.

* It is not permissible to hire out books. To charge a fee for reading is not permissible.

* A tenant who sublets the premises or part of the premises which he has leased may not fix a rental higher than what he is paying. If he hires out the entire premises, he has to hire it for the exact amount he is paying. He is not allowed to accept more. The excess will be riba. If he hires out part of the premises, it should be less than the amount he is paying for the whole premises.

* It is not permissible to sell T-shirts on which animate objects are portrayed. The earnings derived from such sales are haraam.

* It is not permissible to sell any haraam product even to non-Muslims. Some Muslims labour under the false notion that it is lawful to sell haraam meat if it is tinned. Regardless of the container, it remains haraam to sell haraam meat.

* The meat foods served in planes are not halaal even if the planes happen to be Pakistaani or Saudi Arabian planes.

* It is not permissible for Muslim women to attend gymns for physical exercises even if there are no haraam factors prevailing in the gym.

* It is not permissible for Muslim men to attend gymns for training if any haraam act is perpetrated there, e.g. music, presence of females, exposure of the satr, etc.

* On the occasion of circumcizing your child, there is no ceremony and no celebration to be observed.

* The special gatherings which are organized on the occasion of auspicious nights are bid'ah. It is not permissible to participate in such gatherings. The auspicious nights should be spent in ibaadat at home.

* When parents order children to violate any of Allah's laws, it is not permissible for the children to obey. With respect should children decline to fulfil the unlawful wishes of their parents.

* When Hajj becomes Fardh, it is not permissible to delay it because of business considerations. If necessary, close the shop and go for Hajj.

* The mother has a prior right to be served by her children while the father has a prior right to be honoured by his children.

* Salaat after the use of a Miswaak is 70 times superior to a Salaat before which a Miswaak was not used.

THE SUFFERING UMMAH

For the suffering Muslim victims of kuffaar brutality and for the deprived families of Mujaahideen who have given their lives in Jihaad for the sake of Allah Ta'ala, send your contribution whether Zakaat or Lillaah to:

MUJLISUL ULAMA OF S.A.
P.O.Box 3393, Port Elizabeth
6056 South Africa.

Rasulullah (sallallahu alayhi wasallam) sm) said:

"Sadqah extinguishes the Wrath of Allah."

Contribute generously from the wealth Allah has given you for your brothers and sisters suffering in other parts of the world.

BASELESS

A baseless belief among many Muslims is to slaughter a goat/sheep and feed the poor therewith to ward off sickness. While it is laudable to give Sadqah as a remedy for sickness, the Sadqah should not be confined to slaughtering a sheep. The Sadqah can be in the form of cash, food, clothing, etc. The belief that it is necessary to slaughter a sheep is unfounded and bid'ah.

SHAHAADAT

Fleeing from a plague-ridden region is an act of cowardice which the Shariah prohibits. Maut comes at its destined time. When a person caught in a region ravaged by a plague remains there with patience and dies, he dies the death of a Shaheed.

Zakaat - our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

Jamadi Akhri 1414

Zakaat Nisaab R350

MAHR-E-FATIMI R1000

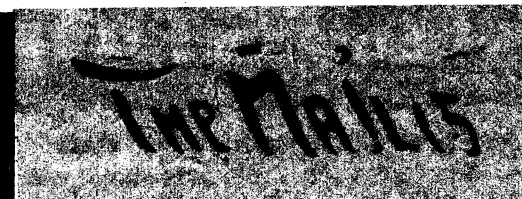
Vol.11 No.1

If undelivered please return to:
P.O.Box 3393, Port Elizabeth
6056 South Africa



P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 11 No. 2



SUBSCRIPTION RATES

Twelve issues

South Africa R15

Neighbouring States \$10 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$15

THE DISGRACEFUL CONDUCT OF OUR CHILDREN

In almost all the Musaa'id throughout the country, the behaviour of children and even youths is deplorable. On Fridays their displays of misbehaviour have transgressed all limits. It will not be an exaggeration to say that the behaviour of our children and youths has become indecent. The pattern of behaviour which they acquire in secular schools is demonstrated inside the Musjid on Fridays at the time of the Juma' proceedings. All concerned Muslims are surely aware and perturbed at this un-Islamic trend prevailing in the ranks of our children and youth.

When we speak of children we refer to even baaligh youths and up to 20 year olds. Their non-stop chattering while the Imaam is making his speech indicates their wanton disregard for the Knowledge of the Deen. They congregate at the back and side of the Musjid and in the wudhu khaanah as well as in any adjacent foyer, and display soant respect and regard for the other musallis engaged in Salaat. They are not prepared to listen to the Naseehat of the Imaam. The din they create badly distracts musallis performing Salaat. Even those listening to the bayaan are disturbed by the kuuffaar style behaviour of these children. They lounge against the walls, laughing, joking and lost in the noise they stupidly create. They are entirely oblivious of their misbehaviour and downright rudeness right inside the House of Allah.

The Musjid is our bastion of holiness, serenity and piety or it should be so. But, the holiness of the Musjid is rudely shattered by the loud-mouthed children. No respect is shown for the Musjid or for the musallis. It appears that these children are entirely ignorant of any of the Aadaab of the Musjid. Their misbehaviour leads one to believe that they do not distinguish between the kuffaar secular schools and the Musaa'id, hence they are able to acquit themselves so shamelessly and dishonourably inside the House of Allah Ta'ala.

After the Fardh Salaat, they wildly stampede out of the Musjid like animals. For them there does not appear to be any Sunnat Salaat to be performed. In their stampede to get out of the Musjid the moment the Fardh Salaat is over, they convey the impression of being munaafiqeen. It has been said:

"The Mu'min in the Musjid is like a fish in the water while the munaafiq in the Musjid is like a bird in the cage."

It is imperative that parents and Madrasah Ustaadhs as well as the Imaams of the Musaa'id take stock of this evil development in our society. These children growing up as hooligans constitute the Muslim community of tomorrow. If they are to grow up showing soant regard for the House of Allah and resorting to wholesale disobedience of the Sunnatul Muakkadah, Salaat, what type of Muslims

will they be? It devolves on all the seniors as an incumbent duty to educate the children. Parents should teach children the respects of the Musaa'id. The Imaam and the trustees of the Musjid should introduce some measures to control the rowdy youth and to induce them to remain in the Musjid until they have performed their Sunnat Salaat.

Madrasah teachers should instruct their pupils in the ways of respecting the Musjid. The importance of ibaadat emphasised by seniors, Madrasah teachers, Musjid trustees and the Imaams of the Musaa'id will go a long way to rectify the deplorable state of the misbehaviour of our youth.

ADVERTISING

Many Musaa'id are being increasingly used for commercial advertising. Traders proliferate the Musjid foyers with their advertising pamphlets. On some of these posters appear even pictures of people. Such advertising is not permissible within the Musjid precincts. The Houses of Allah are places of sanctity, established for Allah's Thikr, not for providing impetus to mundane activities.

This baneful practice indicates the little respect Muslims nowadays have for Islam's holiest places. When Muslims themselves pollute the sanctity of the Musaa'id, they should not be surprised if non-Muslims commit greater defilement of the Musjid. When Muslims lose respect for the Houses of Allah Ta'ala, He will punish us by allowing the kuffaar to penetrate and defile the Musaa'id most disgracefully.

It is the incumbent duty of the Imaam and Musjid officials to put a complete stop to the distribution of commercial advertising material in the Musjid area.

Rasulullah (sallallahu alayhi wasallam) said that the worst of places is the market-place and the best of places is the Musjid. Our Musaa'id should be protected from being transformed into likenesses of market-places where mundane affairs and noise predominate.

A SHAMELESS PRACTICE

In some Musaa'id of the country, especially in the western Cape area, standing and public urinals have been installed. The trustees should hang their heads in shame for having adopted this immoral, shameless and disgraceful practice of the western kuffaar. Islam lays the greatest stress on Tahaarat and shame. These western urinals are used by Muslims who have lost all vestiges of haya. They stand like asses urinating in the street in public view. Shame, Rasulullah (sallallahu alayhi wasallam) said is part of Imaan. How is it possible for Musjid trustees to instal such evil and shameless items within the Musjid area? It is

imperative that these ludicrous and shameless items of najaasat be removed. Muslims should be taught to adopt the Islamic system of Tahaarat. It is almost impossible to ensure the observance of proper Tahaarat standing and urinating like asses in these kuffaar urinals.

ISTINJA

Another vile and filthy practice in some quarters of the Muslim community is the total abandonment of the use of water during the process of Istinja. Purification with water after answering the call of nature is among the essentialities of Tahaarat. Certain Qur'aanic verses were revealed in this regard.

THE SHARIAH OUR ONLY SOLUTION

"If goodness comes to you, it displeases them (the kuffaar) and if a calamity befalls you, they become happy as a result of it. If you (O Mu'mineen) adopt Sabr and have Taqwa, their plots will not harm you in the least bit. Verily Allah encircles whatever they (the kuffaar) are perpetrating." (Qur'aan)

Muslims groping in the darkness are rudderlessly plunging forward in a rush to embrace some political party or the other whom they believe will be their saviour in the so-called new South Africa. They believe that the safety of their future can be assured by political parties which will dominate the political scene tomorrow when they assume the reigns of power. It is indeed lamentable to observe that the people of Imaan having abandoned their trust in Allah Ta'ala. They have long ago expelled the Shariah from their lives and substituted in its place the lewd and libertine ways of life of the kuffaar. Now, their intelligence has been blinded by Allah Ta'ala and they are moving into the camps of the kuffaar.

The Qur'aan Majeed explicitly warns us repeatedly that the kuffaar can never be the friends of Muslims. It is absurd for Muslims to expect protection and safety from those who are the enemies of Islam. Yet fear due to flagrant transgression of Allah's Commands has destroyed Muslim thinking. Things which ought to be as clear as daylight appear to be unfathomable to Muslims who are no longer interested in the direction of the Qur'aan.

The Qur'aan states with emphasis that if Muslims adopt Sabr and fear Allah Ta'ala, the conspiracies and plots of the kuffaar cannot harm us. Sabr—true Sabr—stem from a heart imbued with Divine illumination. Such illumination is the fruit of obedience to Allah Ta'ala and such obedience is possible only by wholehearted submission to the Shariah and this means the adoption of the Sunnah as our culture and way of life in every detail of our life. As long as we are lacking in this aspect, we are doomed for destruction at the hands of the kuffaar.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. An employer when paying his staff overtime, does so with Zakaat money. He makes the intention of giving them Zakaat although they understand the extra they are receiving to be part of their wages. Is the Zakaat discharged?

A. The Zakaat is not discharged in this way. It is not permissible to pay any part of wages with Zakaat funds. This man has to pay his Zakaat correctly otherwise he will remain liable for the obligation.

Q. A certain Mufti has declared the consumption of Barbican Beer halaal. According to the Mufti Saheb this beer is alcohol free and also that it does not intoxicate, hence it is permissible to drink. Can we drink Barbican Beer?

A. Barbican Beer in the first place is not alcohol-free despite this being stated on the can. The manufacturers of Barbican confirm that Barbican does contain alcohol, albeit in a minute quantity. The basis of the Mufti Saheb's fatwa, viz., alcohol-free, is, therefore, baseless. Furthermore, Barbican not being able to intoxicate is on account of the very small quantity of alcohol in it. But, a small quantity of alcohol in a substance also renders the drink haraam. Rasulullah (sallallahu alayhi wasallam) said:

"Whatever in large quantity intoxicates, its small quantity is also haraam."

Thus, the small quantity of alcohol in Barbican as well as in all soft drinks, renders these drinks unlawful for consumption. Thus, even if people do not become intoxicated by drinking Barbican, it will remain haraam on account of the alcohol-content regardless of the minute quantity. The Mufti Saheb has erred in his fatwa.

Q. A man promises to give his worker a bonus at the end of the year for good work. The worker strives diligently the whole year in anticipation of the bonus. At the end of the year the employer gives him a bonus with Zakaat funds. Is this proper?

A. The Zakaat is not discharged in this way. If a specific sum was pre-arranged to be the 'bonus', this amount will be part of the wages which the worker will be entitled to. If a specific sum was not arranged, the 'bonus' agreement will be null and void (baatil). The worker will then have no legal claim to the 'bonus' in terms of the Shariah. Nevertheless, if the worker had discharged the duties/work for which the 'bonus' was promised, but the amount was not fixed, then he will have to be paid the normal wage for such work rendered.

Q. It will be a great benefit if you would write articles on drug abuse. Many Muslims are addicted to drugs.

A. Writing and publishing articles on drug abuse will not help the addicts. Muslims who happen to be drug addicts are aware of the evil of drugs. They know that drugs are haraam. But, they will perpetrate this evil sin just as Muslim traders will indulge in riba such as bank overdraft. The biggest culprits are the parents of these children who have become hooked on drugs. Parents have exposed their children to these satanic evils. The places where they are introduced to drugs are usually the schools of the kuffaar and other similar haunts. To most Muslim parents of today, secular education is of greater importance than the Imaan and morals of their children. For the sake of some miserable worldly gain, the destruction of their children's Imaan and Akhlaaq are tolerable to parents. While they cannot

care if kuffaar schools and the kuffaar libertine culture destroy their children's beliefs and Islamic character, they are forced to care and wail when their children become drug addicts. The zina which their children commit at school, the kufr beliefs which they acquire and the immoral characters which they embrace under the kufr system of western secular education are all overlooked by Muslim parents. But, now Allah Ta'ala shocks parents rudely and jolts some sanity into them by making manifest to them the evil acquired by their children. Allah Ta'ala exposes the corruption of their children through the agency of drug addiction which is something conspicuous that cannot be concealed easily like their acquired kufr and immorality. Parents of such children must simply pay the price for having destroyed their children by diverting them from Islam. If the roots are rotten one cannot expect healthy branches. Drug addicts do not read literature on drug abuse. Such literature will not help them in any way, and those who know of the evils of drug abuse, e.g. such parents who have seen the destruction of their drug addicted children, too will not be helped by such literature. The cure for this malady is nothing other than the cultivation of Imaan and Akhlaaq in the child from the time of infancy. You can write to the Y.M.M.A. P.O.Box 18594, Actonville, Benoni 1506 for a copy of the booklet on Drugs and Alcoholism.

Q. Many Muslims, even some Maulanas, attempt to justify voting in the forthcoming elections on the basis of the Qur'aan and Hadith. Please comment.

A. We have discussed this issue in several past issues of the Majlis. The error of those who have fallen at the feet of the kuffaar is manifest. They attempt to justify baatil and even kufr by distorting and misinterpreting Qur'aanic verses and Hadith narrations. Deep down their hearts they know that the motivation for their ludicrous exercises of justifying kufr politics is only their fear for those whom they believe will be the next rulers of the country. Allah Ta'ala is our Protector. We live and die by His Command.

Q. It has been reported that 7 and 8 year old Muslim children in some Transvaal schools are buying pornography magazines. These magazines portray full colour pictures of females posing erotically. Cafes are selling these filthy magazines to children. What advice do you offer? A Maulana has advised that parents and teachers should form themselves into an action committee and storm into these shops which sell these magazines to children to protest. Is this measure correct, Islamically?

Q. The advice of the Maulana Saheb is Islamically absurd. Such action will be misplaced and mis-directed. Instead of advising parents to teach and train their children, the Maulana advises them to misdirect their efforts and embark on a silly plan which is a method of the kuffaar political groups. There is absolutely no benefit in storming into the shops which sell filth and immorality. Parents are required to impart Islamic training to their children. They have miserably failed in executing their Fardh duty to their children whom they are exposing to the kufr cult of immorality in kuffaar schools. If Muslims are conscious of the Islamic tarbiyat of their children, they will not run to cafes and evil haunts for drugs and sexual gratification. Parents must bear the

full blame and responsibility for the moral ruin of their children. They should not make scapegoats out of the agents of Shaitaan who are simply fulfilling the natural demands of their roles in the process of immorality. While these cafes, etc. are doing their duty faithfully to Shaitaan, parents are miserably failing to honour the Amaanat of children bestowed to them by Allah Ta'ala. Parents have control over their children, not over others who are doing the dirty work of Shaitaan. They should, therefore, not embark on futile activities which are misdirected. The Maulana Saheb too should have better understanding and refrain from giving such nonsensical advice.

Q. Does ghusl become obligatory when a doctor does an internal examination female?

A. We do not know what this 'internal' examination entails, hence we cannot state the Shar'i ruling. But, do understand that such internal examinations are haraam. It is haraam for a Muslim lady to expose herself and submit her body for examination to male doctors. Such examination by even female doctors are not permissible if done unnecessarily. In the overwhelming majority of cases, female examinations are done unnecessarily. They are done as a mere routine so-called 'check-up'. It is haraam to submit to such 'check-ups'. It is demeaning and disgraceful. The erotic examinations of females conducted by male doctors routinely, are evil and haraam. Muslim women should not submit to these ploys of the kuffaar. Such 'check-ups' are not medical examinations. They are immoral and satanic interference with the bodies of females.

Q. When we go to a doctor for an internal examination, he uses his hand. Is ghusl necessary?

A. Not only bathing, but Salaatul Taubah also become incumbent. It is utterly disgraceful and immoral for a Muslim woman to submit herself to such immoral and undignified so-called treatment and examination. She should rather choose death than demean herself in this evil way. She should take a bath, perform two raka'ats Taubah Salaat, repent for her major sin and promise Allah Ta'ala that she will never again submit to such adulterous treatment. Muslim doctors should understand that such evil examinations are haraam. The money they earn from such 'zina' examinations and treatments is haraam. Such money is akin to the fee which the prostitute earns.

Q. If an Imaam leading the Maghrib Salaat misreads an ayat in the first raka't and rectifies the error by again reciting the ayat in the second raka't, then performs Sajdah Sahw, will the Salaat be valid?

A. The Salaat is valid. There was no need to perform Sajdah Sahw for this type of error.

Q. If vaccination is not permissible, what should one do when going for Hajj, etc.? Vaccination cards are checked at the airport in Saudi Arabia.

A. Health documents are no longer required when going for Hajj. For the past couple of years, such cards/documents are not being checked. Assuming that the kuffaar orientated authorities require such documents, then under such circumstances one will not be committing a sin for indulging in an unlawful act. Photographs are haraam, but for passport purposes, although also haraam, one will not be guilty of sinning because of the compulsion. When one is compelled to do an unlawful act against one's will, one is absolved of the sin. One should devise ways and means of circumventing haraam. Wherever this is possible, it will be necessary to adopt such ways and means.

Q. Are sweets containing lactic acid permissible?

A. Lactic acid is a plant as well as animal product. Since it is difficult to establish the

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

source or raw materials from which the lactic acid is manufactured, it is not permissible to eat sweets containing lactic acid.

Q. What is Istisqa'?

A. It is a Sunnat Salaat for rain.

THE TORTURE OF INDUCED BIRTH

We reproduce here a verbatim report by DR.S.MENDELSON of the shocking, sickening and revolting methods employed by modern hospitals to induce birth. Induced birth is evil. It is torture and brutal. It is done for shaitani and nafsani motives. Muslims should not allow their wives to suffer this type of vulgar torture at the hands of doctors given to the kufr 'medical' methods of the western medical establishment. Damning the evil hospital delivery methods, DR.S.MENDELSON says:

".....The mother's pain will be increased, so drugs will be administered that will retard and prolong her labor. Labor will be induced by invading the uterus and rupturing the membranes, increasing the risk of infection and fetal damage or death. The mother will be further confined by attachment of intravenous gadgetry to keep a vein open for administration of drugs and to provide nourishment because she will not be allowed to eat or drink. A fetal monitor will be strapped to her abdomen, or inserted to her uterus and screwed into the baby's scalp, to monitor the fetal trauma that the obstetrician's intervention may well induce. Ultimately, and usually for the convenience of the doctor, oxytocin will be administered to expedite labor, resulting in tetanic (and titanic) contractions so strong that they may injure the fetus. The mother's pain, which escalates because of the way she is being treated, becomes so unbearable that pain-killing injections are given to paralyze the lower half of her body. The mother can no longer feel her contractions and must be told to push.

Finally, the poor woman is moved to the delivery room, strapped into stirrups, and an episiotomy is performed. The doctor delivers the baby because the mother is no longer able to do it, and more often than not he will use forceps because he is unwilling to wait for nature to take its course. Thus concludes the mother's experience with the 'miracle of birth'.

The doctor hurriedly cuts the cord before it has stopped pulsating, so the infant's blood backs up in the mother. It is that mixing that produces erythroblastosis (Rh disease) in a subsequent child. He tugs on the cord to expedite delivery of the placenta, increasing the mother's risk of hemorrhage and possibly leaving some pieces behind. He must then invade the uterus to capture the fragments. The mother's risk of infection, already increased over the previous hours by multiple vaginal examinations, becomes greater. Next, he must repair the damage done to the perineum by the episiotomy he performed. As I will explain later, this may cause sexual dysfunction later on.

Finally, in denial of everything that prompted the mother to go through this ordeal, the baby is whisked off to the newborn nursery, and the mother to the recovery room to sleep off the drugs. This is motherhood? This is medicine? "

This factual report by a leading medic should be sufficient to jolt husband's into some alertness to realize

the suffering their wives are put to on the occasions of having to give birth in the unholy and unclean hospitals. They should make it their business to ascertain what exactly the doctor is doing to their wives and to vehemently protest when doctors decide to subject their wives to the type of torture with far reaching consequences, as explained by Dr.S.Mendelsohn. For some of the Doctor's credentials, see page 10.

Q. In a small town there are three Muslim males. Another town 45 minutes drive has a Jamaat Khaanah where Juma' is being performed. What is the position of the Juma' Salaat of these three brothers?

A. Juma' Salaat is not compulsory on them. They have to perform Zuhur Salaat. Although Juma' is not compulsory on them, it is preferable for them to attend Juma' in the Jamaat Khaanah of the nearby town. Living in such isolation among kuffaar as you have described, is damaging for their Imaan as well as for the Islamic upbringing of their children who are lost in the kuffaar school environment. Living in such isolation and cut off from Islamic activity and Deeni environment will progressively weaken their Imaan.

Q. Recently the municipal authorities in Durban legalized topless bathing/sunbathing on beaches, thereby exposing unwary and innocent Muslims to the onslaught of kuffaar liberalism and freedom. With the summer vacations in progress, many Muslims will be frequenting the beaches thereby being exposed to such immorality. Please comment.

A. There is no need to lambast the kuffaar municipal authorities for this satanic act. Nothing better can be expected of kuffaar. But those Muslims who are 'exposed' to this evil are not unwary and innocent as you have put it. Muslims who visit these evil places need to be criticized, not the kuffaar who give impetus to immorality. After all, immorality is the cult and way of life of the kuffaar. In the first place it is haraam for Muslims to frequent beaches when there are droves of kuffaar milling around in different degrees of nudity and displays of zina. What difference is there between a bikini clad woman strolling on the beach and a woman strutting about in the nude? Both displays are vile and shaitani. Both should evoke revulsion in Muslims. Muslims who frequent beaches where semi-clad and near nude men and women frolic about, have no regard for Islam and the Commands of Allah Ta'ala. Just as they enjoy seeing the filth of immoral women and men parading semi-nude so too will they enjoy the immorality of completely nude men and women. The Imaani values and Deeni conscience of Muslims who frequent such HARAAM and IMMORAL places are desensitized. They are not being exposed to immorality by the kuffaar. They plunge headlong into evil and immorality by their own volition. They are not dragged to the beaches by the kuffaar to view the immoral exposure. They go there because they have no longer any regard for their Imaan. They go there because they have transgressed all bounds of sin and are setting the stage for a great calamity from Allah Ta'ala. When Allah Ta'ala decides to block the avenues of Hidaayat, nothing will avail.

Q. If a person is getting married at the Ijtima, no halls, etc., and no extravagance at all, is it permissible for the girl's side to give the boy gifts at the time of wada (when the girl is leaving for her husband's home)? If the gifts are already bought can the boy refuse to accept?

A. There is nothing wrong in giving and

accepting gifts. However, the un-Islamic customs which people have invented around marriages are not permissible. Why do they want to give the gifts at the time of wada? The gifts should be given in privacy without any ceremony or observance of any innovated custom. If the gifts are part of a wedding custom, the boy should refuse to accept them even if the items were already bought. Obviously something can be gifted only after it has been bought.

Q. Are all cool drinks haraam or only Coke?

A. All cool drinks are made from alcoholic concentrates. It is, therefore, not permissible to consume any of these drinks.

Q. Is it permissible to play the game scrabble or monopoly once in a while?

A. It is not permissible to play any of these kuffaar games. About chess which is a game which admittedly has some benefits, Rasulullah (sallallahu alayhi wasallam) said: "He who plays chess has soiled his hands in the blood of a pig."

Q. Please comment on functions organized for raising funds for the Masjid. Men and women attend the function. A lot of fun activities, etc. take place. Is it permissible to organize such functions?

A. It is haraam to organize such functions. The funds acquired from these haraam functions are also haraam. Such contaminated money cannot be used for Mosjids and Madrasahs.

Q. A man raped his daughter-in-law who was four months pregnant at the time. After birth of the child, the woman died. What punishment should this man get according to Islamic law?

A. According to the Shariah, if the crime is proved on the strength of Shar'i evidence, the man will be stoned to death. But, such trial and punishment are possible and valid only in an Islamic state. This evil deed was the consequence of abandoning the Hijaab law of Allah Ta'ala. A father-in-law too has to observe a degree of Purdah for his daughter-in-law. Many cases of similar immorality happen between a man and his daughter-in-law. Such acts irrevocably break the nikah ties of the woman with her husband. A father-in-law should not be trusted alone with his daughter-in-law. He is not her mahram even though Purdah is relaxed for him to a certain extent. But relaxation of Purdah partially does not mean abandonment of Purdah. The daughter-in-law should never serve on her father-in-law when he is alone. She should never accompany him for a drive in the car. She should never be alone with him anywhere. She should not shake hands with him nor behave with him as if she is his daughter. It should be remembered that after all, he is a stranger to her. If his son had not married her, marriage with him would have been lawful for her. This indicates that lust for her in him cannot be discounted. Sexual advances and misdeeds by fathers-in-law are not isolated incidents. We are fully qualified to make this statement.

Q. Can you throw some light on the Murabitun World Movement?

A. This is a baatil movement. It is a deviant sect. It is an anti-Sunnah group of misguided fellows.

Q. A family which is the trustee of our local Masjid appoints one of their sons who is a Haafiz to lead the Taraawee. This haafiz dresses in complete western style and he trims his beard. He sometimes performs Namaaz on his own without head-covering. Is the Salaat performed behind him valid?

A. Yes, the Salaat is valid. But, it is not permissible to appoint such a faasiq to be the Imaam for any Salaat. It is not permissible for the trustees to violate Allah's law and to impose the faasiq on the musallis. Although the Salaat is valid, it becomes Makrooh. The

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Musallis should object to this appointment.

Q. If one makes Istikhaarah Namaaz, e.g. 3 nights have passed and on the fourth night one was disturbed and could not make the Namaaz, should one repeat the Istikhaarah from the beginning?

A. There is no need to start over.

Q. My friend's child is of school-going age and she is supposed to take her child to the clinic for the 5 year old vaccination, but she is hesitant as she has read much about the harms of this practice. What should she do?

A. She should resort to whatever strategem open to her to avoid vaccination of her child. She should not send her child to school. Her child will lose nothing in life by abstaining from kuffaar school. On the contrary, the child's Imaan and Akhlaaq will be safeguarded. The Rizq of everyone has been assured by Allah Ta'ala. The professions which people acquire from the kuffaar institutions do not secure one's rizq. For the sake of the preservation of Imaan and Akhlaaq, your friend should not send her child to school and make dua to Allah Ta'ala to protect her child from the evil and haraam vaccination treatment.

Q. If a husband and wife are separated for more than three months, what is the effect on their nikah?

A. There is no effect on the nikah by a mere separation. The nikah remains valid.

Q. Whenever I go to the supermarket with my sister-in-law, she always puts things in my trolley and tells me to pay for the items as my husband will not find out that I am using his money to pay for her goods. Is this permissible?

A. It is not permissible. It is akin to theft and fraud. It is haraam for you to use your husband's money in this way without his consent. You must inform him and if he forbids you, inform your sister-in-law that you cannot do this any longer. Furthermore, it is improper for you to visit the supermarkets. Your husband should make arrangements to acquire the needs of the house.

Q. A man who formerly was a regular Jamaat worker, after taking up employment in a Hindu company, has distanced himself from his pious friends. He has stopped participating in Jamaat activities and he has abandoned his Islamic garb. He mixes with the kuffaar at his work. He is also vulgar and abusive to his wife in public. What advice can you give?

A. He should abandon his work. Obviously, his Imaan is exceptionally defective. In fact, his Imaan was very weak even before he took up this employment. This weakness of Imaan became conspicuous when he was exposed to kufr influences. If he does not abandon his present job, there is grave danger of him abandoning even his Imaan. May Allah Ta'ala save him and us from such a calamity.

Q. I am a married woman with two children. I have discovered that my husband is having an affair with a non-Muslim woman of ill-repute. She also has a child by this union. She has no intention of embracing Islam and my husband, on his own admission, has no intention of marrying her. But, he is perpetuating this illicit relationship. He is frequently visiting her. The proof at my disposal is conclusive. Can I refuse to sleep with him? I do not know the condition or the hygiene of the other woman. I am always paak and with wudhu. I cannot risk getting any disease

for the sake of my children. I know for a fact that many Muslim men take on non-Muslim women because we refuse to perform certain perverse sexual acts that are contrary to Islam. Thus, they seek gratification for their unnatural desires elsewhere, exposing us, their wives to the risk of infectious diseases and even AIDS. Quite a few women are going through the same experience. What is the ruling of the Shariat if we refuse to sleep with our husbands who are having illicit affairs with non-Muslim women?

A. A man who pollutes himself physically and spiritually by means of such haraam contact with possibly diseased kuffaar women does not deserve a pious and chaste Muslim wife. Prostitutes are his appropriate companions. A husband should not run away with the misconception that he can do with his wife as he pleases because of his dominant role and higher status. By such filthy and haraam misdeeds as described in the question, the husband abandons his true role as the Master of the family. He cannot expect to come home after polluting himself with his haraam acts of zina and then pollute his chaste wife with the disease and contamination, both physical and spiritual, which he picked up in the street from the prostitute. When a man consorts with a woman of ill-repute, his wife will have justification for refusing to sleep with him. When the wife refuses to sleep with her husband because of his evil conduct of adultery with diseased females, she (the wife) should motivate her action by the intention of bringing him to his senses so as to save him from both physical and spiritual calamity.

Q. If during Salaat one's topi (hat) falls off, what should one do?

A. When within reach, pick it up and replace it on one's head.

Q. The Imaam, when making dua after Salaat, recites, Innallaaha wa malaikatahu..... At this point the entire congregation in unison recites Durood Shareef aloud. What is the Shariah's ruling on this practice?

A. This practice is bid'ah. It is not permissible to participate in this innovation.

Q. The Imaam in our Jamaat Khaanah is a follower of the Shaafi Mathab. We have Juma' in the Jamaat Khanah. About a dozen musallis are present for Juma' and all of them are Hanafis. The Shaafi Imaam recites the Khutbah and leads the Salaat. Is the Juma' of the Hanafis valid?

A. The Juma' Salaat of the Hanafis is valid. However, according to the Shaafi Math-hab, the Shaafi Imaam's Salaat is not valid. The validity of the Juma' Salaat requires a minimum of forty resident male Muslims to participate in the Juma'.

Q. Is there any basis in the Sunnah for the practice of keeping a tumbler of water in front of one when reading faatihah?

A. There is no basis for this practice in the Sunnah. This type of 'faatihah' is bid'ah and not permissible.

Q. We observe that in Masjidul Haraam and Masjidun Nabawi, the Imaams never make any dua after the Fardh Salaat. Could you please explain this?

A. Dua after Fardh Salaat is Sunnat. It is not good to completely discard this Sunnat practice as they are doing in Makkah and Madinah presently. It is also not compulsory to engage in the congregational dua. Everyone should make dua individually, starting and ending the dua individually. It is not incumbent to

begin and end the dua with the Imaam. It is also permissible to occasionally abstain from the dua.

Q. During Ramadhaan is it better to engage in Nafl Umrals or Tawaaf?

A. When arriving in Makkah Mukarramah obviously an Umrah will have to be made. After this initial Umrah it is more meritorious to engage in abundance of Tawaaf. Abundance of Tawaaf is superior to abundance of Nafl Umrals.

Q. Whenever I speak to my mother and younger sister about the latter's un-Islamic conduct of not performing Salaat and passing the time reading evil magazines, my mother severely reprimands me. She is not interested in listening to my naseehat. As a result of my constant admonition, my mother has started to dislike me. Am I doing right by admonishing my younger sister?

A. Although your naseehat is correct, it is best that you refrain from admonishing her. When your good naseehat evokes only rebuke and offence, it is then not intelligent to continue with the naseehat. Under the circumstances you should maintain silence and make dua for their guidance.

Q. I am a commercial traveller. I set out from my hometown for a place maybe 100 km. or more away. On my way back I have to go to another town which is about 50 km from my hometown, but on the round trip I make from my home to the first town and from there to the second town, the distance is about 160 km. On my way to the second town I bypass my hometown without entering it. Am I a musaafir in the second town as well? Do I have to make qasr Salaat there?

A. You remain a musaafir even at the second town in view of the fact that you had taken the longer route. If you had gone to the second town from your hometown, you would not have been a musaafir. Since the round journey from your home is 160 km you have to perform Qasr Salaat.

Q. Does the husband require the permission of his wife if he wishes to go in Tabligh for more than four months?

A. Yes, he requires the consent of his wife. Furthermore, it is incumbent on him to make adequate arrangements for his family during his absence. He must ensure that he leaves sufficient financial expenses and that he appoints a reliable person to see to the other needs of the family. Some husbands simply abandon their wives and children when they go for Tabligh for long spells of time. They labour under the misconception of being in the Path of Allah while their families are left in difficulty. Others again leave their wives to stand in the shop while they are out holidaying under the pretence of being in the Path of Allah. It is haraam for a husband to leave his wife and children in a lurch and it is haraam for him to go into the 'Path of Allah' while he leaves his wife exposed to the public committing haraam by her contact with males in the shop.

Q. Is it permissible for an asthmatic patient to use an aerosol inhaler during the fasting period? Will the fast be valid?

A. If it becomes necessary to use the inhaler, it will be permissible. However, the fast will not be valid if the inhaler is used. Qadha of the missed fast will have to be kept.

Q. If one wakes up during Ramadhaan for Sehri and one is in the state of janaabat, is it permissible to eat Sehri before ghusl? What if there is not sufficient time for Sehri and ghusl?

A. It is permissible to participate in the Sehri meal before having taken ghusl. However, if there is sufficient time, it is best to first make ghusl. But, if the time for both Sehri and ghusl is not sufficient, then first have the Sehri meal, then the ghusl.

Q. When we take up accommodation in non-Muslim hotels, we are served milk, etc. in the same glasses in which wine is served. But, the glasses are thoroughly washed. Is there

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

anything wrong in this?

A. There is much wrong in this practice. It is highly improper for a Muslim to knowingly drink from a glass in which liquor is also served. A person with a healthy Imaan will never be able to drink from such a glass even if it is thoroughly washed. If you are aware that urine was poured into a glass, would your disposition permit you to drink from the same glass even after it has been washed?

Q. When a qasam (oath) is violated, what is the penalty?

A. The Kaffaarah (Penalty) is to feed ten poor Muslims (masaakeen). Each one should be given two meals. Instead of food, cash may be given. The same amount given for Fitrāh should be given. This is approximately R5. It is essential to give the Kaffaarah to ten masaakeen (poor Muslims). If the whole Kaffaarah amount is given to one miskeen or to less than 10, the Kaffaarah will not be discharged. If one is not by the financial means to pay the Kaffaarah, then only may one fast three consecutive days to be absolved. As long as one can pay the Kaffaarah, the option of fasting will not be valid.

Q. Is it permissible to visit the oceanarium to see the dolphin show? Some say that it is permissible, others say it is not permissible.

A. On account of several haraam factors associated with the dolphin show, it is not permissible. The trainer/instructor is a scantily clad female who does the performance with the dolphins. Intermingling of sexes takes place. The mixed crowd screams and claps hands at the performances. These factors render the show haraam.

Q. Is it permissible to touch a cassette on which is recorded Qur'aanic ayats if one is in the condition of janaabat?

A. It is permissible.

Q. I am a baaligh girl who does not want to go to secular school, but my parents insist that I go. Am I being disobedient to my parents in refusing?

A. No, you are not being disobedient to them. According to the Shariah such 'disobedience' is waajib. It is haraam for you to attend the kuffaar secular school. It is not permissible to follow any unlawful instruction of parents. Your parents do not have any Islamic right to compel you to attend kuffaar school. Your refusal is an act of ibaadat. However, do always be respectful to your parents.

Q. Should the hands be raised when making dua after eating?

A. Only the dua should be recited silently. To raise the hands on this occasion is bid'ah and not permissible.

Q. Is it permissible to postpone the Fardh Hajj for two or three years because of business commitments?

A. When Hajj becomes Fardh, it is incumbent to perform Hajj that very same year. It is not permissible to delay the Fardh Hajj for two or three years. Such delay renders one a faasiq and a grave sin is committed.

Q. At Muzdalifah Maghrib and Isha Salaat are combined and performed during Isha time. What is the position of the Sunnat Salaat of Maghrib?

A. Perform the Maghrib Sunnats after Isha Salaat.

Q. If a person went to Makkah during the months of Hajj, it is said that Hajj becomes Fardh on him. This means if he performed Umrah during Shawwaal, he will have to remain until Hajj.

A. If Hajj was not yet made and one enters the Haram during the Hajj months, then Hajj will be Fardh that very same year on condition one has sufficient means to stay over until Hajj. If one had already performed Hajj before, then one's presence in the Haram during the Hajj months will not make Hajj Fardh again.

Q. Is it compulsory to sacrifice the Hajj animal in Mina to be released from Ihraam?

A. The animal could be sacrificed anywhere in the Haram. It may be sacrificed in Makkah Muazzamah.

Q. A man on whom Hajj was not Fardh acquired a loan and went for Hajj. After some years he became wealthy. Is Hajj now compulsory on him?

A. Hajj is not compulsory on him. The first Hajj which he had performed suffices.

Q. A woman is in her iddat on account of the death of her husband. Hajj is Fardh on her as she has sufficient funds for herself and the accompanying mahram. Is it permissible for her to go for Hajj during her iddat?

A. It is not permissible to go for Hajj during the iddat period. It is haraam. She has to postpone the Hajj for the following year.

Q. I never performed Hajj since it has not become compulsory on me. Am I allowed to go for Hajj-e-Badl?

A. It is permissible for you to go for Hajj-e-Badl. If Hajj is Fardh on you and you have not yet performed Hajj, then it is not permissible for you to go for Hajj-e-Badl.

Q. When sending someone for Hajj-e-Badl, what kind of Hajj should be performed—Ifraad, Tamattu' or Qir'aan?

A. Any kind may be performed. The person being sent may be instructed to perform Ifraad or Tamattu' or Qiraan.

Q. When someone performs Tawaaf after Asr Salaat, when does he perform the two raka'ats Tawaaf Salaat? **A.** After Maghrib.

Q. What is a mulhid and a zindeeq?

A. One who claims to be a Muslim, but subscribes to kufr belief is called a zindeeq. A zindeeq is also called mulhid and baatini. A zindeeq is a kaafir.

Q. Can I waive the debt of a poor debtor with the intention of Zakaat?

A. A debt which is waived will not be Zakaat discharged. You will get much thawaab for waiving the debt, but it will not be in lieu of your Zakaat.

Q. Is it permissible to give Zakaat to a poor Shiah?

A. Zakaat may be given only to Muslims. If Zakaat is given to non-Muslims, the obligation will not be discharged. Shiahs are not Muslims, hence it is haraam to give them Zakaat.

Q. Part of a man's wealth is haraam, but all the money is mixed. How does he pay Zakaat on this money?

A. He has to estimate to the best of his ability the amount of haraam money he has and deduct this sum from the whole. He should pay Zakaat only on the balance. If it is possible to locate the owners of the wealth, it is waajib to return it to them. If this is not possible, then it is compulsory to give the haraam amount to the poor.

Q. In Jamaat Salaat does the Imaam also have to recite Aameen?

A. The Imaam too should recite Aameen silently.

Q. A group of musaafireen (travellers) enters a Masjid and finds that the Jamaat is over. Is it permissible for them to perform Salaat in Jamaat inside the Masjid?

A. It is not permissible to perform a second Jamaat inside a Masjid where Jamaat Salaat is performed regularly. The latecomers should perform their Jamaat in

that section of the building which is not the Masjid proper. If the Masjid has no such annex, the latecomers should find some other place for their Jamaat Salaat or perform individually inside the Masjid.

Q. If a person joins the Juma' Salaat after the Imaam has made one Salaam, has he obtained his Juma'?

A. No, he has missed Juma'. He has to perform Zuhr Salaat.

Q. The musaafir Imaam completed four raka'ats Zuhr Salaat. The Jamaat consisting of residents followed him to the end. What is the position of the Salaat?

A. The Salaat is not valid. It should be repeated.

Q. Is it permissible to give the interest of my bank savings to my non-Muslim maid as a gift, not as part of her wages?

A. It is permissible.

Q. One may not give Zakaat to one's children. But, is it permissible to give Zakaat to one's son-in-law? If permissible, will it be permissible for my daughter (his wife) to eat the food her husband buys with the Zakaat I gave him?

A. It is not permissible to give one's own Zakaat to one's parents, grandparents, children and grandchildren. However, it is permissible to give one's Zakaat to one's son-in-law. Once he takes possession of the Zakaat, he becomes its owner. He may then do with the money as he pleases. Your daughter may use the money or anything bought therewith because in his possession its quality changed. The money which she will now be using will not be your Zakaat, but will be her husband's property.

Q. Is it permissible to give Zakaat to one's brothers and sisters who are poor?

A. Zakaat may be given to one's brothers and sisters and to all relatives excluding parents and children.

Q. We give our Zakaat for distribution to an organization which uses part of the money for their running expenses. Is this permissible?

A. It is not permissible to entrust such an organization with Zakaat funds. It is haraam to utilize Zakaat for the running expenses of the organization's activities. The Zakaat thus misused is not discharged. The obligation remains an undischarged liability.

Q. When followers of the Shaafi Math-hab perform Janaazah Salaat for a mayyit which is not present, can Hanafis join in the Salaat?

A. No, it is not permissible for Hanafis to join such a Janaazah Salaat. The condition for the validity of Janaazah Salaat according to the Hanafi Math-hab is the presence of the mayyit (deceased).

Q. What is the Shariah's ruling regarding ghusl and Janaazah Salaat in a disaster situation where the bodies consist of Muslim and non-Muslim? The Muslim bodies could not be identified. If Muslims are in control of the situation, what should be done?

A. All the bodies will be given ghusl and Janaazah Salaat will be performed for all.

Q. When the Khatieb recites the Takbeer Tashreeq during the Eid Khutbahs, is it permissible for the others to repeat the Takbieers? And what should the audience do when the Khatieb pronounces Durood?

A. It is permissible for the audience to recite the Takbeers silently. But, Durood should be 'recited' only in the mind without lip movement.

Q. A Shaafi husband pronounced three Talaqs at once to his Hanafi wife. What is the ruling?

A. Three Talaqs given in any way whatever finally and irrevocably end the Nikah bond according to all Math-habs.

LAILATUL BARĀ'AH

The 15th Night of Sha'baan (Lailatul Baraa'ah) has been regarded as an auspicious occasion by the Ummah since the earliest times. Since the time of Rasuillahu (sallallahu alayhi wasallam) this Night has been considered a holy occasion to be spent in Ibaadat. Throughout the history of Islam, down to our present age, the 15th Night of Sha'baan has been accepted as an auspicious night. However, some persons in these times object to this Night being classified as among the Holy Nights of Islam. They brand as false the belief in the holiness of Lailatul Baraa'ah.

In substantiation of their claim they present the views of some authentic authorities of Islam while overlooking the authoritative views of other authorities as well as the general practice of the Ummah on this issue since the earliest times. By general practice of the Ummah we do not refer to the many bid'at (innovations) and fabricated practices which have been introduced and coupled to Lailatul Baraa'ah by people who have strayed from the Path of the Sunnah. The general practice of the Ummah in regard to the 15th Night of Sha'baan is :

- * To visit the qabrustaan individually on this Night, making dua for the dead as was done by Rasuillahu (sallallahu alayhi wasallam).

- * To spend part of the night in individual Ibaadat in the privacy of the home.

- * To fast on the 15th Day of Sha'baan.

Besides the above acts all other practices, customs and festivals associated with this auspicious occasion are bid'ah and unlawful, having neither origin nor sanction in the Sunnah.

It is conceded that there does exist difference of opinion among the authorities regarding the status and the significance of the 15th Night and Day of Sha'baan. However, inspite of the existence of such difference of opinion, it is erroneous to claim that the 15th Night of Sha'baan has no origin and no substantiation in Islam. Unlike the bid'ah practices which are unanimously condemned and prohibited by all authorities of Islam, the auspiciousness of the 15th Night of Sha'baan is upheld by numerous illustrious personalities of Islam.

Those who reject the validity of the holiness of this Night do so on the basis that the narrations concerning the 15th Night of Sha'baan are 'Weak', hence should be discounted. It should, however, be remembered that the designation 'Dhaeef' (Weak) in the terminology of the Muhadditheen is a word of technical import. It does not mean that a 'Dhaeef' narration is fabricated and should be rejected in entirety. A Hadith which is designated 'Dhaeef' attains strength when its subject matter is narrated by different Chains of narrators. The abundance of Chains of Narrations of a 'Dhaeef' Hadith bestows to it the classification of 'Hasan Li ghairihi'. Such a Hadith is thus 'acceptable and can be acted on.

Furthermore, a Dhaeef Hadith is accepted by all authorities in regard to Fadhaail (significance, virtues, excellences). In this regard Mulla Ali Qaari states: "But, in regard to the virtues of deeds of righteousness, Dhaeef Hadith is acceptable by the consensus of the Ulama." While a Dhaeef Hadith will not constitute a basis for establishing Aqaa-id (Beliefs) and specific classes of Law (Ahkaam), nevertheless, such Ahadith may be acted on in regard to the Fadhaail (virtues) of Ibaadat.

On the basis of the aforementioned explanation it is clear that in view of the Dhaeef category of the narrations, Lailatul Baraa'at cannot be imposed on people nor can it be designated a Sunnat-e-Muakkadah. Nevertheless, it will be an act of merit and thawaab to spend this Night in Ibaadat and fast on the 15th Day on account of the number of Hadith narrations making mention of the auspiciousness of this Night and of the acts of Ibaadat stated therein even though these Ahadith

may be of the Dhaeef category.

The rejectors of the holiness of the 15th Night of Sha'baan further present their argument pertaining to the majority view on the Qur'aanic verse No.3 of Surah Dukhaan which reads:

"Verily, We have revealed it (Qur'aan) in a gracious night."

All Kitaabs of Tafseer present two different views regarding the meaning of 'the gracious night'. One view, which is the Jamhoor (majority) view and the most authentic one, is that the 'gracious night' mentioned here is Lailatul Qadr. The other view is that it is Lailatul Baraa'at (15th Night of Sha'baan). Since the overwhelming majority of authorities have opined on the basis of clear and categoric proofs that the 'gracious night' mentioned in this ayat refers to Lailatul Qadr and not Lailatul Baraa'at, the rejectors of the 15th Night of Sha'baan have confused two separate issues, viz., the meaning of 'gracious night' mentioned in the ayat and the validity of the auspiciousness of the 15th Night of Sha'baan. These are different issues and should not be confused. While it is conceded that the view of the Jamhoor Ulama is that the 'gracious night' mentioned in ayat 3 of Surah Dukhaan is a reference to Lailatul Qadr, it does not follow therefrom that the 15th Night of Sha'baan is not an auspicious night. At most, it has to be accepted that the case of the Jamhoor regarding the tafseer of Al-lailatul Mubaarakah stated in this particular ayat is stronger and have greater reliability than the view of those Ulama who claim that the 'gracious night' stated in this ayat is the 15th Night of Sha'baan.

It is incorrect to argue that because the 'gracious night' mentioned in ayat 3 of Surah Dukhaan refers to Lailatul Qadr, the 15th Night of Sha'baan has no validity or significance of holiness. The auspiciousness of Lailatul Baraa'at is not based on this particular ayat. A number of other Hadith narrations collectively establish the significance of the 15th Night of Sha'baan. All authorities cite these narrations and only a few have rejected them outright. We shall now proceed to cite the various authoritative Tafseer Kitaabs which present the validity of the 15th Night of Sha'baan.

The ayat under discussion is No.3 of Surah Dukhaan: **"Verily We revealed it in a gracious night."** Tafseer Mazhari states:

"It is Lailatul Qadr.....The hadith which has been narrated from Qaasim Bin Muhammad who narrates from his father or his uncle who narrates from his grandfather who narrated on the authority of Rasuillahu (sallallahu alayhi wasallam) that he said: 'Allah Jalle Thanauhu descends to the worldly heaven on the Night of the middle of Sha'baan. He then forgives all people except him who has malice in his heart or a mushrik with Allah.', according to Baghawi does not indicate the revelation of the Qur'aan during that night (i.e.15th Night of Sha'baan)."

While the difference of interpretation cited in the abovementioned Tafseer of the ayat pertains to the meaning of the 'gracious night', it does not negate the validity of the auspiciousness of Lailatul Baraa'at. It merely states that while according to one opinion (viz.the most authentic and authoritative) the ayat refers to Lailatul Qadr, another opinion, also of Islamic authorities, assert it to be Lailatul Baraa'at. Thus it is said quite clearly in Mazhari that according to Baghawi the the narration regarding the 15th Night of Sha'baan does not indicate that the 'gracious night' stated in this specific ayat refers to Lailatul Baraa'at.

Tafseerul Khaazin states:

"It is Lailatul Qadr.....and it has been said it is the middle night of Sha'baan. It is narrated from Aishah (radhiallahu anha) that she said that Rasuillahu (sallallahu alayhi wasallam) said: 'Verily,

Allah Tabaraka wa Ta'ala descends to the Samaa-e-Dunya (the worldly heaven,i.e. the lowest heaven) during the middle night of Sha'baan. He then forgives more (people) than the number of hairs on the sheep of the tribe of Bani Kalb (Tirmidhi)."

Tafseerul Khaazin further states:

"Baghawi has narrated with his Chain of Narrators (Sanad) that verily, Nabi (sallallahu alayhi wasallam) said:

'The fates (of all things) are recorded from Sha'baan to Sha'baan even the marriage of a man and a child being born to him."

Tafseerul Khaazin also reports the following narration of Ibn Abbaas (radhiallahu anhu):

"Verily Allah decrees Decisions in the middle night of Sha'baan and then assigns (the execution) of these to their respective agents (the Malaaikeh) during Lailatul Qadr."

Tafseerul Baghawi states the following in regard to the 15th Night of Sha'baan:

"Abdul Waahid Mulaihi informed us(the Chain of Narrators then proceeds through the following names: Abu Mansoor Simaani, Abu Ja'far Rayyani, Humaid bin Zan'jorbi, Isbagh Ibnul Farj, Ibn Wahab, Amar Bin Haarith Abdul Malik Bin Abdul Malik, Ibn Aqbi Thi'b, Qaasim Bin Muhammad from his father or his uncle that Rasuillahu (sallallahu alayhi wasallam) said: 'Allah Jalle Thanauhu descends to the Samaa-e-Dunya in the middle night of Sha'baan and He then forgives everyone except a person who bears malice in his heart or one who commits shirk with Allah."

Commenting on the meaning of the 'gracious night' mentioned in Surah Dukhaan, Baghawi states in his Tafseer: "Hasan, Mujaahid and Qataadan said that during the Month of Ramadhan in the Night of Qadr every death, act, birth, sustenance and whatever will occur during that year are recorded. Ikramah said that it is the Middle Night of Sha'baan in which the affairs of the year are decided. . ."

In a pamphlet issued by the rejectors of Lailatul Baraa'at, the following statement is made:

"Ibn Katheer writes that the night in which therein is decreed for every affair of Wisdom is the Lailatul Qadr. And whoever says it is in the month of Shabaan as said by Ekrama is a great lie."

In this atrociously phrased sentence an attempt has been made to denigrate the illustrious Mufasssir, Hadhrat Ikramah (rahmatullah alayhi). The claim has been made that Ibn Katheer has branded Hadhrat Ikramah as a 'liar' on account of the latter's view and contention that the 'gracious night' is Lailatul Baraa'at. However, IbnKatheer does not proclaim Hadhrat Ikramah to be a liar. On the contrary he expresses surprise at the view of Ikramah and thus says: "He who said that it is the middle night of Sha'baan as has been narrated from Ikramah, verily, he is far from the grazing field."

By this, Ibn Katheer means that Ikramah's view is 'far-fetched'. He does not brand Ikramah a liar. Ikramah is among the great authorities of Islam. Difference of opinion and interpretation are natural and logical corollaries of Knowledge. Differences of opinion are to be found in numerous Ilmi issues. The view of a reliable authority cannot be summarily dismissed and branded as a fabrication, especially by non-entities such as those who are responsible for the pamphlet denying the validity of

15TH NIGHT OF SHA'BĀN

Tafseer Al-Kash-shaaf states:

"Lailatul Mubaarakah (the gracious night) is Lailatul Qadr. It has been said that it is the middle night of Sha'baan. For it (the 15th Night of Sha'baan) there are four names: Al-lailatul Mubaarakah, Lailatul Baraa'at, Lailatus Sikk and Lailatur Rahmah.....Rasuillahu (sallallahu alayhi wasallam) said: 'Verily Allah Ta'ala forgives all Muslims during this Night excepting a fortune-teller, a magician, a habitual consumer of liquor, one disobedient to parents and a habitual perpetrator of fornication."

In Al-Kash-shaaf several different Chains of Narrators are tendered for this narration.

Again the argument is confined to the meaning of the specific night mentioned in ayat 3 of Surah Dukhaan. The dispute does not centre around the validity of the holiness of Lailatul Baraa'at. While some --the majority--say that the 'gracious night' in this ayat is Lailatul Qadr, others (also reliable authorities) say it is Lailatul Baraa'at. But this dispute does not deny the fact that the 15th Night of Sha'baan is an auspicious night.

Tafseer Roohul Ma'aani states:

"It is Lailatul Qadr on the authority of what has been narrated from Ibn Abbaas, Qa'adah, Ibn Jubair, Mujaahid, Ibn Zaid and Hasan. This is the view of the majority of the Mufasssireen and the Zawaahir (which was a Math-hab at that time) are with them. Ikramah and a Jamaa'at said that it is the middle night of Sha'baan....."

Among the Ahadith pertaining to the 15th Night of Sha'baan, Roohul Ma'aani mentions the following:

"Ibn Jareer, Ibnul Munthir and Ibn Abi Haatim narrate from the Chain of Muhammad Ibn Soqah who narrates on the authority of Ikramah who said in regard to this ayat: 'During the middle night of Sha'baan the affairs of the year are decided. Ibn Jareer and Baihq in Shu'bil Imaan narrate from Zuhri who narrates from Uthmaan Bin Muhammad Ibnul Mugheerah Ibnul Akhfash who said that Rasuillahu (sallallahu alayhi wasallam) said: 'Affairs are decreed from Sha'baan to Sha'baan even a man marrying and him having a child. . ."

Deenori narrates in Al-Majaalisah from Rashid Bin Sa'd that Nabi (sallallahu alayhi wasallam) said: 'During the middle night of Sha'baan, Allah reveals to Malakul Maut all souls which have to be taken away during that year.' There are many similar narrations. It is said 'Every affair of wisdom is recorded from Al-Loohul Mahfooz during Lailatul Baraa'at and this task is accomplished by Lailatul Qadr. . . It has been narrated from Ibn Abbaas that all affairs are decreed during the middle night of Sha'baan and they are assigned to their respective agents (for execution) on the 27th Night of Ramadhan."

Regarding the apparent conflict between the claim of Ikramah and the Qur'aanic statement in ayat 3 of Surah Dukhaan, Tafseer Roohul Ma'aani says:

"It is necessary to interpret (in order to reconcile the apparent conflict) that which rejects this (majority view). Therefore, reflect!"

Again the dispute and conflict pertain to the meaning of the 'gracious night' referred to in the ayat. The dispute does not apply to the validity of the holiness of the 15th Night of Sha'baan. In the tafseer of Surah Qadr, Roohul Ma'aani presents an elaborate reconciliation between the conflicting views. The view of Ikramah and the many narrations pertaining to Lailatul Baraa'at are not summarily rejected and branded as false and

To page 12

LAILATUL BARAA'AH

THE
MU'MINEEN

Praising the Mu'mineen, Allah Ta'ala says that He is pleased with them and they are pleased with Him. Rasulullah (sallallahu alayhi wasallam) said:

"When Allah Ta'ala endears a person, He involves him in some difficulty. If he remains patient, Allah Ta'ala chooses him and if he is pleased with the decree of Allah, He elevates him to His close proximity." Once Rasulullah (sallallahu alayhi wasallam) asked the Sahaabah: "Who are you?" They replied: "We are the Mu'mineen." He asked: "What is the sign of your Imaan?" They said: "We are patient when misfortune strikes. We are grateful in comfort and we are pleased with the decree of Allah." Rasulullah (sallallahu alayhi wasallam) said: "I take oath by Allah! You are true Mu'mineen."

fabrications. Rather, appropriate meanings are tendered so that one is saved from the calamity of wholesale dismissal of numerous Hadith narrations which the great and illustrious authorities have accepted in the sphere of Fadhaail and Ibaadat notwithstanding the Mursal and Dha'eef categories of the narrations. The technical arguments of the Muhadditheen cannot therefore be cited by non-entities and unqualified persons in refutation and negation of a practice which has existed in the Ummah from the earliest time. Again, we do not offer succour for the many bid'at which have attached themselves to the 15th Night of Sha'baan. Such unfounded and evil practices are haraam and do not form part of Lailatul Baraa'at.

Tafseer. Abis Saood states:

"It is the Night of Qadr, and it is said, the Night of Baraa'at. . . . It has been said that the recording of affairs from Al-Loozul Mahfooz commences during Lailatul Baraa'at and is completed during Lailatul Qadr. Then the record of: sutenances (is handed to Meekaail; the record of wars is handed to Jibraeel as well as the record of natural calamities; the record of deeds is handed to Ismaeel, the Angel in charge of Samaa-e-Dunya, and he is a mighty Angel; the record of hardships is handed to Malakul Maut (Peace on them all)."

Undoubtedly, Ibnul Arabi in his Ahkaamul Qur'aan outrightly rejects the claim that the 15th Night of Sha'baan has any significance. He dismisses the narrations and avers that the claim for the auspiciousness of Lailatul Baraa'ah is baseless. In this regard it will suffice to say that the outright dismissal of the claim by Ibnul Arabi is not endorsed by the poor Mufasssireen. While the Jamhoor hold the view that Al-Lailatul Mubaarakah mentioned in Surah Dukhaan refers to Lailatul Qadr, they do not deny the auspiciousness of the 15th Night of Sha'baan. At most, it may be said that authentic difference of opinion prevails on this question. But, it is wrong and baseless to brand the view of Ikramah as false and bid'ah and it is wrong to deny the validity of the holiness of Lailatul Baraa'at on account of the Mursal and Dha'eef categories of Ahadith as explained earlier. These classes of Ahadith are governed by rules which make them acceptable and operable.

The same explanation given thus far applies to the question of fasting on the 15th Day of Sha'baan. It is permissible to fast on this Day and it is an act of merit, the merit stemming from the fact that mention of this fast is made in certain narrations, albeit of the Dha'eef category. But these narrations are not fabricated. It is therefore erroneous to claim that it is bid'ah to fast on the 15th Day of Sha'baan. Yes, if in any place fasting on this day is regarded as compulsory and those who do not fast are reprimanded, then undoubtedly, it will be said that it is bid'ah in that particular locality is bid'ah. But, the bid'ah is on account of the erroneous belief of people, not because people fast on this Day because they consider it meritorious on the bases of certain Ahadith.

Visiting the Qabrastaan on the 15th Night of Sha'baan is undoubtedly meritorious. But, if people in a locality or in a country have elevated such ziyarat to the degree of wujoob (compulsion), then the practice will be a bid'ah. Visiting the Qabrastaan on this Night or on any other day or night should be without innovated acts. People should not go in groups, i.e. special organized groups to recite Istisna' collectively. They should go individually and make a silent dua alone.

The gatherings or special gatherings at Musaa'jid and the delivery of wa'z (lecture) on this night are bid'ah. The serving of milk, sweetmeats, etc., are all bid'ah and baseless customs having absolutely no association with Lailatul Baraa'ah. It is a Night of silent, sincere and individual Ibaadat in the solitude of one's home. Those who do not uphold this night occasion for Ibaadat should not be branded or villified. In view of the difference

of opinion among the authorities of Islam on this subject and in view of the lesser quality of the narrations on which the case for the 15th Night of Sha'baan is based, it cannot be said that this Night enjoys a similar status of proof as Lailatul Qadr nor can it be asserted that the bases for the fast of the 15th Day of Sha'baan is as strong as the basis for the fast of the Day of Aashuraa. All things should be held within the limits prescribed by the Shariah.

On the one extreme we have those who outrightly deny the validity of the auspiciousness of Lailatul Baraa'at and on the other extreme we have the perpetrators of bid'ah who have introduced many evil customs and practices for the occasion of Lailatul Baraa'at.

CONCLUSION

Since bid'ah is evil and directed at the very foundations of Islam, different rulings regarding this Night will apply in different places. Where bid'ah has taken a firm grip on society, it may be necessary to brand the whole observance of this Night as a bid'ah. This will be necessary to extricate the masses from the evil of bid'ah. However, even then, sensible persons can gain the benefit of this Night by their acts of Ibaadat rendered in the privacy of their homes. And, Allah knows best. We petition Him for Rectitude and Guidance.

'Let's Kill the Muslims!'

pulsion of Croats by Muslims in the village of Kopjari. With avenging fury, the Croatian death squad crushed the skulls of Muslim children, slit the throats of women and machine-gunned whole families at the scene. The next morning Croatian reinforcements finished up the job, torching all remaining buildings and dynamiting the community's one small mosque. In less than 48 hours Stupni Do simply ceased to exist.

Kadira Dobinovic, a 27-year-old Muslim mother of two, was somewhat luckier than most villagers in Stupni Do. A resident of nearby Vares, she had just finished her morning coffee when she heard the artillery pounding a couple of miles away. Fearing for her safety, "I told my husband, 'Let's run away,'" she says. But at a Croatian checkpoint, her husband, Zehrid, was arrested. Kadira, her mother and her children fled to the home of a Croatian friend and waited for word of Zehrid. She would have no protection. That night a young Croatian soldier, dressed like a member of the death platoon, burst into the house, yelling, "Give me your money, give me your gold!" says Kadira. "I had nothing. So he said, 'You will give me something else.'"

The soldier ordered everyone to sit on the floor and told Kadira to follow him into another room, slamming the door behind them. "My babies started crying, and he said, 'Why are you screaming? Stop it or I'll kill your mother,'" she recalls. "They were old enough to obey." Her elderly mother begged the soldier through the closed door not to harm Kadira. "Be quiet or I'll put this knife in you, old lady," he screamed. Then he ordered Kadira to remove her clothes. "I wasn't fast enough, so he said to take them off more quickly. . . . And then he raped me." After he finished, the soldier threatened her: "If you tell anyone what happened here, I'll kill you."

Covering up evidence: Stupni Do wasn't just another massacre in Bosnia. At least 25 people died in the small village, a fraction of the casualties Croatian forces inflicted on the Muslim civilians of Ahmici in April. But Stupni Do stands out because the world discovered the horrors just after they unfolded—and because U.N. investigators jumped to the scene to document what appears to be a clear-cut crime against humanity. Bosnian army scouts, who saw what was happening through their binoculars, radioed for help. Scandinavian U.N. troops answered the call and found the roads swarming with drunken

Croatian soldiers who threatened them with rocket-propelled grenades and automatic weapons, preventing them from reaching the village for three days. Meanwhile, the Croats tried to cover up the evidence of their dirty work by burning everything in sight—victims included. "This is not war. This is a disgusting war crime," Brig. Angus Ramsay, the British chief of staff of the U.N. Protection Force (UNPROFOR) in Bosnia, told reporters who visited Stupni Do. "Those who have done this thing will one day answer for it." Tracking down the killers shouldn't be that hard. Not long after the attack, UNPROFOR Commander in Chief Gen. Jean Cot pointed the finger at two leaders of the Croatian Defense Council (HVO): Ivica Rajic, special-forces commander from Kiseljak, and Kresimir Bozic, head of the Robovac Brigade in Vares (box).

But will they end up paying for their actions? That's the idea, at least, behind the international war-crimes tribunal. Created by the U.N. Security Council in May, the panel has the power to issue indictments against individuals it deems responsible for the long catalog of offenses—among them: rape, torture, murder—that fall under the hideous euphemism of "ethnic cleansing."

Sha'baan 1414

Zakaat Nisaab R400

MAHR-E-FATIMI R1200

From page 9

HONOURING THE PROMISE

alayhi wasallam) said: "O Rasulullah! He is still here." Turning towards me, Rasulullah (sallallahu alayhi wasallam) said: "O Abul Wafaa!" I responded: "O Rasulullah! My surname is Abul Abbaas." Rasulullah (sallallahu alayhi wasallam) replied: "You are Abul Wafaa." (Wafaa means to honour a promise to fulfill a pledge). He then took hold of my hand and made me swear in Makkah. I found myself in Makkah Muzammilah, sitting in Masjid Haraam. The caravan with my companions reached Makkah only eight days later."

(Nazhatul Basaateen)

**SADAQAH
FTR R5**

'Let's Kill the Muslims!'

Bosnia: An on-the-ground report of the brutal massacre in Stupni Do

By Rod Nordland

THE VILLAGERS OF STUPNI DO knew something was wrong when Anna Likic, the only Croatian resident and the wife of a Muslim, suddenly disappeared with all her children. Word travels fast in this tiny mountain hamlet in central Bosnia, a farming and sheep-grazing community of 250 people, most of whom are related and share a common surname. When the first mortar shell hit, 36 men of military age grabbed their hunting rifles and their few AK-47s and manned the bunkers they had dug along the edges of the village. But no one expected the ferocious artillery pounding that followed. Quickly overwhelmed, Stupni Do's defenders retreated to a couple of houses. There they spent the day trying

to hold off 600 Croatian nationalists—and protecting the 100 women and children who huddled together in the basements of the two homes.

The "death platoon"—a group of 30 or 40 Croatian paramilitaries—entered the village and marched down its only main street. Dressed all in black, they hid their faces under camouflage grease or covered them with ski masks to conceal their identities. But many of the villagers recognized them—a policeman and former colleagues from the nearby town of Vares. "We used to work together," says Fatima Likic. "We were friends a year ago, and then six months ago they started to hate us." The platoon sang martial songs and began shouting "Let's kill the Muslims!" and "Where are all the pretty girls for us to rape? Bring them out!"

Then the killing started. "I could hear Ibrahim Likic and his wife, Jeva, screaming while they were burning alive in their house," recalls Zinata Likic, who hid in the basement of her house with her two infants and eventually escaped through the woods to the nearby village of Dabrovine. During the night she heard two Croatian soldiers raping the woman next door. Another neighbor, she says, was raped by soldiers who forced her to comply by threatening to kill her family—and then did so anyway. "People were begging, pleading, 'Please don't kill us, we're innocent,'" says Alija Likic, who hid in a clump of trees just outside town, close enough to hear much of the butchery. "But they were saying, 'We're going to do to you what you've been doing to us'"—an apparent reference to a recent ex-

Reproduced from NEWSWEEK

To page 12

MODERN MEDICINE

The following are excerpts from an article prepared by a Brother in Australia on the topic of *The Immorality of the Western medical practice.*

For the last three years I have been writing my thoughts and observations regarding the futility and immorality of the ritual examinations of pregnant women and the haraam tactics adopted by obstetricians. I thought in terms of the Shariah but had no way of proving them scientifically. The book, 'HEALTH SHOCK' devotes a chapter on the risks of all types of obstetrical interventions. But, that was not enough, I felt.

Finally my search for literature on this subject proved successful. The book, MALE PRACTICE—HOW THE DOCTORS MANIPULATE WOMEN, answers all my questions. Dr. Robert Mendelsohn gives enough details on the subject ranging from obstetrical deceptions to hazardous and erotic interventions.

Dr. R. Mendelsohn calls obstetricians 'idiots'. The present birth position adopted in hospitals, the learned doctor says, originated with King Louis XIV. To satisfy his erotic desire of peeping from behind the curtain, he induced his nurses to adopt the current posture (the supine position) for his labouring mistresses so that he could get an erotic view of it. The birthing stool disappeared and the supine position was adopted. A risky and an erotic view sustained by royal patronage was elevated to a science. There are many dangers to the child and the mother by adopting this supine position.

Research has revealed that squatting alters the pelvic shape in a way that makes it advantageous for delivery. But by a royal edict the law of gravity was subverted. The lithotomy position was the result of an erotic craving of the aberrant French king, which position it is said creates the pathology that makes normal births abnormal.

Eroticism is at the heart of many modern medical practices. There are the erotic contact, erotic

ogling, erotic handling, erotic pricking and in extreme cases erotic orgasm. On account of this type of perversion sociologists consider nude examination of pregnant women an act similar to rape. The recollection of this physical violence gives them recurrent nightmares.

Dr. Mendelsohn states in support of this:

"Clearly, sexist behaviour is at the heart of the medical abuse that women suffer."

In terms of the Shariah such libertine acts are forms of adultery. When the doctor does vaginal examinations, he perpetrates zina of the hands. When he casts his gaze on the female body, he commits zina of the eyes and zina of the heart. Very often we read reports of the misbehaviour of physicians towards female patients. To avoid the commission of sexual excesses, the Shariah has defined the role of a physician within certain prescribed limits. But, the shameless kuffaar savages have devised ways to plunder female modesty in the name of medicine. They derive erotic pleasure by viewing the nude female body. The white-robed 'priests' pose as saints to the unsuspecting victims.

The entire immoral ritual of female examination like pricking, pinching, squeezing, rubbing and ogling has sexual connotations which have no basis in science. Dr. Mendelsohn describes all routine examinations purposeless and ritualistic. In fact, the Doctor explodes:

"Doctors are latter-day Don Quixotes, battling sometimes real but too often imaginary diseases. The disastrous difference is that doctors are not tilting at windmills. Rather, it is people who are damaged by their insistent search for dubious diseases to conquer."

Another tragedy which occurred in medical history, was the transition of the functions of the midwives to the hands of male doctors. For thousands of years,

midwives have been faithfully and efficiently executing their duty of assisting in delivering babies. The natural births they attended to were a tremendous success without the complexities we see happening today in hospital births because of technological and obstetrical intervention.

Dr. Mendelsohn recounts the story of how the male doctors arrogated to themselves the functions of the dedicated midwives thus:

"The obstetrical practice originated in Europe when the 18th century male barber-surgeons realised that they were losing countless opportunities to increase their income, and began plotting to take childbirth away from the midwives. It wasn't easy to do because midwives were quite capable of assisting at childbirth and had been demonstrating this capability for thousands of years.

"In order to get their hands on all those patients, the doctors had to convert childbirth into a disease. They did it by interfering with the natural process and creating medical interventions that only they could perform. As insurance, they defamed the midwives, branding them as witches. The first 'witch' hanged in the American colonies was a midwife whom the doctors accused."

When barber-surgeons came to the scene, pandemonium resulted. Dr. Mendelsohn says:

"Maternal and infant death rates doubled when the barber-surgeons got into the act. Hospitalized mothers got childbed fever because doctors rushed from sick beds and autopsies to deliveries without bothering to wash their hands." He further says:

"Almost every stage of obstetrical procedure in the hospital is part of the mechanism that enables the doctor to create his own pathology. Once he has created the pathology, he has the

To page 9.

DENYING HADITH

Inkaar-e-Hadith (or the rejection of Hadith) is an old fitnah which has been created by many enemies of Islam parading as Muslims. This fitnah was actually motivated by the sinister plot to destroy Islam from within. Some ignoramuses ostensibly born as Muslims, donned the mantle of intidaad and rejected a great volume of Qur'aanic teachings by the satanic practice of discrediting the ahadith of Rasulullah (sallallahu alayhi wasallam).

Of recent, a new dimension has been added to this old satanic fitnah. Non-entities and small-timers in the World of Islamic Knowledge (viz., obscure molvies) are falling prey to this disease. Although they have adopted methods which differ from the ways of the murtad juhala, in the final analysis the consequence is

the same, viz. the rejection of Hadith on which some Shar'i rules are based. Some molvies are seeking to discredit established Islamic practices by refuting the validity of the relevant ahadith.

It is imperative that these learned men take cognizance of the dangerous road they are plodding. Before, they rush to discredit any Hadith or any Islamic practice, it is essential that they take into account the teachings and practices of our illustrious Akaabireen. What was their amal? What was their teaching regarding the ahadith and practices which the non-entities are attempting to discredit? A practice such as Lailatul Bara'at, for example, has been upheld by our senior Ulama who were outstanding Stars of Ilm and Taqwa. They possessed high qualifications in almost every branch of Shar'i Knowledge. They knew the meaning of the various categories of ahadith. They were not lacking in any Shar'i respect.

We must also apprise some of our 20th century bretheren who bask in a smattering of academic knowledge that Ta-aamul (regular practice) of our Akaabireen overrides technical classifications developed some centuries after the initiation of the Ta-aamul of the illustrious Akaabireen because the Ta-aamul of the Akaabireen has been transmitted to us down the long corridor of Islamic

To page 9

From page 8

DENYING HADITH

history in an unbroken Chain of Narration. It will do them well to remember that the great personalities such as Hadhrat Maulana Rashid Ahmad Gangohi, Maulana Ashraf Ali Thanvi, Maulana Qaasim Nanotwi, Shaikhul Hind Maulana Mahmudul Hasan, Maulana Khalil Ahmad, Hadhrat Masihullah (rahmatullah alayhim) and countless other great authorities of islam, both of former and later times, upheld these practices which the modernist molvies are refuting. Despite the dhu'f (technical weakness) of the narrations, these innumerable experts of Islamic Knowledge adhered to the Islamic practices which some molvies are out to discredit.

They should understand well that these authorities were not among the Ahl-e-Bid'ah. In fact, they were all branded as kaafir by the Ahl-e-Bid'ah on account of their resolute opposition to every bid'ah innovated by the people of bid'ah. How can any intelligent and learned Muslim now understand that these very great men who were the torch-bearers of Islam, had introduced practices which have no sanction in the Sunnah? Let these molvies scrutinize their own lives--their moral and spiritual decadence as well as their weakness in the academic field and they will not fail to discern the gross jahl of their exercises.

The puny molvies should not seek to portray a misleading picture by citing certain Ulama who have designated certain narrations to be Dha-eef, etc. While there are those who claim that certain narrations are 'weak', there are numerous other great authorities who accept these narrations and uphold the Islamic practices despite the technical 'weakness' of the narrations.

By their citation of certain Ulama who describe the relevant narrations as 'weak', etc., our bretheren in these belated times endeavour to convey the notion that there is absolutely no validity for these practices when in actual fact, innumerable authorities of the Shariah uphold these acts. It is regrettable that these molvies have embarked on a fitnah which only aids the foreunners in the sinister plot of Inkaar-e-Hadith.

They should understand that in issues on which there exists valid and authoritative difference of opinion, bigotry should not be adopted. Before, they begin with their process of refuting established Islamic practices on the basis of some technical arguments, it is essential to turn to the illustrious Akaabireen. Their Ta-aamul is adequate for us laymen--and all of us (all present-day Ulama, included) are laymen in relation to the illustrious Seniors.

Beware of dhalaal (deviation)!

HARAAM SAUSAGES

Muslims are once again reminded that sausages and boerewors throughout South Africa are HARAAM. Since the skins used in sausage production are haraam, it is not permissible to sell or consume such sausages.

The bulk of these casings are imported from kuffaar countries where dubious organizations have certified the casings to be halaal for the sole consideration of monetary gain.

Also casings purchased from non-Muslim business houses are haraam. Muslims should not be deceived by the spate of 'halaal' certificates which are being issued also for money.

TRANSGRESSION

The effect of wanton transgression will be disastrous when Maut (Death) arrives. The effect of transgression is to prevent the dying Muslim from reciting the Kalimah. Imaam Sha'raani (rahmatullah alayh) has compiled many such episodes in his kitaab, Mukhtasar Tazkir. Some of these episodes are narrated here for Muslims to heed and gain lesson.

* A trader had engrossed himself in trade to the detriment of his Ibaadat. His trade did not allow him to discharge the Shar'i acts of Ibaadat. He was completely diverted from the Thikr (remembrance) of Allah Ta'ala.

When his Maut finally arrived, he was instructed to recite La ilaha illallaah.. But in response he would utter some figures and his fingers moved with the counting. His soul departed in this state, deprived of the Kalimah.

* Maalik Bin Dinaar went to visit a neighbour on the verge of death. When he was instructed to recite the Kalimah, he would reply 'ten, eleven'. When Maalik Bin Dinaar repeatedly asked him to recite the Kalimah, he replied: "O Shaikh! There is a mountain of fire in front of me. When I attempt to recite, the fire rushes at me." Maalik (rahmatullah alayh) asked the others about the occupation of the dying man. He was told that this person was a devourer of riba.

* A man on his death-bed was instructed to recite the Kalimah. He responded that he was unable to proclaim the Kalimah because his tongue was accustomed to abusing and reviling his neighbours.

MAYYIT'S GHUSL

Ghusl or bathing the mayyit (deceased) is an obligatory duty on the community of Muslims. Therefore, when ghusl is given to the mayyit, niyyat is essential. Without a niyyat, the ghusl given to the mayyit will not be valid. even if the entire body was thoroughly washed or bathed.

The second compulsory requirement of the ghusl for the mayyit is the application of water to every part of the body. The entire body has to be washed thoroughly. Even if the Masnoon method is not observed for some reason, the ghusl will be valid if the aforementioned two obligatory requirements were met.

If the body of a drowned person on being retrieved is swayed or moved about in the water with the intention of ghusl, it (ghusl) will be valid. This simple method is recommended for bodies which have become partly decomposed or mutilated as a result of having been submerged in the sea for some days. In such situations there is sufficient cause for the omission of the Masnoon method.

HONOURING THE PROMISE

A pious man from Yemen narrated the following interesting episode:

"On departing from San'a with the intention of Hajj, a man asked me to convey his salaams to Rasulullah (sallallahu alayhi wasallam), Hadhrat Abu Bakr and Hadhrat Umar (radhiallahu anhum). However, when I reached Madinah Munawwarah, I had forgotten about the request to convey his salaams. After making ziyaarat, we reached Zul Hulaifah without having conveyed the man's salaams. As I was about to enter into Ihraam, I remembered the promise I had given the man. I asked my companions to take care of my mount as I wished to return to Madinah for some work. They said that the caravan was about to depart and it was probable that I

From page 8

MODERN MEDICINE

exouse to intervene."

He cites the results of a study of 2000 births conducted by Dr.Lewis E.Mahl of the University of Wisconsin Infant Development Centre. Of these nearly half were home-births. Home-births being safer were noticeable. There were 30 birth injuries among the hospital-born babies and none among those born at home. 52 of the babies born in the hospital needed resuscitation against 14 born at home. Six hospital babies suffered neurological damage compared to only one born at home. None of the home-born babies died after birth although the national infant mortality rate is more than 22 per 1000.

"Dr.Albert D.Havercamp, head of the high-risk obstetrics section at Denver General Hospital says that the use of internal fetal monitors nearly doubled the number of Caesarean sections performed in American hospitals between 1971 and 1976."

Dr.R.Mendelsohn has this to say:

"Women would find having babies a lot less painful, risky and demeaning if the obstetrical speciality was simply abolished. Except for a handful of doctors who encourage natural birth, obstetricians are guilty of perpetuating an unhealthy, unscientific, medical disgrace..... I have a low regard for Modern Medicine in general, but obstetrics sets my teeth on edge. It is the only medical speciality in which almost everything that the doctor does is medically indefensible and terribly wrong."

(Will be continued, Insha'Allah)

HADITH

Hadith is in fact the Tafseer of the Qur'aan. Imaam Abu Hanifah (rahmatullah alayh) said: "If there was no Sunnah, none of us would have understood the Qur'aan." Imaam Shaafi (rahmatullah alayh) said: " Everything which the Aimmah (the great Jurists) said is the explanation of the Sunnah, and the entire explanation of the Sunnah is the explanation of the Qur'aan.

Hadith is Wahi (Revelation) from Allah Ta'ala in the same way as the Qur'aan is Wahi. The only difference is that Hadith is not included in the Qur'aanio text. Allah Ta'ala inspired Hadith into the Rooh or Rasoolullah (sallallahu alayhi wasallam). He then presented this Divine Inspiration in his own words. This Tafseer of the Qur'aan presented by Rasulullah (sallallahu alayhi wasallam) in his own words and known as Hadith, is referred to in the following Qur'aanio verse:

"And We have revealed to you the Thikr (Qur'aan) so that you explain to mankind that which has been revealed to them."

The Qur'aan also says in regard to Hadith:

"He (Muhammad) does not speak of his desire..It (his speech--the Hadith) is nothing but Wahi which is revealed.

Thus, when embarking on Hadith refutation, reflect!

would miss the caravan. Nevertheless, I requested them to take my mount (camel) with them as I was bent on returning to Madinah.

On reaching Madinah, I went to the holy graves and conveyed the man's salaams to Rasulullah (sallallahu alayhi wasallam) and his two Companions. It was late at night. A man there informed me that my travelling companions had already left. I, therefore, returned to the Musjid thinking that if I find another companion, I shall leave with him. I then fell asleep.

That night in the early part of the morning I saw in a dream Rasulullah(sallallahu alayhi wasallam), Hadhrat Abu Bakr and Hadhrat Umar (radhiallahu anhu). Hadhrat Abu Bakr (radniallahu anhu), speaking to Nabi (sallallahu (To page 12)

DR. MENDELSON

Elsewhere in these pages, as well as in future issues, will appear articles and opinions of Dr. R. Mendelsohn on the subject of Modern Medicine. The revelations made by the learned doctor will, undoubtedly, come as rude shocks to the medical fraternity. Since the stock reaction of medics is emotionalism, not rationalism, it is best that we apprise our readers of the qualifications of Dr. R. Mendelsohn, lest we be accused of tendering the views of some quack or homoeopath.

"Robert S. Mendelsohn, M.D., has been practising pediatrics for almost thirty years. He has been the national director of Project Head Start's Medical Consultation Service, chairman of the Medical Licensing Committee for the State of Illinois, and associate professor of Preventive Medicine and Community Health in the School of Medicine of the University of Illinois. Dr. Mendelsohn has received numerous awards for excellence in medicine and medical instruction.

Dr. Mendelsohn is one of America's leading pediatricians. In his book, **CONFESSIONS OF A MEDICAL HERETIC**, he tells you how to guard yourself against the harmful impact upon your life of doctors, drugs and hospitals. After practising for decades as a physician, Dr. Mendelsohn is convinced that:

- * Annual physical examinations are a health risk.
- * Hospitals are dangerous places for the sick.
- * Most operations do little good and many do harm.
- * Medical testing laboratories are soandalously inaccurate.
- * Many drugs cause more problems than they cure.
- * The X-ray machine is the most perverse and most dangerous tool in the doctor's office.

The book is available from:

Special Sales Department, Warner Books, 666 Fifth Avenue, New York 10103, U.S.A. It could also be acquired from local booksellers. It is a must for everyone to read this book.

FASTING

Commenting on the quality of fasting, Imaam Ghazaali (rahmatullah alayh) said:

"Fasting with regard to quality is of three kinds: (1) The Fasting of the masses. They abstain from only the tangible or physical acts which nullify the fast, i.e. from food, drink and sexual relations. However, they indulge in sin even during the fasting period. This is fasting in only name.

(2) This stage of fasting envisages abstention from things which break the fast as well as abstention from sin. The limbs of the body are restrained and kept away from sin. The tongue, for example, is not allowed to indulge in gheebat (back-biting) and the eyes are prevented from looking at unlawful things.

(3) The fasting of the Auliya. In addition to the physical body being prevented from evil, the heart too is maintained in a perpetual state of Thikr. Vain thoughts are not allowed to enter the heart. This is the perfect state of fasting.

Since everyone cannot acquire this lofty stage, it is essential that at least the second stage be cultivated. The food taken for iftaar should be halaal without any doubt. Abstain from eating so much that the body becomes lethargic, for such lethargy will prevent one from rising for Tahajjud Salaat. At the time of iftaar one should not behave as if one is making up for the food not taken during the day. Those who eat much or overeat during Ramadhan will not derive the full benefit of the fast. On the contrary, they will suffer considerable harm as a result of the lethargy of eating much.

SHAITAAN

Imaam Ghazaali (rahmatullah alayh) said:

"Fasting overpowers the enemy of Allah, viz. Shaitaan. All nafsani desires and lust stem from a filled stomach. Through the medium of the nafsani desires, Shaitaan assaults the Muslim. Hunger produced by fasting weakens the nafsani desires. Shaitaan is then thwarted and he is defeated. Rasulullah (sallallahu alayhi wasallam) said that during Ramadhan the Portals of Jannat are opened up and Shaitaan is put in chains. A caller from the heaven proclaims: "O searcher of goodness, advance. O evil one, refrain from evil."

Rasulullah (sallallahu alayhi wasallam) said:

"Fasting is a shield as long as it is not destroyed with sin and transgression."

ABSTINENCE

On the subject of Zuhd (abstinence or abandonment of the world), Imaam Ghazaali (rahmatullah alayh) said:

"Remember well! When the significance of the world has disappeared from the heart, both desire and detestation (for worldly things) are displaced. The Mu'min then becomes unconcerned with everything of the world. He neither finds desire nor detestation for the world in him.

Once a hundred thousand dirhams (silver coins) were presented to Hadhrat Aishah (radhiallahu anha). Without desire or detestation for the wealth she accepted it and on the very same day distributed it to the poor. On that day she was fasting. Her servant commented: 'It would have been good if you had used one dirham to buy some meat for iftaar.' Aishah replied: 'If you had reminded me before (the distribution), I would have done so, but now there is nothing left.' This stage of worldly abandonment is called Ghina which literally means wealthy.

The ignorant sufi living in deception hankers after the increase of wealth. He is deceived into believing that his state of hirs (greed) is ghina. He thinks that abundance of worldly wealth and possessions will not harm him because his heart is devoid of worldly relationship. However, this is a satanic deception. In a trial the deception and the falsity of his notion become apparent. If, for example, his entire wealth is suddenly lost or destroyed, he is overwhelmed by despondency. This feeling indicates the deception in which he was dwelling. If the effect of the total loss of his wealth on him is the same as the effect which he would feel if he hears others have lost their wealth, then only could it be said that his heart is devoid of worldly love. The possession and non-possession of wealth for such a person will be equal.

Thus, the highest stage of Zuhd is to be wholly unconcerned with the world, its possession and loss being meaningless and of no concern to the Zaahid. In this stage the Zaahid does not consider even his unconcern for the world as being of any significance because the world on account of its worthlessness does not warrant any consideration.

Shaitaan is like a dog at the Divine Door. He attempts to prevent the Saalik from entering. He casts the world which is not worth even a slice of bread, in front of the Saalik, diverting him from his goal. Now reflect!

VACCINATION—ITS FALLACIES

Dr. Viera Scheibner, Principal Research Scientist, Blackheath, Australia, said:

"100 Years of orthodox research shows that vaccines represent a medical assault on the immune system."

"Vaccines are highly noxious. They contain formaldehyde, aluminium phosphate, thiomersal (mercury compound), foreign proteins (antigens) and contaminating animal proteins and viruses from the tissues used as growth medium on which to culture the viral and bacterial components of the vaccines.

None of these substances should ever be injected into human beings. They erode the immune system and alter the immunological response to diseases. The appearance of many new, autoimmune diseases like asthma, affecting almost every child, childhood leukemia and cancer, the enormous upsurge in the incidence of cerebral palsy and infantile convulsions seen in children of vaccination age and not before, should all be taken as serious warnings that medicine should look into properly and appropriately

treating infectious diseases of childhood, rather than attempting to 'eradicate' them."

"Smith (1967) described a ferbile illness accompanied by pneumonia in experimentally infected recipients of a killed Mycoplasma pneumoniae vaccine, and who failed to produce detectable antibody. Others (Kapikian 1969, Fulginiti 1969 and many others) reported an unusually severe respiratory disease in infants and young children, developing natural infections with the measles or syncytial respiratory viruses, after vaccination with formaldehyde-inactivated vaccines. These observations demonstrated that injections of viruses, whether attenuated or live, often sensitise the recipient, and result in an accentuated pattern of disease upon natural exposure or revaccination."

(VACCINATION by Dr. V. Scheibner)

"And remember when you were a small despised group on earth. You feared that people would snatch you (and destroy you). He then gave you protection, aided you with His aid and granted you wholesome rizq so that you be grateful. (Qur'aan)

ZUHD

When the Mu'min, inspite of having the ability for the acquisition of worldly wealth, etc., turns his gaze away and flees from the world although the world runs after him, he will then be in the state of Zuhd. He has then truly abandoned the world. Regarding the Zaahid, Rasulullah (sallallahu alayhi wasallam) said: "The world comes to him in disgrace."

Even though the Zaahid spurns worldly acquisition, it comes after him, lowering itself at his feet.

FAQR

When the Mu'min despite his desire, is kept away from worldly possessions by Divine Decree, he will be in the state of Faqr. Zuhd is superior to Faqr. But, Faqr is superior to affluence.

FAQEER

When the Faqeer is contented with his lot, thus having dispelled greed, his rank approaches that of the Zaahid. Rasulullah (sallallahu alayhi wasallam) said:

"Congratulations to him who attained the guidance of Islam, received sustenance adequate for his needs and remained with contentment."

Allah Ta'ala loves a contented Faqeer. It was revealed to Ismaaeel (alayhis salam: "Search for Me by the forlorn and broken-hearted ones." Ismaaeel (alayhis salaam) asked: "O Allah! Who are they?" The Divine response came: "The contented faqeer."

IMPOSTORS

In their desperation to gain converts Christian missionaries are stooping to the gutter level in deceit. A false religion will necessarily breed false missionaries who employ deceit and dubiousness to pedal the wares of kufr and baatil. When a religion is bereft of truth, it turns to falsehood which permeates its acts and activities. These Christian missionaries employing devious and crooked methods have only falsehood to offer. Muslims who are ignorant of their Deen and who have accepted the kufr ways of the west are the type of people on whom these unscrupulous frauds prey.

IMPERSONATION

The latest trick employed by these religious scoundrels is to impersonate Muslims. Donning Muslim garb they distribute their pamphlets of deceit. The pamphlets cite Qur'aanic verses which are distorted in order to bolster the evil beliefs of these pedlars of deception. Islamic terms are used in the pamphlets to convey to unsuspecting ignorant Muslims that the pamphlet is issued by some Muslim organization. People are invited to write to the organization for further information.

Muslims are warned to be on their guard and not to fall into the satanic traps of the pedlars of kufr. While the average Muslim, in spite of his deficient Imaan and practice will never swallow the evil falsehood of these impostors, there are some very ignorant ones who are Muslim in only name. They lack the knowledge of even the basic requirements of Imaan. Added to this spiritual corruption, they have fully adopted the immoral ways of life of the kuffaar. These christian impostors prey on such juhala.

RESPONSE

The best response for these agents of Shaitaan is to curtly and abruptly refuse any discussion with them. The door should be closed in their faces and their fraudulent posters be rejected. Jaahil Muslims should never read the discourses of Shaitaan because their ignorance makes them vulnerable to the deceit of the followers of Dajjal.

PUNISHMENT

The brutal atrocities against the Muslims of Bosnia are continuing with unabated intensity. The calamities crashing down on the Bosnian Muslims are happening with such constancy and have been happening for so long that even Muslims have lost interest in their suffering bretheren. Few must be remembering this suffering segment of the Ummah in their supplications.

The impotency of the Ummah is repeatedly being enacted and conspicuously displayed. The kuffaar are well aware of our impotency, hence they are able to perpetrate their vile misdeeds of brutality with impunity. Our impotency is being demonstrated in Bosnia, Kashmir, Palestine, Algeria, Egypt, Syria, Phillipines, Burma, etc.

ALLAH'S AID

The Qur'aan Majeed, speaking of Divine Aid for Muslims in distress, says:

"Verily, Allah has full power to aid them."

But, He is withholding His aid from the suffering Ummah. For the Ummah lost in transgression and immorality, Allah's chastisement assumes a twofold dimension:

- * Imposition of kuffaar control and brutality over Muslims.
- * Withholding of Divine Aid.

Thus, whatever we are witnessing in Bosnia, Kashmir and elsewhere, is nothing other than the Punishment of Allah Ta'ala for our wanton and rebellious betrayal of Islam. When the events transpiring are the punishment of Allah Ta'ala for our own evil, there is no one on earth who can come to our aid. When Muslims destroy their Imaan wilfully, Allah Ta'ala will destroy them with His Punishment which assumes a variety of forms among which are kuffaar cruelty, natural disasters, diseases, famine, drought, internecine warfare, etc. The one and only solution for salvation is stated by the Qur'aan as follows:

"Most assuredly, Allah will help those who help Him (His Deen)."

When Muslims decide they have suffered enough at the hands of the kuffaar, and decide to turn in repentance and obedience to Allah, His aid will be there to succour them.

AFGHANISTAN

The internecine fighting and blood-letting among the Muslim factions of Afghanistan are dimensions of Divine chastisement.

According to the Hadith of Rasulallah (sallallahu alayhi wasallam), Allah Ta'ala inflicts Muslims with the punishment of disunity and in-fighting for their transgression. As long as the present un-Islamic trend will persist in Afghanistan, the country will be beset with the curse of brothers killing brothers.

Since the turmoil in Afghanistan is the effect of having stepped aside from the Shariah, the attempts of different parties to convene conferences to broker peace in the land are doomed for dismal failure. Nothing can thwart the Athaab of Allah Ta'ala. The Shariah which was the declared purpose for the Jihaad against the Russians, is not the guiding factor in Afghanistan. While Allah Ta'ala granted them victory over the Russian kuffaar, they (the Afghans) find themselves slitting each other's throats. Worldly motives and conspiracies of the kuffaar are at play behind the scenes in Afghanistan.

Since the calamity over there is nothing but Allah's punishment, the only solution is to turn to Islam and acquire Allah's assistance. It is only Allah Ta'ala Who can bind the hearts of the opposing factions and tribes in mutual love. Stating this truth, the Qur'aan Majeed says:

"It is He (Allah) who created love among their hearts. If you (O Muhammad!) had to spend all (the wealth) on earth, you would not be able to create love in their hearts. But, it is Allah Who created love among them."

Thus, the silly and wasteful conferences in western style to forge unity among the factions is an empty dream. The love which Allah Ta'ala created in the hearts of the warring and feuding Arab tribes followed after their wholehearted and complete subservience to the Divine Shariah. Only adoption of the Sunnah and Shariah can cure the malady in Afghanistan.

ERRANT MOLVIES

When Muslims, especially learned Muslims (Molvies), align themselves with the political forces of the kuffaar, they advertise their spiritual and moral bankruptcy. They lack in true Deeni knowledge and insight, hence they seek the guidance of kuffaar politicians who follow the religion of kufr.

Such deviant Molvies who betray their Amaanat of Ilm, besides themselves being astray, mislead other ignorant Muslims. They manipulate, abuse and distort Qur'aanic verses and hadith narrations to find justification and accommodation for all the baatil declarations, methods and promulgations of non-Muslim politicians. Driven on by fear for phantoms, they compromise the Law of Allah Ta'ala. They seek to find Qur'aanic justification for the views, ideas and opinions of the non-Muslim politicians whom they are out to woo.

The fear of Allah Ta'ala has long ago vanished from their hearts, hence they fear puppets who cannot take even a single breath without the permission of Allah Ta'ala. The flirting of these molvies with those who have absolutely no truck with Islam is most appalling. They have betrayed Allah Ta'ala, His Rasool and the Ummah. The Qur'aan asks them: **"What, do you seek dignity from them? All dignity belongs to Allah."**

THE MI'RAAJ

The Ascension into the heavens of Rasulallah (sallallahu alayhi wasallam) on the night of Israa is called Mi'raaj.

The Mi'raaj of Rasulallah (sallallahu alayhi wasallam) was a physical reality, in which it is essential to believe. The first rejectors of the Physical Ascension of Rasulallah (sallallahu alayhi wasallam) were the kuffaar and mushrikeen of Makkah who decried and ridiculed the claim of Mi'raaj made by Rasulallah (sallallahu alayhi wasallam).

The disbelief and kufr which Rasulallah's claim evoked from the kuffaar are today shared by many modernists and apologists whose deficient Imaan constrains them to refute the Mi'raaj by way of baseless interpretation. Flaunting their acquired so-called rationalism, they deny the physical dimension of the Mi'raaj and assert that it was a purely spiritual experience. If it was not for the overwhelming narrational evidences of the highest category, these modernists suffering from oblique vision would have outrightly refuted even a spiritual ascension. In the face of such irrefutable and copious narrations, an outright refutation does not appear to be plausible to even the exponents of covert kufr.

It is undeniable that Rasulallah's claim of having ascended into the heavens was met with surprise, astonishment and derision. If Rasulallah (sallallahu alayhi wasallam) had claimed a spiritual experience, there would have been no surprise and no need for a rebuttal by the kuffaar because spiritual experiences, trances and ecstasies are facts acknowledged by even atheists. It was the claim of having physically ascended into the heavens which evoked the surprise and denial.

The belief of the Ahlus Sunnah Wal Jama'ah from the very time of Rasulallah (sallallahu alayhi wasallam) is the reality of the physical Mi'raaj. As far as spiritual Mi'raaj is concerned, most Auliya enjoy such experiences, hence Rasulallah (sallallahu alayhi wasallam) said:

"Salaat is the mi'raaj of the Mu'mineen."

The Shar'i evidences for the Physical Mi'raaj are numerous and incontrovertible. It is essential for Muslims to believe in the Physical Mi'raaj of Rasulallah (sallallahu alayhi wasallam). The rejector of the Physical Mi'raaj is guilty of kufr, not simply of fisq. Thus, it is essential to subscribe to the belief of Rasulallah's physical ascension into the heavens. Muslims should beware of the baseless interpretations of the modernists,

From page 7

fabrications. Rather, appropriate meanings are tendered so that one is saved from the calamity of wholesale dismissal of numerous Hadith narrations which the great and illustrious authorities have accepted in the sphere of Fadhaail and Ibaadat notwithstanding the Mursal and Dhaeef categories of the narrations. The technical arguments of the Muhadditheen cannot therefore be cited by non-entities and unqualified persons in refutation and negation of a practice which has existed in the Ummah from the earliest time. Again, we do not offer succour for the many bid'ah which have attached themselves to the 15th Night of Sha'baan. Such unfounded and evil practices are haraam and do not form part of Lailatul Baraa'at.

Tafseer. Abis Saood states:

"It is the Night of Qadr, and it is said, the Night of Baraa'at. . . . It has been said that the recording of affairs from Al-Loohul Mahfooz commences during Lailatul Baraa'at and is completed during Lailatul Qadr. Then the record of: sutenances (is handed to Meekaail; the record of wars is handed to Jibraeel as well as the record of natural calamities; the record of deeds is handed to Ismaeel, the Angel in charge of Samaa-e-Dunya, and he is a mighty Angel; the record of hardships is handed to Malakul Maut (Peace on them all)."

Undoubtedly, Ibnul Arabi in his Ahkaamul Qur'aan outrightly rejects the claim that the 15th Night of Sha'baan has any significance. He dismisses the narrations and avers that the claim for the auspiciousness of Lailatul Baraa'ah is baseless. In this regard it will suffice to say that the outright dismissal of the numerous narrations by Ibnul Arabi is not endorsed by the Mufasssireen. While the Jamhoor hold the view that Al-Lailatul Mubaarakah mentioned in Surah Dukhaan refers to Lailatul Qadr, they do not deny the auspiciousness of the 15th Night of Sha'baan. At most, it may be said that authentic difference of opinion prevails on this question. But, it is wrong and baseless to brand the view of Ikramah as false and bid'ah and it is wrong to deny the validity of the holiness of Lailatul Baraa'at on account of the Mursal and Dhaeef categories of Ahadith as explained earlier. These classes of Ahadith are governed by rules which make them acceptable and operable.

The same explanation given thus far applies to the question of fasting on the 15th Day of Sha'baan. It is permissible to fast on this Day and it is an act of merit, the merit stemming from the fact that mention of this fast is made in certain narrations, albeit of the Dhaeef category. But these narrations are not fabricated. It is therefore erroneous to claim that it is bid'ah to fast on the 15th Day of Sha'baan. Yes, if in any place fasting on this day is regarded as a bid'ah, those who do not fast are reprimanded, and undoubtedly, it will be said that it is a bid'ah in that particular locality is bid'ah. But, the bid'ah is on account of the erroneous belief of people, not because people fast on this Day because they consider it meritorious on the bases of certain Ahadith.

Visiting the Qabrastaan on the 15th Night of Sha'baan is undoubtedly meritorious. But, if people in a locality or in a country have elevated such ziyarat to the degree of wujoob (compulsion), then the practice will be a bid'ah. Visiting the Qabrastaan on this Night or on any other day or night should be without innovated acts. People should not go in groups, i.e. special organized groups to recite 'Iteethah' collectively. They should go individually and make a sincere dua alone.

The gatherings or special gatherings at Musaaajid and the delivery of wa'z (lecture) on this night are bid'ah. The serving of milk, sweetmeats, etc., are all bid'ah and baseless customs, having absolutely no association with Lailatul Baraa'ah. It is a Night of silent, sincere and individual Ibaadat in the solitude of one's home. Those who do not uphold this night occasion for Ibaadat

of opinion among the authorities of Islam on this subject and in view of the lesser quality of the narrations on which the case for the 15th Night of Sha'baan is based, it cannot be said that this Night enjoys a similar status of proof as Lailatul Qadr nor can it be asserted that the bases for the fast of the 15th Day of Sha'baan is as strong as the basis for the fast of the Day of Aashuraa. All things should be held within the limits prescribed by the Shariah.

On the one extreme we have those who outrightly deny the validity of the auspiciousness of Lailatul Baraa'at and on the other extreme we have the perpetrators of bid'ah who have introduced many evil customs and practices for the occasion of Lailatul Baraa'at.

CONCLUSION

Since bid'ah is evil and directed at the very foundations of Islam, different rulings regarding this Night will apply in different places. Where bid'ah has taken a firm grip on society, it may be necessary to brand the whole observance of this Night as a bid'ah. This will be necessary to extricate the masses from the evil of bid'ah. However, even then, sensible persons can gain the benefit of this Night by their acts of Ibaadat rendered in the privacy of their homes. And, Allah knows best. We petition Him for Rectitude and Guidance.

Praising the Mu'mineen, Allah Ta'ala says that He is pleased with them and they are pleased with Him. Rasulullah (sallallahu alayhi wasallam) said:

"When Allah Ta'ala endears a person, He involves him in some difficulty. If he remains patient, Allah Ta'ala chooses him and if he is pleased with the decree of Allah, He elevates him to His close proximity." Once Rasulullah (sallallahu alayhi wasallam) asked the Sahaabah: "Who are you?" They replied: "We are the Mu'mineen." He asked: "What is the sign of your Imaan?" They said: "We are patient when misfortune strikes. We are grateful in comfort and we are pleased with the decree of Allah." Rasulullah (sallallahu alayhi wasallam) said: "I take oath by Allah! You are true Mu'mineen."

'Let's Kill the Muslims!'

pulsion of Croats by Muslims in the village of Kopjari. With avenging fury, the Croatian death squad crushed the skulls of Muslim children, slit the throats of women and machine-gunned whole families at dawn. The next morning Croatian reinforcements finished up the job, torching all 52 houses and dynamiting the community's one small mosque. In less than 48 hours Stupni Do simply ceased to exist.

Kadira Dobinovic, a 27-year-old Muslim mother of two, was somewhat luckier than most villagers in Stupni Do. A resident of nearby Vares, she had just finished her morning coffee when she heard the artillery pounding a couple of miles away. Fearing for her safety, "I told my husband, 'Let's run away,'" she says. But at a Croatian checkpoint, her husband, Zehrid, was arrested. Kadira, her mother and her children fled to the home of a Croatian friend and waited for word of Zehrid. She would have no protection. That night a young Croatian soldier, dressed like a member of the death platoon, burst into the house, yelling, "Give me your money, give me your gold!" says Kadira. "I had nothing. So he said, 'You will give me something else.'"

The soldier ordered everyone to sit on the floor and told Kadira to follow him into another room, slamming the door behind them. "My babies started crying, and he said, 'Why are you screaming? Stop it or I'll kill your mother,'" she recalls. "They were old enough to obey." Her elderly mother begged the soldier through the closed door not to harm Kadira. "Be quiet or I'll put this knife in you, old lady," he screamed. Then he ordered Kadira to remove her clothes. "I wasn't fast enough, so he said to take them off more quickly. . . And then he raped me." After he finished, the soldier threatened her: "If you tell anyone what happened here, I'll kill you."

Covering up evidence: Stupni Do wasn't just another massacre in Bosnia. At least 25 people died in the small village, a fraction of the casualties Croatian forces inflicted on the Muslim civilians of Ahmici in April. But Stupni Do stands out because the world discovered its horrors just after they unfolded—and because U.N. investigators jumped to the scene to document what appears to be a clear-cut crime against humanity. Bosnian army scouts, who saw what was happening through their binoculars, radioed for help. Scandinavian U.N. troops answered the call and found the roads swarming with drunken

Croatian soldiers who threatened them with rocket-propelled grenades and automatic weapons, preventing them from reaching the village for three days. Meanwhile, the Croats tried to cover up the evidence of their dirty work by burning everything in sight—victims included. "This is not war. This is a disgusting war crime," Brig. Angus Ramsay, the British chief of staff of the U.N. Protection Force (UNPROFOR) in Bosnia, told reporters who visited Stupni Do. "Those who have done this thing will one day answer for it." Tracking down the killers shouldn't be that hard. Not long after the attack, UNPROFOR Commander in Chief Gen. Jean Cot pointed the finger at two leaders of the Croatian Defense Council (HVO): Ivica Rajic, special-forces commander from Kiseljak, and Kresimir Bozic, head of the Robovac Brigade in Vares (box). But will they end up paying for their actions? That's the idea, at least, behind the international war-crimes tribunal. Created by the U.N. Security Council in May, the panel has the power to issue indictments against individuals it deems responsible for the long catalog of offenses—among them: rape, torture, murder—that fall under the hideous euphemism of "ethnic cleansing."

ALLAH'S WILL

Allah Ta'ala revealed to Dawood (alayhis salaam): "O Dawood! You intend to do something and I too intend something. But what happens is according to My Intention. If you are pleased with My decree, I shall compensate your intention and be pleased with you. If you are displeased, I will involve you in hardship and whatever will happen will be only My Will."

Sha'baan 1414

Zakaat Nisaab R 400
MAHR-E-FATIMI R 1200

From page 9

HONOURING THE PROMISE

alayhi wasallam) said: "O Rasulullah! He is still here." Turning towards me, Rasulullah (sallallahu alayhi wasallam) said: "O Abul Wafaa!" I responded: O Rasulullah! My surname is Abul Abbaas." Rasulullah (sallallahu alayhi wasallam) replied: "You are Abul Wafaa." (Wafaa means to honour a promise to fulfill a pledge). He then took hold of my hand and made me in Musjidul Makkah (Makkah). When I awoke, I found myself in Makkah Muzammah, sitting in Musjidul Haraam. The caravan with my companions reached Makkah only eight days later."

(Nazhatul Basaateen)

SADAQAH
FITR R5

THE MAILS

"VOICE of ISLAM"

P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 11 No. 4

THE MAILS

SUBSCRIPTION RATES

Twelve issues

South Africa R15

Neighbouring States \$10 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$15

★ WHAT, DO THEY SEARCH FOR THE LAW OF IGNORANCE? ★

- QUR'AAN -

VOTING AND THE SHARIAH

Frantic attempts have been made in the recent past in different Muslim quarters to confer Islamic legality and Qur'aanic sanction to the kuffaar system of voting. Let it be understood clearly that the western system of democracy has neither origin nor sanction in Islam. The endeavours to equate the system of voting with Islamic concepts smacks strongly of apologetism. In some cases, worldly motives are the incentives for this attempt.

A MISERABLE EXERCISE

The attempt to eke out Qur'aanic support for the system of voting which prevails in South Africa, is indeed a miserable and a sad exercise. It is an insult to men of knowledge who claim to be upholders of the Sunnah. The un-Islamic ingredients and methods of the voting system are glaring. Deep thought is not required to understand that this western system of selecting a government is just not compatible with Islam.

KHILAAFAT

Who can deny that in Islam there is only one system, i.e. the system of the Khulafa-e-Raashideen. The Ruler in Islam is the Khalifah of Rasulullah (sallallahu alayhi wasallam). Through the medium of the Rasool who was the Khalifah of Allah, the Islamic Ruler fulfils the function of divine vicegerency. The way of appointing the Islamic ruler is no secret in Islam. Islam does not advocate the stupid democratic process in which stupid masses, fussaag, fujjaar, ignoramuses and scoundrels having no idea of rulership and government, have a say in the appointment of a government.

The masses lack the understanding for appointing a government. A variety of lowly and worldly motives influence them to vote. Universal franchise is a stupid concept which Islam does not entertain. The government in Islam is a single individual who possesses the ability to rule according to the Shariah of Allah Ta'ala. He is appointed by the Brains of the nation, not by masses of ignoramuses.

VOTING

The western system of voting to select a government is not permissible for Muslims. In other words, Muslims are not permitted by the Shariah to make use of this kufr system to appoint a government for a Muslim land. The matter is concise and straightforward. However, our bretheren have resorted to a plethora of labyrinthal argumentation, laboriously endeavouring to give Shar'i legality to voting so that Muslims could be induced to vote in the elections of the country. Their exercises and arguments are all futile and baseless, having no Shar'i substance.

DURESS

If a Muslim is under duress and dying of starvation in a situation where the only edible item available is swine meat, the simple and straightforward ruling will be that it is permissible for him to consume a little of the haraam item to save himself. In order to extract this permissibility, there is absolutely no need to resort to laborious arguments, first to prove that pork is also a food item and to eat food is necessary to sustain the body, hence eating pork is halaal. Such arguments are the product of ignorance.

In so far as voting was concerned in the recent South African elections, the issue at stake was simply: Is it permissible to vote or not. In other words, was it permissible to have eaten swine flesh or not. To decide this issue, it was not necessary to first embark on an exercise to prove that voting itself (i.e. the western democratic system) is permissible. The issue was: In spite of the voting system being un-Islamic and in conflict with the Shariah, is it permissible for Muslims to vote? The next step then would be to study the circumstances, and if need and expedient dictated that it has become necessary for Muslims to vote or to eat some of the pork, then only a fatwah of permissibility could have been issued. But this line was not followed. All were barking up the wrong tree. The attempt was to prove that the kufr system of voting is Islamic, hence the permissibility to vote. Whether there had existed a real expedient for the issuance of a fatwah to permit Muslims to participate in the haraam act of voting, is not the subject of this article. We shall, therefore, not delve into it in this article.

MUFTI SHAFI'S BOOKLET

The legalizers of South African voting relied for their proofs largely on an article written by Hadhrat Mufti Muhammad Shafi (rahmatullah alayh). The arguments of Mufti Shafi Saheb applied to the Pakistani context where a faasiq western oriented Muslim government held sway. It was a Muslim land with almost 100% Muslim population. Any method, even a haraam method, was legal to utilize to displace the faasiq and evil westernized government of Pakistan. If the Ulama, i.e. the senior Ulama such as Mufti Shafi Saheb, had their way in the establishment of government, they would never adopt the western kufr democratic system of voting. It is inconceivable that senior Ulama who were models of the Sunnah could give preference to a kufr system over the Sunnah Khilaafah system of the Khulafa-e-Raashideen.

It is a grave error to introduce the arguments of Mufti Shafi Saheb in order to accommodate the western system in the South African context. The issue here was never installation of an Islamic government. Thus, the questions of intercession, (shafaa'ah), mashwarah, wakalah and bayah simply do not arise in our situation.

All non-Muslims are of the same breed. In matters of government it is not permissible for Muslims to lend a hand in making appointments and in participating in the law-making process because all law-making of the kuffaar is in conflict of the Shariah.

Shafa'ah, Wakalaha, Bayah, etc. for these non-Muslim candidates are all baatil because non-Muslims lack the capacity of Wilayat over Muslims. It is entirely a different matter that Muslims are living under non-Muslim domination. In the South African context it, therefore, was not an issue of mashwarah, bayah, etc. It was a clear-cut issue of danger to Muslims and to our Islamic way of life. This was the only issue to decide.

OPINION

The issue which had to be decided was purely a matter of opinion in which no one could claim certitude because no one received any Wahi to uphold his particular view. While there is no scope for difference on the issue of voting—this being plainly un-Islamic—difference in whether the circumstances justified participation in the voting or not, is or was tolerable. In our opinion there was no pressing need for Muslims to have voted. The harms attendant to participation in non-Muslim politics far outweigh the advantages. There is no good to gain from the voting under present circumstances.

Muslims were under no pressure to vote. Our lives and Deen were not under threat, compelling us to vote for any non-Muslim or to participate in their politics. Participation in their politics is participation in fisq, fujoor and haraam.

NOT THE SHARIAH

The political activities of certain Ulama in present-day India, of Ulama being members of the Hindu Congress Party, etc., are not the Shariah. It is too much to expect that the action of an Aalim who is a member of the Hindu Congress Party in India be the guideline for the Ummah in South Africa. This type of argument has to be summarily dismissed as baseless and in fact, absurd.

It should also be understood that abstention from non-Muslim politics does not denote any hatred for non-Muslims in this country. Non-participation is based on the firm grounds of the

To page 12

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. What are the duties of a Muath-thin?

A. In addition to the Athaan, whatever has been arranged between the Muath-thin and his employers will be his duties.

Q. What is the value of a Muath-thin?

A. Like all other Muslims, Ikraam (honour or respect) for him is waajib. An article on Ikraam appears elsewhere in this issue of the Majlis.

Q. A Mufti was a candidate for one of the political parties in the election. His slogan was: "Vote for a God-fearing candidate".

A. The Qur'aan Majeed declares in denunciation of this Mufti:

"Do not assert yourselves to be pious."

Piety is known to only Allah Ta'ala. Taqwa is a condition of the heart. A man himself can never claim to be God-fearing. If he pretends to be God-fearing, it speaks volumes for his impiety and arrogance. This is a despicable slogan raised to bait unsuspecting and ignorant Muslims to the polling booths of the non-Muslims. When a man lays claim to piety, then know that he is absolutely in the dark regarding the meaning of piety. Great Sahaabah and the illustrious Auliya even suspected themselves of being munaafiqeen. How can this errant mufti claim to be God-fearing? May Allah Ta'ala save us from such jahl.

Q. Many people nowadays seek the help of magico to harm others. They go to non-Muslim witchdoctors to enlist their jadoo services. What is the position of such people in Islam?

A. People who dabble in sihr (jadoo) lose their Imaan. Sihr is haraam and is tantamount to kufr and shirk. Sihr is a satanic occupation. It centres around evil and filth.

Q. It has become a practice to have a number of nikahs performed at the annual Tablighi Ijima'. A number of nikahs are performed with only one khutbah recited. The balance of the proceedings conducted separately for each nikah. It has been observed that the audience, after initially listening attentively to the khutbah and the subsequent proceedings of a few nikahs, becomes restless. People start chatting, joking and laughing. Others wander around the tent and some go outside showing no regard for the proceedings of the remaining nikahs. In the light of the foregoing is it permissible to have one's nikah performed at such a venue. Is Masjid not a better venue for performing the nikah?

Secondly, after all the nikahs have been performed, dates are thrown at the audience from the platform. People jostle in an attempt to grab a date or two. There is a likelihood of someone getting hurt in the process. Please comment on this practice.

A. It is permissible to have the nikahs performed at the Ijima' venues inspite of the conditions described by you. People are under no obligation to remain seated in the tent until after all the nikahs have been performed. Sitting with respect listening to the khutbah is the only necessary requirement. Whoever wishes to remain may do so and whoever wishes to leave is free to do so. However, it is improper to make a nuisance of oneself. Laughing, joking and indulging in futile and nonsensical talk are not proper, especially at a venue organized for Deeni Ta'leem/Tabligh. Although it is better to have one's nikah performed in a Masjid, it is permissible to have it performed at the Ijima' or at any other venue.

Scattering dates in happiness after a nikah is a valid practice. However, it is not permissible to hurt anyone in the

process. People should not misbehave and adopt any way or act which will hurt others. It is haraam to hurt another person. If the practice leads to hurt or arguments, it should be discontinued just as the touching and kissing of Hajr-e-Aswad are omitted on account of crowds jostling, pushing and hurting people.

Q. It has been reliably reported that a Maulana who has been conferred with khilaafat by his Shaikh, is a heavy smoker, does not observe purdah in his home when ghair mahram males and females visit, and is not punctual with his Salaat. Does such a person qualify for the rank of khilaafat?

A. The attitude and acts of this person are in conflict with the office of Masheekhat (being a Shaikh guiding others along the spiritual path). Such a person should never be accepted as one's spiritual guide. He poses a grave danger to the Deen and morals of people. It is essential to examine a man thoroughly before appointing him as one's spiritual mentor. It should be understood that a Shaikh is not aalimul ghaib. He does not have the knowledge of the unseen. It is quite possible for a mureed to deceive his Shaikh by exhibiting a holy front. Senior Mashaa-ikh also sometimes err in their appointments. However, when they become aware of the incompetence of their appointee, they retract the khilaafat. Sometimes a khalifah after his appointment degenerates, hence becomes disqualified for this post. If he is sincere he will not initiate mureeds. He should concern himself with his own self-reformation. Sometimes at the time of appointment, the mureed is not fully qualified, but the Shaikh discerning in him the potential of Masheekhat, confers the mantle of khilaafat to him. In most cases, such appointees develop morally and spiritually and gain the expertise of diagnosing and prescribing to those who seek moral and spiritual guidance. But, sometimes, the reading of the Shaikh was mistaken. People who wish to accept a spiritual guide should measure the Shaikh on the Standard of the Shariah and Sunnah. A man whose daily life-style does not conform to the Sunnah is not worthy of being accepted as one's Shaikh. It should also be understood that the occasional sin or lapse of the Shaikh does not disqualify him. Besides the Ambiya, no one is ma'soom (sinless).

Q. A widow has two minor children. She gets a government grant which is not sufficient to cover the house expenses. Is it permissible to give her Zakaat?

A. If she does not own the Nisaab amount (R400) in cash, gold/silver jewellery or excess goods, it will be permissible to give her Zakaat otherwise not. Most women do have gold jewellery more than the Nisaab amount. It is, therefore, necessary to ascertain from her whether she has jewellery more than R400. It is not permissible to give Zakaat to a person who owns the Nisaab.

Q. My mother sews church clothes with all their crosses and religious emblems. Is this permissible?

A. It is not permissible to sew such outfits. Aiding in kufr and shirk activities is haraam.

Q. Do an adult male and a minor boy constitute a valid jamaat for Salaat?

A. Yes, the Jamaat is valid. The thawaab of Jamaat is acquired.

Q. Can a musaafir omit the Sunnat Salaat and perform Qadha Salaat instead?

A. The Sunnatul Muakkadah Salaat should not be omitted. Both the Sunnats and the Qadha should be performed. Nafl Salaat may be omitted.

Q. Unemployment Fund cheques are cashed on cashed that purchases are made. No minimum amount of purchase is stipulated. Is it permissible to stipulate this condition?

A. It is not permissible. This is to apply undue pressure on people. It is a sort of zulm. Either cash the cheques without the stipulation and gain thawaab for aiding people or refrain from cashing them.

Q. I am a medical doctor. Do I have to pay Zakaat on the medicines (i.e. stock) in my surgery?

A. Yes, Zakaat is payable on all stock. Since the medicines are for resale, you have to pay Zakaat on the wholesale value of the medicine.

Q. Does Zakaat have to be paid on children's savings and jewellery?

A. Zakaat is not payable on the wealth of minors. A minor in terms of the Shariah is one who has not reached the age of buloogh (puberty), the latest being 15 years.

Q. Is it permissible for Hanafis to eat lobsters and crabs? I do not know how to explain this to my husband and in-laws.

A. Lobsters and crab are haraam for Hanafis. Only fish is permissible. It is not permissible for a Shaafi husband to compel his Hanafi wife to either eat or prepare crabs and lobsters and the like. The husband should be broadminded and understanding. He has to respect his wife's Math-hab. Eating crab is not compulsory in the Shaafi Math-hab. He should not impose his desire of eating crabs on his wife who is a Hanafi. If he feels for crabs, he should make his own arrangements. A man is not allowed to compel his wife to commit unlawful acts. Even if eating crabs is permissible according to the Shaafi Math-hab, such permissibility cannot be imposed on the Hanafi wife. Her marriage to the Shaafi man in no way abrogates her Math-hab. She is dutibound to adhere to her Math-hab.

Q. What should a musalli standing in the front row do if his wudhu breaks?

A. He should terminate his Salaat and leave the Masjid to renew his wudhu. It is permissible to pass in front of the musallis and pierce through the saffs for this purpose.

Q. At the time of Zuhr a person sets off on a journey of a few hundred kilometres. He has ample time to perform his Zuhr Salaat at home, but he does not do so. Is this person permitted to perform Qasr Salaat of Zuhr once he has left the city boundary?

A. Yes, it is permissible. It was not incumbent on him to have performed the Zuhr at home. However, if he had skipped the Zuhr Jamaat at the local Masjid for no valid reason, then he is guilty of a sinful deed. Jamaat Salaat is Sunnatul Muakkadah and cannot be neglected.

Q. A man has separated from his wife for 30 years. Is the Nikah still valid?

A. Yes, the Nikah is still valid. Separation without talaaq does not terminate the Nikah. This woman will inherit in the man's estate and vice versa.

Q. A 40 year old woman does not observe purdah for a 15 year old boy. She says that he is like her son. Does purdah have to be observed between them?

A. Yes, purdah between them is compulsory. Her argument is a shaitaani deception.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A person is struggling to make ends meet. However, he owns a television. Is it permissible to give him Zakaat?

A. The Nisaab of Zakaat is presently about R400. If a person owns any excess goods of any kind, to the value of R400 or more, it will then not be permissible to give such a person Zakaat. A man who owns a television, owns a haraam item which is, undoubtedly, an excess item. Since the value of the television is more than R400, this man may not be given Zakaat. Zakaat given to him will not be discharged.

Q. A man has three sons. One is married, but he dies before his father. On the death of the father, his heirs are his two sons and the deceased son's children. His wife is also living. Among his grandchildren are two daughters and two sons. How should his estate be distributed?

A. His heirs are his wife and two sons. The grandchildren are not his heirs. The share of the deceased son is not transferred to the grandchildren. When a child predeceases his/her parents, he/she is automatically deleted from the distribution. However, a man may make a wasiyyat (bequest) for his grandchildren. Such bequest should not exceed one third the value of the total estate.

His wife will inherit one eighth of the whole estate. The remaining seven eighths will be equally shared between the two sons.

Q. When a woman dies, who is supposed to be in charge of her body? Her father or her husband?

A. The Wali (Guardian) of a deceased woman is her father, not her husband. The male relatives (Asbaat) are her guardians.

Q. Is it permissible to perform Janaazah Salaat at the Makrooh times?

A. Janaazah Salaat may be performed at Makrooh times. The rules in this regard are:

1. If the Janaazah arrives or is ready for the Salaat at the Makrooh time, the Salaat should be performed immediately.
2. If the Janaazah arrives or is ready for the Salaat before the Makrooh time, then it is Makrooh to delay the Janaazah Salaat for the Makrooh time. It is, in this case, Makrooh Tahrimi (forbidden and sinful) to perform the Janaazah Salaat in the Makrooh time.
3. Janaazah Salaat is permissible after Asr Salaat.

TARBIYAT

Tarbiyat (moral training) of the child is the waaajib (compulsory) duty of parents. In the Tarbiyat programme, the following are two golden rules which will go a long way in the cultivation of a righteous character in the child:

- (1) Never submit to the obstinancy of the child. If the child cries in stubborn demand for something, parents should never comply with its wishes. Compliance with the obstinancy of the child is to destroy its future life. Let the child tire itself out with its crying. Don't hit the child and don't lose your temper. Adopt patience and firmness. The child will get the message.
- (2) Pay particular care in the upbringing of the first child. Parents should apply their full attention to the tarbiyat of the first child. Insha'Allah, the tarbiyat of all other children thereafter will become a simple matter. The others will follow the lead and morals of the first child.

Q. I wish to marry a certain girl, but her parents refuse although the girl has accepted me. The only reason the parents

have for their refusal is that I am not of their clan. I feel that the parents are interfering with our happiness since they have no valid reason for refusing me. We both are Muslims. Will it be Islamically wrong for us to get married without the consent of her parents?

A. Firstly divest yourself of any notion of you having any right over this girl. If you have any association with her, know that it is a haraam relationship. Your illicit relationship with a girl does not qualify you for any right over her or her parents. Understand well, that you are a complete stranger to the family (the parents and the girl). You should think rationally, not emotionally. The Qur'aan says:

"We have commanded kindness (and obedience) to parents. Man's mother has borne him in travail and given birth to him in travail."

Parents suffered untold hardship over the two decades to rear their daughter. They slaved and struggled for her whereas you appear suddenly on the scene from nowhere and feel that you have some rights over the girl. Parents have the full right to refuse any proposal. You must act honourably and not constitute a thorn in the happiness of the family. Why do you wish to rupture the ties of this girl with her parents? For the sake of your emotional desires? If you have any honour and decency, you will bottle up your emotions and your feelings of love for the girl and honourably go your way. If this girl has been ordained to be your wife by Allah Ta'ala, He will create the circumstances for the marriage. If she is not set out for you, there is absolutely nothing you will be able to do. Make dua and ask Allah Ta'ala to guide you. Don't ask Allah Ta'ala to grant your wish of marrying this girl. Supplicate to Him for goodness and rectitude. Say: 'O Allah! If there is goodness in us marrying, create the circumstances for the Nikah, and if there is harm in it, create an obstacle to prevent the marriage.'

The rights of parents are sacred. It is not a simple matter to marry without the consent and blessing of one's parents. The misfortune will shadow one throughout life. If you are a follower of the Hanafi Math-hab, the marriage without parental consent although valid, will be sinful and devoid of blessings if the parents withhold their consent for a valid reason. If you are a Shaafi or the girl is a Shaafi, the marriage without the consent of her father will not be valid.

Q. My father wants me to marry a very modern girl who is still at university. She observes no purdah, is not regular with Salaat and indulges in all sporting activities. I see no semblance of Islamic character in her. She is from a prominent and very wealthy family. It is because of the family's social standing that my father insists I marry her. The girl too is willing to marry me, but I am totally against the idea. I can see no compatibility between the two of us. But, my father is very angry with me. He insists that I agree otherwise he will curse me. My other relatives also advise that I should obey the wishes of my father. I am in confusion. Will my father's curse fall on me if I refuse? Is it compulsory on me to comply with even this wish of my father?

A. You have Shar'i justification for refusing to comply with your father's wish. Since your refusal is based on Deeni grounds, your father's curse will be of no substance. Your decision to refuse marriage to this girl is correct. Your father is clearly in error.

Q. Many Muslims believe that if a person dies in Makkah or Madinah, irrespective of having led an impious life, is forgiven, and there is no reckoning for such a person in either the grave or in the hereafter. Is this belief correct?

A. This is not correct. There is questioning in the grave as well as punishment in Barzakh for even those who die in the Holy Cities. We can only entertain good hopes about a person who travels to Makkah and Madinah then dies there.

Q. A close relative has renounced Islam. She lives with a non-Muslim man and has married him in court. She has made it clear that she is no longer a Muslim. Some members of the family still associate with her, visiting one another, etc. Is such a relationship with a murtad permissible?

A. When all efforts to convince her of her folly have been exhausted, ties should be totally severed with her. It is not permissible to associate with a murtad.

Q. I have read that Zakaat has to be paid on the harvest of lands. I am doing some farming and grow a variety of crops. How do I calculate Zakaat on the produce?

A. The Zakaat on land produce is called Ushr. Ushr is Waaajib on Ushri land. The land of South Africa is not classified as Ushri land, hence Ushr is not payable on land produce in South Africa.

Q. Someone says that it is not permissible to fast on only a Friday. If one wishes to fast on a Friday, then Thursday or Saturday should also be fasted. Is this correct?

A. It is permissible to fast on only Friday. It is not necessary to add Thursday or Saturday to the fast of a Friday.

Q. Is it permissible to eat a dead fish found floating on the water?

A. It is haraam to eat such a dead fish.

Q. Is it permissible to make qurbaani of wildbuck?

A. Wildbuck is not a sacrificial animal. Qurbaani of wildbuck is not permissible. Animals valid for sacrifice are: goats, sheep, cattle, buffaloes and camels.

Q. Is it necessary to make Qurbaani every year?

A. Qurbaani is Waaajib every year on all those who have the means. Those who have the Zakaat Nisaab (about R400) are obliged to make qurbaani.

Q. Is it compulsory for the Haaaji to make Qurbaani in Makkah?

A. If the Haaaji is a man of Nisaab having R400, Qurbaani is incumbent. However, it is not necessary for him to sacrifice the animal in Makkah. The qurbaani could be done anywhere in the world. The animal which has to be compulsorily sacrificed in the Haram (Makkah and its precincts) is the sacrifice of Hajj-e-Tamattu' or Hajj-e-Qiraan or the animal to be sacrificed as a penalty for certain Hajj violations committed.

Q. Some people are claiming that Taraweeh consists of only 8 raka'ats, and that the 20 raka'ats which are presently being performed are bid'at. It is said that Rasulullah(sallallahu alayhi wasallam) never performed 20 raka'ats. It was his practice to perform only 8 raka'ats which is confirmed by authentic narrations in Bukhari. The 20 raka'ats were introduced much later by the second Caliph, Umar (radhiallahu anhu). This is quite confusing. Please explain.

Q. For a moment let us assume that Rasulullah(sallallahu alayhi wasallam) did not perform 20 raka'ats. These deviates are at least conceding that the 20 raka'ats Taraweeh were introduced by Hadhrat Umar (radhiallahu anhu). Let us now take up the discussion from this point.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Does your Imaan permit you to accept that Hadhrat Umar (radhiyallahu anhu) was a perpetrator of bid'ah? Hadhrat Umar (radhiyallahu anhu), after Hadhrat Abu Bakr (radhiyallahu anhu), is the most senior Sahaabi. Rasulullahu (sallallahu alayhi wasallam) said about him: "If a Nabi had to come after me, it would have been Umar." He is one of the Khulafa-e-Raashideen. Rasulullahu (sallallahu alayhi wasallam) commanded:

"Adhere firmly with your jaws to my Sunnah and the Sunnah of my rightly-guided Khulafa."

There are numerous ahadith which speak of the lofty rank of the Sahaabah and commanding obedience to the Sahaabah in general, and in particular to the Khulafa-e-Raashideen. Rasulullahu (sallallahu alayhi wasallam) equated the Sunnah of the Sahaabah with his own Sunnah. Is there then a difference between the Sunnah of Rasulullahu (sallallahu alayhi wasallam) and the Sunnah of the Sahaabah? Why did Nabi-e-Kareem (sallallahu alayhi wasallam) say 'my Sunnah' and the Sunnah of my rightly guided Khulafa'? Rasulullahu (sallallahu alayhi wasallam) knew that his Khulafa will have need to introduce certain acts after him. He, therefore, issued a blanket command equating the Sunnah of his Sahaabah to his own Sunnah.

Further, do these deviates claim that they understand the ahadith better than Hadhrat Umar and all the Sahaabah who joined him in the 20 raka'ts Taraaweeh? Umar (radhiyallahu anhu) and the Sahaabah devoted their lives in the company of Rasulullahu (sallallahu alayhi wasallam). They knew how he performed Taraaweeh. Can we then accept the stupid interpretation of these deviates who themselves are bid'atis? Can your Imaan countenance that you abandon the Sunnah of the Sahaabah to opt for the deviated way of these modernist miscreants? Do we conduct our Deen in the way these deviates propound it in this belated 20th century or do we go by the teaching and example of those illustrious souls who were the pupils of Rasulullahu (sallallahu alayhi wasallam)? The opinions of these deviates are plain influences of shaitaan.

Rasulullahu (sallallahu alayhi wasallam) did perform twenty raka'ts Taraweeh although the Taraweeh with Jamaat was (radhiyallahu anhu) and upheld by the consensus of the Sahaabah. For the past fourteen centuries this has been the practice of the Ummah. It cannot now be scuttled on account of the opinion of some deviated ignoramus. The narrations regarding 8 raka'ts refer to Tahajjud Salaat. Whether in Ramadhaan or in other months, Rasulullahu (sallallahu alayhi wasallam) would perform 8 raka'ts Tahajjud Salaat. When you hear of any practice or opinion conflicting with any of the acts of Islam substantiated by the Ummah for the past 14 hundred years, then know that such new-fangled practices and opinions are the product of shaitaani opinion and manipulation.

Q. A short while after sexual relations, my wife's haidh commenced before she had taken ghusl. Is the janaabat ghusl incumbent?

A. No, ghusl-e-janaabat is not incumbent. She can take ghusl after ending of haidh.

Q. How is it to perform Salaat with a T-shirt and pants?

A. It is Makrooh Tahrimi to perform Salaat in such disrespectful attire. When the servant stands in the presence of his Creator to commune with Him in Salaat, it

is incumbent to be clad respectfully, decently and Islamically. The thawaab of the Salaat is destroyed by being dressed improperly. In addition, commission of a Makrooh Tahrimi act is sinful.

Q. It is said that according to the Hanafi Math-hab Janaazah Salaat should not take place inside the Musjid. Some say that the Salaat is permissible inside, but the Janaazah should not be brought inside the Musjid. Please comment.

A. Neither is it permissible to bring the Janaazah in the Musjid nor perform the Janaazah Salaat in the Musjid.

Q. What is the meaning of the word 'Aameen' which we say during dua?

A. It means: O Allah! Accept my dua.

Q. Is it permissible to recite Surah Faatihah behind the Imaam in the silent Namaazes (Zuhr and Asr)?

A. It is not permissible in any Namaaz. However, the muqtadi may recite Surah Faatihah in the last two raka'ts of the Fardh Salaat.

Q. Is it permissible to give Zakaat to non-Muslims to entice them towards Islam?

A. It is not permissible. Giving Zakaat to certain non-Muslims was initially permissible. Since the Khilaafat of Hadhrat Umar (radhiyallahu anhu), this was terminated.

Q. During Ramadhaan when performing Salaat in the Haramain, what is the ruling regarding Witr Salaat? Is it valid for a Hanafi to perform Witr with the Imaam?

A. Hanafis should perform their Witr separately. In view of the Imaams in the Haramain performing Witr in two batches—two raka'ts then one raka't separately, the Hanafi's Witr will not be valid. The Hanafi should simply remain standing in the Saff and perform his own Witr. Numerous people will be seen doing so.

Q. Where is the Cave of the Ashaab-e-Kahf, mentioned in the Qur'aan

A. Its location has been concealed by Allah Ta'ala. Only Allah knows.

Q. Who was the companion who had accompanied Nabi Musa along the journey in search of Khidhr?

A. His name was Yusha' who later, after the death of Nabi Musa and Nabi Haaroon (alayhimaS SALAAM), became the Nabi.

Q. A woman sitting in I'tikaaf in her home during the last ten nights of Ramadhaan discontinued the I'tikaaf on the seventh day when haidh began. What should she do?

A. She has to make qadha of only one day. After obtaining purity, she should sit one day, from sunset to sunset. It is also necessary to fast during the Qadha I'tikaaf. Without fasting, the qadha will not be valid.

Q. Someone said that doctors are exempted from Jamaat Salaat because they are involved in service to mankind?

A. This claim is baseless. The shopkeeper, the mason and the street-sweeper are also involved in service to mankind. In fact, the doctor is more involved with making money than the others. If there is a valid reason, then everyone, street-sweepers included, will be excused from Jamaat Salaat. An emergency is another issue. There is no blanket exemption for doctors or anyone. Jamaat Salaat is Sunnatul Muakkadah.

Q. During the last ten nights of Ramadhaan some minor boys sat for Nafl I'tikaaf. The boys were very naughty and disturbing all the others. The Imaam and the trustee evicted them. Was it

proper to have evicted them? Should they rather not have corrected the boys?

A. The Imaam and the trustee had acted correctly. There is no need for minor boys to sit in I'tikaaf. Their parents should teach them the respects of the Musjid. They should sleep at home under the watchful eyes of their parents, not in the Musjid running amock and disturbing musallis.

Q. If one is in an area where there are windows, and one's reflection is clearly visible, is it permissible to perform Salaat in that area?

A. An effort should be made not to perform Salaat in front of the glass. If this is not possible, then cover the glass and if this too is not possible, Salaat may be performed in the area in spite of the reflections.

Q. Are Muslims allowed to buy and sell shares on the stock exchange?

A. Dealing in shares is not permissible since such transactions are riba dealings.

ALLAH'S LOVE

Shaikh Aarif Abu Turaab Bakhshi (rahmatullah alayh) said: When the heart of man turns away from Allah Ta'ala and he adopts the way of opposition to Allah, he then occupies himself with harming the servants of Allah (the pious). He begins to reject them.

Shaikh Aarif Abul Fawaris Shah Bin Shuja' Kirmani (rahmatullah alayh) said: "there is no superior ibaddat than the love of the Auliya. Loving them is a sign of Allah's Love.

Q. Was Luqmaan (alayhis salaam) a Nabi?

A. Luqmaan (alayhis salaam) was not a Nabi. Nubuwwat was presented to him, but he declined to accept it. He chose hikmat (i.e. he became a hakeem). He was a great Saint and a man of wisdom.

Q. How did Yaqoob (alayhis salaam) get the name Israeel and what does Israeel mean?

A. Hadhrat Yaqoob's name in Ibraani (Aramaic) is Israeel. The term is a combination of two words, namely, Isran (slave) and Eel (Allah). Thus, Israeel means Abdullah or the Slave of Allah.

Q. Is it permissible to perform Salaat in a prison cell wherein there is also a toilet?

A. If there is no better place available, Salaat should be performed even in such a cell.

Q. Is it permissible for a husband to look at the face of his deceased wife?

A. Yes, it is permissible. It is not permissible for a husband to give ghusl to her body nor touch any part of her bare body. After the kafan has been put on, he may assist in lowering the body in the grave if there are no mahram males available.

Q. A woman refuses to live with her husband because he had ill-treated her. She left home without her husband's consent. The husband now sincerely regrets his misdeeds. He promises never again to ill-treat her. He wants her to come back, but she refuses and demands talaaq which the husband refuses. He says that he is prepared to fulfil the obligations of the marriage and he wants his wife to return. An Imaam of a Musjid wrote out a paper annulling the marriage. He did not even contact the husband to hear his side of the story. Is this annulment valid?

A. The 'annulment' is not worth the paper it is on. The nikah is not annulled. The woman remains in the nikah of her husband. She cannot marry another man. She has no alternative but to return to her husband. The jaahil imaam is casting the woman into

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

adultery. May Allah Ta'ala save the Imaan of Muslims from such scoundrels who parade in religious guise.

Q. Is it permissible to enter a competition for which a donation fee has to be paid?

A. When an entry fee, be it a donation, has to be given, the competition is gambling, hence haraam.

Q. We are two partners in a business. Both of us have invested equally in the business. I do most of the work. Am I entitled to a wage in addition to my share of the profit? Someone claims that even if I do most of the work, I cannot accept a wage from the partnership business.

A. You are not entitled to a wage. You can claim only your profit share even if you do most of the work. However, you can arrange with your partner to increase your profit-share.

Q. In the second raka't of the Fardh Salaat, the Imaam instead of sitting for Tashahhud, went into Qiyaam. While he was nearing the standing position, he realised the error and sat down in Tashahhud. He did not make Sajdah Sahw. Is the Salaat valid?

A. He was supposed to have performed Sajdah Sahw. The Salaat was discharged defectively. However, the Salaat is valid. When such an error occurs, the Salaat should be repeated within the duration of the time for that Salaat.

Q. I am a follower of the Shaafi Math-hab and perform Fajr behind an Imaam who does not recite Qunoot. What is the position of my Salaat?

A. According to the Shaafi Math-hab Qunoot in the Fajr Salaat is incumbent. If you cannot find sufficient time to recite Qunoot behind the Hanafi Imaam, you have to make Sajdah Sahw. You should recite the shortest Qunoot and meet up with the Imaam in Sajdah.

Q. When performing Salaat in the Haram in front of the Ka'bah, should we look at the Ka'bah?

A. When performing Salaat in front of the Ka'bah, one has to look at the spot of one's Sajdah, not stare at the Ka'bah.

Q. If a child is adopted, should he/she be told of his/her parents or should this information be concealed?

A. This information should never be concealed. From a very early age the child should be made aware. The child should not be misled. An adopted child does not automatically inherit in the estate of its adoptive parents. When the time arrives for sharing the inheritance, what explanation will be given to the child, now a grown-up? Marriage with certain relatives is not valid. What explanation will be given to the child when he or she one day wishes to marry a girl who may be his sister or her brother? The truth should never be concealed. It will lead to grave complications and heartache. Western ideas of adoption are not valid in Islam. Further, the adopted child will have to adopt Hijaab (Purdah) for the others in the home when he/she comes of age.

Q. Are there any ahadith mentioning the class of Auliya known as Abdaal?

A. Hadhrat Abu Darda (radhiallahu anhu) narrates: "There are some selected servants of Allah called Abdaal. They did not acquire this rank by an abundance of fasting and Salaat (i.e. Nafl acts of Ibaadat), but by Taqwa and purity of intention and because of their love and mercy for all Muslims."

Q. Is there any benefit in Salaat for a woman who spends her life in immorality. If she is a prostitute should she perform Nafl acts of Ibaadat?

A. As long as a person claims to be a Muslim and he/she understands himself/herself to be a Muslim, all the laws of the Shariah are applicable irrespective of the notriety and abundance of sins being committed. Even a prostitute should perform Nafl acts of Ibaadat if she has the taufeeq to do so. Insha'Allah, there may come a day when she will abandon her evil and turn her face towards Allah Ta'ala. There were many such oases in the past. On the other hand, there were many oases of very pious and saintly people abandoning their piety and taking the road of satanism. No one should despair of Allah's Rahmat. He forgives all sins.

ALLAH'S RAHMAT

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) narrated the following interesting episode:

In the city of Lucknow, India there was once a severe drought. The people of Lucknow underwent great suffering. The people decided to go to the outskirts of the city to supplicate for rain. The population performed the Istisqa Salaat and made dua for rain. But, no rain came. The prostitutes of Lucknow, who were Muslims, sent a deputation to the mayor of the city. When they met the mayor they said: "We know that this suffering on the people of the city is due to our evil and misfortune. We regret our evil conduct and have decided to repent and pray to Allah Ta'ala to lift this calamity. We want to go to the outskirts and pray. Make the necessary Purdah arrangements for us so that no male comes near."

The necessary arrangements were made. A warning was issued to all males with bad intentions. All males were prohibited to go anywhere near to where the group of prostitutes was heading to repent.

On reaching the forest, they fell into Sajdah, sincerely repented and poured out their hearts to Allah Ta'ala. And, lo, the rain came in torrents.

Now who can despair of Allah's mercy!

Q. If the parents' wishes conflict with the wishes of the husband, who should the woman obey?

A. Her husband has greater right over her than her parents. It is incumbent that she obeys her husband.

Q. If the Jamaat has already started when one enters the Masjid, should one perform the Sunnatul Muakkadah Salaat or not?

A. If it is Fajr Salaat and one feels that one will be able to join the Jamaat after performing the two Sunnat raka'ats, then these Sunnats should first be performed. If it is Zuhr, then join the Jamaat and perform the Sunnatul Muakkadah after the Fardh.

Q. If the nose is not placed on the ground during Sajdah, is the Salaat valid?

A. It is not permissible to lift the nose off the ground during Sajdah for no valid reason. It is in conflict with the Sunnah and sinful to do so. Nevertheless, the Salaat will be valid.

Q. I am a 14 year old girl. Although I don't want to attend secular school, father insists that I go to school. Am I being disobedient to him?

A. No, you are not being disobedient to your father. Obedience to Allah Ta'ala is the first priority. It is not permissible to obey parents in their haraam wishes and orders. It is haraam for you to attend the kuffaar schools. Hijaab is fardh. Your father

has no right of destroying your haya and thus casting you into Jahannum. With respect and firmness refuse his order in this matter. Make dua for Allah's assistance.

Q. It is mentioned in the Hadith that when Malakul Maut arrived to take the soul of Nabi Musa (alayhis salaam), he (Musa) slapped the Angel who was forced to depart without taking the life of Musa (alayhis salaam). How was this possible when Malakul Maut is such a powerful Angel?

A. Malakul Maut had arrived in human form without identifying himself. He stated his intention of taking Musa's life, and the Nabi spontaneously reacted in his defence. Thus, when Malakul Maut arrived the second time and identified himself, Musa (alayhis salaam) had no objection.

Q. Why is the Majlis adopting such an uncompromising stand against politics? After all, Islam is a complete system of life which does not exclude politics.

A. Undoubtedly, Islam is a complete system of life embracing every department of human life. When someone condemns riba, insurance, trade in liquor, etc., it is not intelligent to charge that person with the accusation that he is taking an uncompromising stand against trade and commerce. In spite of our clear and unambiguous exposition on the issue, if someone claims that we are excising politics from Islam, then it can only be said that he must either be an ignoramus or prejudiced. The Haqq is unpalatable for a biased man. If you read our articles with an open mind, you will not fail to discern that we are condemning participation in KUFIR POLITICS. We condemn as unlawful participation in haraam acts. The haraam ways and methods of kufr politics are morally and spiritually destructive for Muslims. The process of kufr law-making is in flagrant violation of the divine Shariah. Our very lengthy and repeated Naseehat on this issue is, in fact, Islamic Politics. But, people are too dense in their minds to understand and differentiate between issues.

Q. If someone goes for Hajj when it is not compulsory on him, will he have to go again to perform Hajj when he acquires the means?

A. No, Hajj is obligatory only once with the first Hajj. It is not incumbent on him to go again.

Q. Hajj is Fardh on a woman. She has the necessary funds and a mahram to accompany her, but she is in her iddat, being a widow. Can she go for Hajj?

A. It is not permissible for her to go for Hajj while she is in her iddat. She has to postpone her Hajj for next year.

THE HOME

When entering home, it is essential to enter with the right foot. On entry recite Bismillaah and the relevant dua. According to the Hadith, shaitaan gains entry into the home when a person enters without reciting Bismillaah. It is also necessary to greet the inmates of the home on entering. Greeting is permissible only with the Islamic greeting of Salaam.

HONOUR PEOPLE

Ikraam or to respect others is or should be an integral constituent of the Muslim's moral character. However, the impact of western civilization has subverted our Islamic character, and has given us a cult of superficial morality with a shining outer facade and a noxious core.

Whereas the Islamic concept of **Ikraam** has as its basis mankind, the western concept of respect pivots on materialism. A Muslim is required by Islam to respect and honour someone because that someone happens to be **Insaan** (a human being). On the other hand, the kaafir culture respects a man on account of his material possessions, his wealth and his rank in society. Thus, a poor person or a man devoid of worldly possessions and rank in society, is not a worthy subject of respect according to kufir culture. While they will vociferously proclaim slogans of human dignity and human rights, they are the worst offenders and violaters of human dignity and respect.

Muslims having lived for so long under the aegis of western ideas and norms of life, too display the attitudes of the western man. In spite of the Sunnah being rich with its teaching of respect and kindness, Muslims of wealth and those who think that they have some rank, show disregard and disrespect for the poor and for those whom they believe to be occupying a lower social strata than themselves. Thus, employers show no respect for their employees. They imagine that their positions as employers entitle them to abuse, scold and insult employees.

An employer should understand that being an employer does not assign to him a superior rank over his employee. His position as the employer does not entitle him to speak insultingly and harshly to his employee. Even during the times of slavery, the Shariah's command was to treat them with utmost consideration and kindness. If there is no compatibility between employer and employee and the employer feels that he is unable to adhere to the limits of propriety, it is incumbent that the employer-employee relationship be terminated honourably. If the employee refuses to co-operate or execute the duties for which he/she has been employed, the work contract should be terminated respectfully. The dignity and respect of the person should not be impaired.

The attitude of superiority which the wealthy and employers exhibit in their dealings with their employees and with the poor is on account of **takabbur** (pride) which is the attribute which had brought about the fall of shaitaan. Therefore, those who entertain feelings of pride should understand that they are brothers of shaitaan. When a person holds another in contempt today, then tomorrow Allah Ta'ala will turn the tables. Those who were imagined to be contemptible will become the superiors and it will be the turn of the proud ones to be held in contempt. The world is full of such examples. But, we fail to take lesson. Allah Ta'ala says in the Qur'aan Majeed:

"These are the days. We rotate them among the people."

Today a man or a nation is high and mighty. Tomorrow that same person or nation will grovel at the feet of those whom they had despised. The Qur'aan thus says:

"And, it is only the intelligent who take lesson."

THE FIRST TABLIGH

The first and prior subject of Tabligh is the muballigh's family—his wife and children. Nowadays it is the norm to direct one's tablighi attention to others while neglecting the wife and children. Every man is firstly responsible for the Deeni Ta'leem and Tarbiyat of his family, hence the Qur'aan Majeed commanded Rasulullah (sallallahu alayhi wasallam):

"And, warn your close relatives."

Commenting on the neglect which people generally show towards their own families in the matter of Tabligh, Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Some people are not concerned with their own reformation and the reformation of their families. They apply themselves to the affairs of others. They answer the call of others. Remember that although service to mankind is a noble activity, everything has a rank. Man's first priority is his own islaah (reformation) and the reformation of his subordinates (wife and children). It will be in order to devote one's spare time to the service of others. But to forget oneself and devote all the time to others is to act immoderately. It is necessary to attend to prior things first."

TIMES OF FITNAH

Rasulullah (sallallahu alayhi wasallam) said: "When you observe every man obeying his greed, following his carnal desires and preferring this world to the Aakhirah, then save your own Deen and refrain from the general public."

Commenting on this Hadith, Hakimul Ummat Maulana Thaanvi said:

"From the signs stated in this Hadith, everyone can understand that this is the time. What wrong then have the Ulama done by having adopted solitude? People emerge from solitude and fall headlong into fitnah of the times. If Allah Ta'ala has granted them spiritual rectitude, then they are saved. But, most people in the pursuit of the reformation of others, themselves become corrupted....The main reason for this is that those who are concerned with the reformation of others are not bothered with their own reformation."

TO MUSJID

A man setting out from his home with wudhu to go to the Musjid is like a man setting out from his home with Ihraam for Hajj. (Hadith).

Give those who walk in the darkness to the Musjid the glad tidings of a perfect noor (illumination) on the Day of Qiyaamah. (Hadith).

TABLIGH

Hadhrat Hakimul Ummat said:

"It is essential for every person to be concerned with himself and his subordinates and reform himself and them. Nowadays, among both the masses and the Ulama, the widespread disease is to be concerned with the reformation of others while forgetting oneself and one's family. In the endeavour to guard the shoes of others, a man permits his luggage to be stolen. This is ignorance."

"O People of Imaan! Save yourselves and your families from the Fire." (Qur'aan)

"Command your families to perform Salaat. (Qur'aan)

VICTORY LIES IN TAQWA

Ameerul Mu'mineen, Umar Farooq (radhiallahu anhu) despatched the army of Muslimeen on a Jihad campaign to conquer the flourishing city of Alexandria in Egypt. The senior Sahaabi, Hadhrat Amr Bin Al'as (radhiallahu anhu) was appointed the commander of the army. In spite of having laid siege to the city for a month and a half, victory was nowhere in sight.

Hadhrat Umar (radhiallahu) became anxious at the delay, hence he sent off the following letter to Hadhrat Amr (radhiallahu anhu):

"It is not conceivable that there can be delay in victory when the Jihad is purely for the sake of Allah Ta'ala. The Divine Promise for the obedient ones is the promise of aid and victory. What, therefore, is the cause for the delay in victory?"

I am of the opinion that you people (the Muslim army) are being influenced by the pomp, luxury and mansions of the city. It appears that worldly greed has set into your hearts. Weakness and indolence have therefore overtaken your hearts. It thus seems that the delay in victory is because of this attitude.

You are now required to gather on the following Jum'ah and repent and renew the sincerity of your intentions. Resolve to wage the Jihad solely for the sake of Allah's Pleasure. Place a few senior ranking Sahaabah in the front line and make a sudden attack on the enemy."

Hadhrat Amr Bin Al'as (radhiallahu anhu) read the letter to the entire army. According to the command of Hadhrat Umar, everyone repented and renewed their intention with sincerity. With Allah's Name a valiant assault was made on the city. On that very day before sunset the city fell to the Muslim army.

"If you aid Allah (Allah's Deen), He will aid you and plant your feet firmly."

TRANSGRESSION

The aforementioned episode and numerous similar anecdotes in the annals of Islam illustrate that Muslim defeat is the consequence of transgression. When Muslims abandon the Deen and adopt the ways of the enemies of Allah Ta'ala, He imposes the fear of the kuffaar over Muslims. He withholds His aid which is vital for the success and victory of the Ummah. The Qur'aan Majeed says:

"If Allah helps you, there is none to over-power you, and if He withholds His aid from you, then who is there besides Him to aid you?"

However, Muslims have become morally decadent and spiritually corrupt, hence they are unable to fathom the simple logic of the Qur'aan. They are incapable of realising that the calamities descending on the Ummah and the defeat upon defeat which Muslim armies suffer at the hands of the kuffaar are simply the Punishment of Allah Ta'ala. There is no way of removing this Chastisement other than repenting, rectifying our intentions and adopting once again the Sunnah of Rasulullah (sallallahu alayhi wasallam) in every sphere of our daily life. The Qur'aan declares this message repeatedly in a variety of forms. In one place, it says: **"Allah has promised those who believe among you and practise righteous deeds that He will grant them the vicegerency of the earth as He had done with those before, and He will establish for them their Deen which is pleasing to them....."**

KNOWLEDGE

When the Qur'aan and Hadith refer to ILM (Knowledge), the reference is to the Knowledge of the Deen—to the Knowledge of Allah's Zaat and Sifaat (His Being and Attributes). Never is secular knowledge of this transitory world intended by the Qur'aan and Hadith.

Only such knowledge is beneficial which spreads its rays of illumination through the heart and breast, thereby dispelling all veils of doubt, suspicion and darkness. The knowledge of Allah opens up the Door of Yaqeen. Haqeeqat (or the true reality of things) is revealed by the knowledge imbued with divine illumination.

True knowledge is not the book knowledge of technology and science which leads the kuffaar to compound their kufr. A so-called knowledge which distances man from his Creator is Jahl (Ignorance) and Zulmat (Darkness). The Knowledge commanded by Allah Ta'ala is a Noor. Thus, the authorities of Islam define ILM as **The Noor of Allah.**

Such knowledge of divine illumination is Beautiful Knowledge. The effect of a beautiful knowledge is the creation of Allah's Fear in the heart of the Mu'min. Confirming this, the Qur'aan says:

"Verily, only the Ulama of Allah's servants fear Allah."

Thus, a learned man who is devoid of the fear of Allah lacks the beautiful knowledge of Islam. His book knowledge may have gained for him a certificate, but by Allah he is not on the role of the Ulama.

WORLDLY LOVE

(An Extract from the Kitaab, Ikmaaulush-Shiyam)

"How is it possible for the heart to become illumined when the forms and images of aliens have become engraved on the mirror of the heart?

How is it possible for a heart to journey towards Allah when it is fettered in the prison of lustful desires?

How can a heart soiled with the impurities of neglect enter the Divine Presence?

How is it possible for a heart refusing to abstain from impropriety to comprehend spiritual mysteries and subtleties?"

When the desire of the world—of wealth, property, reputation, wives and offspring—has penetrated the heart of man, he then drowns in the ocean of Hubb-e-Dunya (Love of the world). As long as the darkness of these phantoms cloud the heart, spiritual goodness will not find an entry into it. As long as the heart is gripped in futility and deception, it cannot hope to advance towards Allah Ta'ala.

THE HEART

When the heart does not grieve when ibaadat and obedience are neglected and when the heart does not regret when man indulges in sin, it is a sign of the death of the heart.

The nourishment of the spiritual heart is Imaan and righteous deeds. When the heart is denied its nourishment, it will logically perish.

On the other hand, if the heart derives peace and contentment from acts of obedience and ibaadat and feels remorse for sins committed, it is the sign of a vibrant Imaan imbued with Noor. The Qur'aan, therefore, repeatedly couples A'maale-e-Saalihah (Righteous Deeds) with the command of accepting Imaan. Imaan cannot survive without righteousness.

ALLAH IS THE ACTOR

Man's destiny is in the control of Allah Ta'ala. His every move is directed by Allah, the Creator of the universe. Lack of Yaqeen due to disobedience has blighted the Imaan of Muslims. We, therefore, fail to see the Hand of Allah operating in every affair in creation. While events are attributed to the ostensible material agencies created by Allah Ta'ala, the true Actor and Dispenser is only Allah Azza Wa Jal. The following Qur'aanic verses of Surah Shu'raa, if meditated on, will assist Muslims to understand the reality of the functioning of the universe.

Addressing the kuffaar, Nabi Ibraheem (alayhis salaam) said:

(My Creator) is Rabbul Aalameen (the Creator and Sustainer of all the worlds):

Since Allah is the Creator and the Sustainer of everyone and all things in entire creation, it is only logical that it is only He who directs and controls the affairs of creation.

(Rabbul Aalameen is) He who has created me, then He guided me:

After creating man, Allah Ta'ala did not leave him unfettered to plod the path of error, kufr and falsehood. On the contrary, He set in motion every means for the guidance of man so that he reaches back Home (Jannat) safely. If man of his own volitional choice decides to reject the guidance of Allah and plunge headlong into perdition, he has only himself to blame.

It is He who gives me water to drink and it is He who feeds me:

Allah Ta'ala is the sole provider of man's sustenance. It is neither trade nor employment which provides man's sustenance. The hand-outs of men and rulers cannot feed and sustain people. All material agencies of earning a livelihood are subservient to His command and control. The rizq arrives in accordance with His command through worldly intermediaries.

And when I become sick, it is He who cures me:

Every sickness which afflicts man is by the order of Allah Ta'ala. It is only Allah who cures. It is not the medical establishment which cures. Medicine operates by the command of Allah.

It is He who will cause my death and then again it will be He who will bring me to life:

Life and death are the prerogatives of Allah Ta'ala just as all other actions are His prerogatives. It is not sickness which kills. It is not men and rulers who have the power to kill. Calamities cannot kill. When death arrives by whichever way, it does so with the Command of Allah.

THE WORLDLY WAYS

It is abundantly clear from the Qur'aan and the teaching and exposition of Rasulullah (sallallahu alayhi wasallam) that everything is decreed by Allah Ta'ala. Therefore, when the Mu'min who has yaqeen (firm conviction of reality) in his heart, his attribution of things and events to material means and agencies is figurative and superficial. He does not believe in the power and ability of ghairullaah (aliens, things besides Allah).

The Mu'min employs the worldly means which Allah has created for man's sojourn here on earth. He utilizes these agencies because Allah Ta'ala has commanded their use. But, he is not permitted to employ any of the material and mundane forces in conflict with the Law of Allah Ta'ala. While making use of

the bounties of Allah Ta'ala, the Mu'min is under obligation of divine command to move only within the ambit of the Shariah. It is evil and gross ingratitude shown to Allah Ta'ala when the Mu'min employs the ni'maat of Rabbul Aalameen in acts of transgression.

THE MU'MIN'S TRUST

In addition to correct and lawful employment of the created agencies and means, it is imperative that the Mu'min subscribes to the correct attitude. While making use of Allah's favours, he is not permitted to place his reliance on these natural agents and forces. He is not allowed to believe in the efficacy of the ways and means. Nothing in the universe possesses inherent power and ability. Everything is a phantom, a shadow which derives its efficiency of operation directly from Allah Ta'ala. It is, therefore, a type of shirk (polythiesm) to believe in the efficacy of created objects. The Mu'min's belief must incumbently be that it is only Allah Ta'ala Who activates every created object and atom.

The Mu'min has to put his trust in Allah Ta'ala. If he adopts this attitude, nothing will then frustrate him because he knows that failure and success, adversity and prosperity, peace and anarchy, etc., are all enacted by His Command. There is no power in the universe which can alter the destiny of creation by an iota. As long as the Believer lacks in this attitude, he should know that his Imaan is defective, shorn of the lustre and Noor which are vital for every success of the Mu'min, both here in this transitory world and in the everlasting abode of the Aakhirah.

THE QUEST FOR RIZQ

Rasulullah (sallallahu alayhi wasallam) commanded: **"Restrict the search (for Rizq)." He further said:**

"Rizq is sealed and the one who has greed is deprived."

In the quest for a livelihood, it does not behove the Mu'min to ramify to the extent that his Deeni life, family life and worldly life are adversely affected. The responsibility of feeding and sustaining people is Allah's. Man is required to only stir his limbs within the confines of the Shariah. When he expands his quest for wealth by burdening himself and his family, he should understand that he is drifting far from Allah Ta'ala. He has not been despatched to earth for material perfection and for the hoarding of wealth in the vaults of banks.

When a man expands beyond his means and capabilities, he plunges headlong into haraam and fitnah. He destroys his life and the life of his family. He neglects his soul and the souls of his subordinates (wife and children). He betrays the Amaanat which Allah Ta'ala has placed on his shoulders. When a man has no time for the Ta'leem and Tarbiyat of his wife and children, then he should understand that he lives in haraam just as a man who commits haraam by devouring swine and liquor. The ill-gotten wealth will form thorns on his tongue when the time arrives for his Rooh to leave this material body.

ENEMIES

"O People of Imaan! Verily, some among your wives and your children are your enemies, therefore, beware of them."
(Qur'aan)

IKHLAAS

Everything in this material world consists of a physical and a spiritual dimension or of an external and an internal form. The acts of Ibaadat too, have external and internal dimensions. The deeds executed physically are the outward forms while Ikhlaas (sincerity) is the rooh (soul) or the spiritual dimension of Ibaadat.

Salaat, Saum, Zakaat, Hajj, etc., devoid of Ikhlaas are like dead bodies which have no souls.

Ikhlaas is the state in which riya (show) and base motives have no scope whatever. Only Ibaadat reared on the foundation of Ikhlaas is acceptable by Allah Ta'ala. It is only such Ibaadat which benefits the worshipper. It is, therefore, essential to always examine one's motives when rendering any act of ibaadat. If an act of ibaadat is initiated for the purpose of riya, etc., it should be corrected by renewing the niyyat (intention). Such renewal of intention will eliminate the riya and introduce Ikhlaas.

MUJAHADAH

People often claim that they are unable to refrain from sins on account of their weak will-power and so many temptations in their path. This is a shaitani idea of deception. Every command and prohibition of the Shariah is fully within the **ikhtiyaar** (freewill and control) of the Mu'min. If it was not in his volitional ability to abstain from sin and to act according to the command, the Shariah would not have imposed it on him. The Qur'aan explicitly declares that Allah has no imposed on man any duty which he is unable to execute.

The actual remedy for sin is, therefore, nothing other than to employ one's freewill. While Dua and Thikr do add barkat to one's efforts, they are not the remedy. The remedy is only mujaahadah (to struggle) against the nafs. After constant mujaahadah, the nafs will weaken and submit peacefully.

Attempt to steal the body of NABI-E-KAREEM

In the year 557 Hijri (1164 C.E.) an attempt was made to steal the blessed body of Rasulullah (sallallahu alayhi wasallam) from his Grave.

The Christians had enacted this nefarious plot of transferring the holy body of Rasulullah (sallallahu alayhi wasallam). Two Moroccans claiming to be from Spain were sent on this mission. They rented a house not far from the Sacred Grave.

The two men pretended to be righteous Muslims. They performed regular Salaat and gave much charity to the residents of Madinah. They regularly visited the Grave of Rasulullah (sallallahu alayhi wasallam) and Jannatul Bagee. They started secretly to dig a tunnel from inside the house to lead to the Holy Grave. They dumped the earth they had dug into a well in their lodgings. Sometimes they filled leather bags with the sand and disposed of it in Bagee. For sometime they pursued their plot, believing that they were near to accomplishing their mission.

Sultan Nuruddin Mahmood Ibn Zanki in Syria had a dream in which he saw Rasulullah (sallallahu alayhi wasallam) in anger pointing towards two men with blond hair. The Sultan woke up in a fright. He performed Salaat and went to sleep. But, the dream was repeated three times. He then summoned his minister, Jamaluddin Al-Mawsili who was a pious man, and informed him of his dream. He then decided to travel to Madina. He thus set off with a large caravan of one thousand camels. They crossed the distance from Syria to Madinah in 16 days.

On arriving at Madinah, the Sultan went directly to Musjid-e-Nabawi. After performing Salaat and reciting his salutations, he sat in bewilderment. He did not know what he was supposed to do next. The minister then asked the Sultan if he would be able to recognize the two men if he saw them. The Sultan replied in the affirmative. The minister summoned the citizens and asked for the names of the needy so that the Sultan could bestow charity to them.

Among all those who came, the Sultan could not identify the two men. On being informed that two Moroccans were the only foreigners who had not come, the Sultan ordered that the men be brought to him. On seeing them, the Sultan immediately recognized that they were the very two men indicated to him by Nabi (sallallahu alayhi wasallam).

On interrogating them, they said that they were Moroccans who had come to perform Hajj, visit the Holy Musjid and stay for a year in Madinah. Leaving them in the custody of his men, the Sultan went to investigate their living quarters. At first, the Sultan could find nothing to incriminate the two men. But, he then found large sums of money. Continuing his search, he stumbled on a piece of timber. When he lifted it, he saw a tunnel leading in the direction of the Sacred Grave. The tunnel passed beneath the wall of Musjid-e-Nabawi.

After being flogged the two men confessed their plot. They were sent by the Christians to bring the body of Rasulullah (sallallahu alayhi wasallam) with them. The two were put to death.

Sultan Nuruddin ordered the digging of a ditch around the Sacred Chamber and lead be cast inside to guard against any possible future attempt to penetrate the walls.

★ ADVICE FOR THE MUBALLIGH ★

When the muballigh stands up to address people with naseehat and his call of tabligh, he should keep in mind the following vital facts:

* He should not despise any of the audience he is addressing. Many ignorant muballighs who have spent a short while with the Tabligh Jamaat consider themselves to be competent to reform others while they themselves are spiritually and morally corrupt. Their short stint with the Jamaat induces them to adopt a holier than thou attitude. They consequently believe that those who do not participate in their activities are astray and doomed to Jahannum. Such a conceited attitude is proof of pride and ignorance.

* Direct the naseehat of your talk, firstly to yourself. Understand that you are the most contemptible of Allah's creatures. Believe truly that if Allah exposes your evil, the stench of it would compel people to flee from you.

* Convince yourself that you are a jaahil and that you are speaking to an audience because of the instructions of seniors and that you are doing so for your own reformation, not for the reformation of others. You yourself are diseased, what remedy can you offer to others?

* Compare your daily life with the naseehat you so piously give to others. Think of your own hypocrisy. Tell yourself: Here I am standing with a long kurtah, big turban and miswaak jutting from my pocket. I am conveying a false impression of piety. My daily dress in other spheres of life conflicts with the impression I am setting here with my countenance. Understand well that although external appearance is essential, true piety is not confined to the external dimension.

* Never despise the avenues of Tabligh which are not operating within the confines of the methods of the Tablighi Jamaat. Do understand that Tabligh has many branches. It is a multi-faceted institution of Islam. A bigotted attitude exhibits takabbur and speaks volumes for a man's ignorance.

* Even in appearance and dress understand the priorities and endeavour to impress Allah Ta'ala, not the people. Certain dressing styles are of greater importance. It is observed that many of the brothers in the Jamaat who don turbans occasionally, especially when participating in Jamaat activities, wear their trousers below their ankles. Wearing the amaamah

is optional while wearing the trousers above the ankles is compulsory. Wearing the trousers below the ankles is a major sin. If your intention in wearing Sunnah garb is sincere, why do you have your trousers below the ankles? It is imperative that you examine your heart to detect the trick of the nafs for your wearing the amaamah and for your wearing your trousers below the ankles. Shaitaan destroys people with ostensible Deeni acts. The schemes of the nafs are subtle. You cannot understand the ploys of shaitaan and the nafs without having been blessed with the suhbat (companionship) of a Shaikh.

* Success in this world and the Akhirah is not restricted to ghusht, ijtimaa and bayaan activities. While these are noble and meritorious acts, the Mu'min's success lies in the implementation of the Shariah and all the details of the Sunnah at home, at work, in business, in dealings with people and in all affairs and activities.

* Don't feel slighted when people don't sit in your bayaan. If you do feel hurt, then understand that you are gripped by the disease of pride. Tell yourself: I am an ignoramus and my hidden life is corrupt. People can gain nothing from my hypocritical talks. Your talk is for your own benefit. If you believe so, sincerely, then your participation in Jamaat activities will benefit you, otherwise not.

THE DONKEY

Once when Alexander, the Great conquered one of the Greek cities, he passed by a hut. On entering the hut he found a man sleeping peacefully. Alexander, the emperor, in order to arouse the man from his sleep, gave him a kick. As the man opened his eyes, Alexander said: "I have conquered this city and you are snoring away without a care in the world!" Came the spontaneous reply from the man: "The conquest of the city is the task of a king while the act of kicking is the function of a donkey. What, are there no longer human beings on earth, hence a donkey has been appointed the king?"

HUMILITY

The speech of the Mu'min should be humble, devoid of any semblance of arrogance. The Qur'aan says: "Verily, the worst of sounds is the braying of an ass."

VACCINATION

Dr. Viera Scheibner (principal Research Scientist of Blackheath, Australia, states in her book, **VACCINATION**:

"It is becoming more and more obvious that, instead of healing people, the orthodox medical system (i.e. the western medical system) is creating more and more diseases—all of which seem to be deadly. Since the development of an almost fanatical preoccupation with 'prevention' of infectious diseases by vaccination, all of these diseases, even chicken pox, flu and measles, have become deadly diseases.....

As is true of all foreign antigens, hepatitis B vaccine affects the newborn liver, which may become dysfunctional for 14 days or more after the injection. When the first DPT and polio vaccines are injected, the antigenic insult is too much for a number of babies, but with a convenient and ever-present waste basket called cot-death handy to explain the mortality, these deaths are not a problem. Not for the system, anyway. Just for the unsuspecting parents and families of these unfortunate infants.

.....Even the recombinant hepatitis B vaccines cause serious side effects. According to the Australian Adverse Drug Reactions (ADRAC) Bulletin, August 1990, some of the 203 reports of adverse reactions to hepatitis B recombinant vaccine listed neurological and psychological effects.

.....Perhaps the increase in cot deaths will alert parents and possibly some medical professionals to the facts of life. Naturally, there are also long-term adverse effects of such hyperimmunization, including diabetes, asthma, leukemia, cancer and chronic ill-health.

INEFFECTIVE

"The well-vaccinated US is experiencing epidemics of measles and whooping cough in fully vaccinated children. No amount of denial and underreporting will cover up the one most obvious fact, namely, that vaccines do not work."

(VACCINATIONS: Dr.Scheibner)

SIDE EFFECT

"Knowledge of newborn immune systems is inadequate; the duration of immunity, if any, conferred by the vaccine is totally unresearched and there is a wealth of information on neurological side effects following vaccination, even with the genetically-engineered product."

(VACCINATIONS: Dr.Scheibner)

Zakaat Nisaab R360
MAHR-E-FATIMI R 1022

BREAST CANCER

Consider the suggestion that the danger of breast cancer and other female-associated cancers is so great in some families that surgical removal of breasts and ovaries should be performed as a preventive measure! Another example of this sort of "preventive surgery" is the current practice of vaginectomy (removal of the vagina) in adult women who have no symptoms but whose mothers received DES during their pregnancies. Women should be very careful what they tell their doctors about themselves or their family. You never know what he might want to remove from your body in order to "protect" you! Men, on the other hand, probably don't have to be so careful, since doctors will never start surgically removing penises to protect men from anything.

FOR **Dr. Mendelsohn's**
QUALIFICATIONS SEE PAGE 12

MODERN MEDICINE

I believe that Modern Medicine has gone too far, by using in everyday situations extreme treatments designed for critical conditions.

PREGNANCY IS NOT A DISEASE

If you're pregnant, you go to the doctor and he treats you as if you're sick. Childbirth is a nine-month disease which must be treated, so you're sold on intravenous fluid bags, fetal monitors, a host of drugs, the totally unnecessary episiotomy, and—the top of the line product—the Caesarean delivery!

WOMEN AND BABIES

Another campaign carried on against women in the name of "prevention" is the widely promulgated notion that women over thirty shouldn't have children. When I was in medical school, I was taught that women should not have babies if they're older than forty-five. By the time I was an intern, it was down to forty. When I was a resident, thirty-eight. Ten years ago it was down to thirty-five. And now it's hovering between thirty and thirty-two. The reason usually given by doctors for restrictions on the age of a mother is that something happens to the eggs of a woman as she gets older, they get worn out and tired. So we have "tired egg" syndrome causing deformities in babies.

You never hear anything about "tired sperms."

Actually, age has nothing to do with whether a mother gives birth to a deformed baby. A study at Johns Hopkins revealed that the incidence of dental and medical x-rays in mothers who have given birth to Mongoloid children is seven times as high as in mothers of comparable age who have given birth to normal children. This study has been backed up by other studies, too, so the *real* cause of deformed babies is associated with age only in that older women—if they haven't been careful—have exposed themselves to more medical, dental, therapeutic, and largely useless x-rays.

EVILS OF MODERN MEDICINE

Dr. Robert S. Mendelsohn who is a medical doctor, not a homeopath, writes in his famous book: **CONFESSIONS OF A MEDICAL HERETIC**:

"I do not believe in Modern Medicine. I am a medical heretic. My aim in this book is to persuade you to become a heretic too.

In medical school, I failed to look deeply into a study that was going on around me, of the effects of the hormone DES—because I believed. Who could have suspected that twenty years later we would discover that DES causes vaginal cancer and genital abnormalities in children born to women receiving the drug during pregnancy?

I confess that I failed to be suspicious of oxygen therapy for premature infants, even though the best equipped and most advanced premature nurseries had an incidence of partial or total blindness of around ninety percent of all low birth weight infants. A few miles away in a large, less 'advanced' hospital the incidence of this condition—retrolental fibroplasia—was less than ten percent. I asked my professors in medical school to explain the difference. And I believed them when they said the doctors in the hospital just didn't know how to make the correct diagnosis.

A year or two later it was proved that the cause of retrolental fibroplasia was the high concentrations of oxygen administered to the premies. The affluent medical centres had higher rates of blinding simply because they could afford the very best nursery equipment: the most expensive and modern plastic incubators which guaranteed that all the oxygen pumped in reached the infant. At the poorer nurseries, however, old-fashioned incubators were used. They were so leaky that it made very little difference how much oxygen was pumped in: not enough reached the infant to blind it.

"I still believed when I took part in a scientific paper on the use of the antibiotic Terramycin in treating respiratory conditions in premature babies. We claimed there were no side effects. Of course there weren't. We didn't wait long enough to find out that not only didn't Terramycin—or any other antibiotic—do much good for these infections, but that it—and other tetracycline antibiotics—left

thousands of children with yellow-green teeth and tetracycline deposits in their bones.

And I confess that I believed in the irradiation of tonsils, lymph nodes and the thymus gland. I believed my professors when they said that of course radiation was dangerous, but the doses we were using were absolutely harmless.

Years later—around the time we found out that the 'absolutely harmless' radiation sown a decade or two before was now reaping a harvest of thyroid tumors.

But I no longer believe in Modern Medicine. I believe that despite all the super technology and elite bedside manner, that's supposed to make you feel about as well cared for as an astronaut on the way to the moon, the greatest danger to your health is the doctor who practises Modern Medicine."

Among the things Dr. Mendelsohn believes and mentions in his book are:

- * Modern Medicine's treatments for disease are seldom effective.
- * Often the treatments of Modern Medicine are more dangerous than the diseases they are designed to treat.
- * Widespread use of dangerous medical procedures for non-diseases compounds the dangers.
- * More than ninety percent of Modern Medicine should be discarded and the effect on our health would be immediate and beneficial.

BREAST CANCER

Modern Medicine's brand of preventive medicine is so dangerous that we really should abandon the term.

Of course, besides the fact that these "preventive measures" are ineffective and harmful, doctors do further harm by withholding information that might *really* prevent disease. I'm thinking of the four causes of breast cancer which all women *should* know about. I'd be willing to wager that very few of the women who do know these four causes found out about them from their doctor. The four ingredients in the recipe for breast cancer are: small number of children or no children at all, bottle-feeding rather than breastfeeding, use of the Pill, and use of post-menopausal hormones such as Premarin.

★ YOUR HEALTH ★

Rasulullah (sallallahu alayhi wasallam) said:
"For every disease there is a medicine."

"Allah has not put the cure of my Ummah in things which have been made haraam for them."

The honour of discovering cures for diseases can never be awarded to modern medicine or western medicine. The iniquity of modern medicine, judging from the revelations made by highly qualified and highly experienced authorities of this oult, is too ghastly to contemplate. According to Dr. R. Mendelsohn, at least ninety percent of modern medicine should be discarded. The result would be immediate benefit for mankind.

Fraud, deception, manslaughter, murder, maiming, poisoning, mutilation, torture, greed and a host of other evils proliferate western medical practice. Filth and haraam are its two fundamental constituents. It cannot survive without these two vile ingredients upon which is raised its super structure. Its disastrous 'progress' in any direction is not conceivable without the employment of filth and haraam.

While the Ulama may be branded as 'fanatics' by the evil priests of the western medical establishment for their conclusions of Haqq, unwary and innocent people should be told that these are the conclusions of years of scientific research undertaken by authorities of the western medical establishment. The revelations made by many honest and sincere medical authorities are shocking and disgusting.

NO CURES

Western medicine has no cures for sicknesses and diseases. Nor does it offer any intelligent and beneficial methods of prevention. Its 'preventitive' measures are destructive and disease-producing. Health is not obtainable by the adoption of vaccination, antibiotics, alcohol-medicines, x-rays, drugs, filth and poison. Health is a divine bounty which is an amaanat for which Muslims will be answerable on the Day of Qiyaamah. The destruction of health is a major crime in Islam. Destruction of health is a volitional practice which is brought about by the haraam and un-Islamic practices and life styles of people. When the health collapses as a result of evil life-styles, greater damage is wrought to it by submitting to the haraam and filthy practices of modern medicine.

HEALTH

Both spiritual and physical health are commanded by the Shariah. It is incumbent on the Muslim to safeguard his health—physical and spiritual. Correct procedures of spiritual and physical nourishment and exercises will guarantee the health of man in both dimensions. While spiritual health is the product of Imaan and A'maal-e-Saalihaah, physical health is engendered and guaranteed by observing all the dietary and moral rules and practices which Allah Ta'ala has ordained for mankind. Among these rules are the following:

*** Over-eating:** This is about the most important cause of sickness. Rasulullah (sallallahu alayhi wasallam) said that the root cause of all sickness is the stomach. Over-eating causes indigestion which in turn results in the malfunctioning of almost all the bodily organs. While the body can to a certain degree cope with even destructive foods for some time, it cannot cope with over-eating. Over-eating produces both physical and spiritual ill-health. It breaks down the physical body

and it destroys the spiritual power of the Rooh by increasing the rebellion of the nafs with its carnality (shahwat).

*** Haraam food:** Haraam food is destructive both physically and spiritually. It is filth. Along with destroying the rooh, it causes physical disease. Haraam is, therefore, described in the Qur'aan as 'filth'. It does not behove the Mu'min to ingest haraam and filth. Never can the health be sustained with haraam.

*** Smoking:** This is one of the greatest disasters for the physical health. Even the western medical establishment is unanimous in claiming that it utterly destroys the human body. It clogs all the vital vessels of the body and breaks down the vital organs. Only some blissfully unaware Molvies cling to the permissibility of this destructive practice, seeking to water down the colossal harm by claiming that smoking is Makrooh Tanzini. If smoking is Makrooh Tanzini, then all poisons, drugs, opium, mandrax and dagga too must be Makrooh Tanzini.

*** Destructive Foods:** Among the great destroyers of health is the deluge of processed foods with their abundance of chemical substances harmful to the body. People have come to believe that life on earth is not possible without consuming the innumerable varieties of destructive luxury processed foods.

*** Sexual misdemeanours:** Many diseases are brought about by acts of sexual misdemeanour. Consequently, Aids, venereal diseases and the like are the products of promiscuous intermingling of sexes, fornication, prostitution, homosexuality, masturbation, etc. Even sexual misdemeanours which are not punishable offences cause sickness, e.g. excessive indulgence in sexual intercourse (lawful intercourse), sexual relations immediately after having eaten, spouses looking at each other's satr-e-ghaleezah, etc.

*** Liquids:** Drinking water or liquids during the course of eating or during the hour preceding and succeeding meals. The juices of the digestive tract are diluted, thus failing to perform their function of digestion. This brings about rotting of the food in the body.

*** Lack of exercise:** Excessive devouring of luxury food coupled with lack of physical exercise is a sure recipe for illness. For maintenance of the health, physical exercise is incumbent. It is, however, incorrect to adopt the fanatical ways of the kuffaar. Their excessive preoccupation and obsession with physical exercises also bring about the collapse of the physical health. Muslims should not imitate every stupid fad introduced by the money-hungry capitalists who promote their pecuniary interests by hoisting sport and other physical vocational activities on the stupid masses.

In short if Muslims observe all the teachings of the Shariah, including adoption of Mustabbaat and abstention from Makrooh Tanzini acts, their physical and spiritual health are assured. Every act which Allah Ta'ala has imposed on the Ummah in the guise of Ibaadat, has been designed for man's spiritual as well as physical health. Allah is the Creator of the human body. He knows best what is good and bad for His creation. The Shariah provides the answer and the cure.

JIHAD IN ISLAM

In a letter being circulated by members of the Tabligh Jamaat, a prominent personality of the Jamaat tenders some of his ideas ostensibly to water down the Shariah's emphasis on Jihad. Since the letter is being circulated for public consumption, it will be appropriate to issue a public answer to the views presented. Among the claims made in the letter, it is said:

"In understanding the Qur'aan many errors are being committed. The term, jihad, has been used in a variety of meanings—in the meaning of da'wat as well as qitaal (warefare)."

This statement is no support for the view which the author of the letter seeks to convey. No one has ever contended that the term, jihad has been used only for qitaal or war with the sword against the kuffaar. What is contended is that Jihad (war with the sword against the kuffaar) is an Islamic institution. Anyone who denies this Shar'i truth is a kaafir. Any Muslim who denies this Shar'i reality becomes a murtad. The aforementioned statement of the author of the letter is, therefore, superfluous. It is conceded that the term jihad has been used both literally and figuratively. It has been used for jihad against the nafs as well as jihad against the kuffaar in the physical sense.

While da'wat, tabligh, ta'leem and tarbiyat are vital constituents of Islam, the institution of Jihad with the Sword cannot be watered down or assigned a secondary role by asserting the importance of the other Shar'i departments. The significance of Jihad with the Sword is borne out by numerous Qur'aanic verses and innumerable Hadith narrations. While Qur'aanic verses are interpreted and taken out of their literal meanings (though validly) for affirming the significance of the type of da'wat executed by the Tabligh Jamaat, the significance of Jihad with the Sword is stated and emphasised by the clear text of the Qur'aan and Hadith. Jihad for its origin and sanction does not stand in need of any interpretation of Qur'aanic and Hadith textual evidence. The proofs for it are explicit in the Qur'aan, Hadith and in the Books of Fiqh.

"Harshness was not employed against them (the Munaafiqeen), but kindness was employed. Similarly, from Nooh to Isaa, none of them had resorted to qitaal (Jihad with the Sword)..."

The Qur'aan mentions Allah's command of Jihad which Bani Israeel had refused to obey. In consequence of their refusal to wage Jihad with the Sword against the kuffaar, they (Bani Israeel) were punished by Allah Ta'ala. For forty years they were debarred from the Promised Land and for this long period they wandered around trapped in the wilderness.

Whether the Ambiya (alayhimus salaam) from Nooh to Isaa, had waged Jihad with the Sword or not, is not the issue. The issue is: Does Islam command Jihad with the Sword or not. For such a simple question, there is no need to study the laws of the previous Shariats. When there is such an abundance of facts and evidence for the compulsion of Jihad in the Shariah of Muhammadur Rasulullah (sallallahu alayhi wasallam), what is the need to refer to the assumed abstention of the other Ambiya? Why should one search for the rules of Salaat in the acts of the other Ambiya when the Shariah we

(To page 11)

From page 10

★ JIHAD IN ISLAM ★

follow presents the detailed system of Salaat? Thus, the substantiation or the denial of Jihad should be evidenced with facts drawn from the Qur'aan and Hadith. Opinion should not be used to assign an insignificant role to such an important institution as Jihad.

Since the Qur'aan and the Hadith are emphatic and categoric in the commanding of Jihad, it is highly erroneous to water down this importance by citing the way of earlier Ambiya.

"When a kaafir is slain (in Jihad) he will go to Jahannum. This is not the aim of the Nabi. The aim of the Nabi is to save him from Jahannum."

This is not a contentious issue. It has never been claimed that the kuffaar should be slain at random and that the aim of Jihad is merely to kill and plunder. To cite such a superfluous and misleading argument in an attempt to water down the Islamic institution of Jihad is despicable. This argument would have been valid if it is contended that the purpose of Jihad is to gain power, wealth and worldly prominence. The aim of Jihad with the Sword, primarily is, I'la-e-Kalimatullaah (To raise the Word of Allah). Fighting a defensive war to protect Muslims against the attacks of the kuffaar, while valid and highly meritorious, is not the primary motive of Jihad. The Sahaabah fighting wars on the shores of the Atlantic and on the borders of China, were not engaging in defensive wars. They were not protecting Madinah and Makkah by having overrun the world. They left Makkah and Madinah to establish the domination of Islam in the world. They achieved this by the Sword, not by way of da'wat. Da'wat in the lands of the kuffaar was subsequent to the conquest of their territories by the Sahaabah. One who chooses deliberate blindness can deny this irrefutable fact.

"Qitaal is Husn Li Ghairihi, not Husn Li Thaatihi."

These are technical terms of Fiqh, which we shall not explain here. It will suffice to say that these technical meanings cannot be utilized to minimize the great importance and significance of Jihad with the Sword. Irrespective of it being Husn Li Ghairihi, the Qur'aanic and Hadith narrations and the life-long Sunnah of the Sahaabah bear ample testimony to the Fardhiyat (Compulsion) of Jihad. Jihad Fi Sabeelillaah—Jihad with the Sword against the kuffaar for the sake of Allah Ta'ala is a Fardh Institution of the greatest importance. Islam cannot survive as a dominant force upholding the Banner of Tauhid minus the Institution of Jihad. At times Jihad with the Sword devolves as a Fardh-e-Ain duty and at times as a Fardh-e-Kifaayah injunction.

"Islam spreads by means of da'wat. Therefore, wherever the calls of Jihad were raised, there defeat was sustained. Victory was not achieved."

That Islam spreads with da'wat and not the sword is conceded. Islam was never forced down the throats of people by means of the sword. Jihad with the Sword was the institution to subjugate the lands of the kuffaar and to clear the field for da'wat. If the claim of Jihad's defeat refers to the Jihad of the early Muslims (Sahaabah and Taabieen), the falsity of the claim is manifest. If the claim refers to the armed struggles of present-day Muslims, it will be correct to say that the Muslims in this age are suffering defeat upon defeat. But, it is highly improper and

utterly baseless to put the blame for such defeat at the door of the sacred Institution of Jihad. There are reasons for the defeat of Muslims. The reasons are the transgression, bid'ah, kufr and baatil life-styles of the Muslims. Defeat is the punishment of Allah Ta'ala for Muslim disobedience. How can any intelligent or unbiased Muslim seek to deny the validity and significance of Jihad because of the defeats which semi-Muslims are suffering.

The statement attempts to convey the impression that Muslims suffer defeat because they raise the call of Jihad. The fallacy of this argument is too transparent to need further rebuttal.

"While qitaal until the Day of Qiyaamah is a fact, it applies only when the need arises."

The need for Jihad existed in the Ummah from the time of Rasulullah (salallahu alayhi wasallam) and will endure until the Day of Qiyaamah. There has not been a single epoch in the history of Islam when Jihad was not needed. The world will always be full of enemies seeking to destroy the Muslims and Islam. A time without the need for Jihad cannot be imagined. Even if we imagine a state of complete peace on earth with Muslims and kuffaar living on friendly terms, it devolves as an obligatory duty on Daarul Islam to initiate Jihad against the kuffaar and bring their lands into subjugation under the banner of Islam. The initiation of Jihad is not dependent on the initiation of hostilities by the kuffaar. It is absolutely fallacious to pretend that there ever was or will ever be a period in which there will be no need for Jihad. Yes, Muslims have abandoned Jihad on account of their moral and spiritual collapse, hence the kuffaar dominate the Ummah today.

"The Tribe of Taa-if did not enter Islam at the time of qitaal. In fact, the Muslims had to return defeated. They had to return to Madinah without victory. Da'wat continued until the people of Taa-if entered the fold of Islam."

Does this isolated episode decreed by Allah Ta'ala, deny the validity of Jihad? Does it abrogate Jihad? Does it minimize the significance of Jihad? After this episode, did the Sahaabah hang up their swords as ornaments. Did Jihad come to an end because of this isolated happening? The efficacy and incumbency of da'wat are not refuted in any way by the assertion of the Institution of Jihad. In fact, Jihad is the handmaid da'wat. It clears the way for the smooth operation of da'wat. No amount of defeat suffered by Muslims can ever abrogate the Institution of Jihad nor even minimize its significance. There is absolutely no scope for entertaining this ludicrous argument for the attempt to scale down the importance and significance of Jihad.

KHULA

If there is no compatibility between the husband and the wife and he refuses to divorce her, the wife can attempt to induce him to divorce her by a payment of some money. The act of the wife purchasing her freedom from her husband is called Khula'. Any sum can be offered. Once the husband accepts, Khula' takes place and one Talaq Baa-in comes into effect. If later the couple wishes to reconcile, a fresh nikah will have to be performed.

JIHAD AND DA'WAT

Jihad and Da'wat are both fundamental to Islam. There is no conflict between the two. However, bigotry and ignorance stir up controversies which do not benefit Muslims in the least bit. Jihad and Da'wat are not the cardinal articles of Faith of different sects. These are two institutions of Islam. They progress along different fronts and in different ways throughout the tenure of Islam which will endure until the Day of Qiyaamah.

Only those who have deviated from the Path of the Sunnah will see a conflict between Jihad and Da'wat. Both institutions are essential for the well-being of the Ummah.

FAILURE

Muslim failure on the Jihad front is on account of the abandonment of Islam. The Sunnah has been expunged from the life-style of the Ummah. Transgression and immorality reign supreme in the ranks of the Ummah. Emulation of the kuffaar is practised widely and intensively. Muslims have turned their backs on the Deen, hence Divine Aid is being denied to the Ummah. The cause of the failure is not the Call of Jihad, but is the moral and spiritual corruption of the Ummah. As long as Muslims neglect their moral reformation and as long as they do not climb the ladder of spiritual elevation, they are doomed to disgrace and defeat in all their campaigns which they proclaim in the name of Jihad.

CONFLICT?

At what juncture does the conflict between Jihad and Da'wat arise? We fail to comprehend this mystery. It appears as if those who are involved in Da'wat or the specific form of Da'wat of the Tabligh Jamaat, are fearing to lose supporters to the Cause of Jihad. But then, how will they lose supporters if anyone participates in some Jihad activity? The Tabligh Jamaat is not a sect in Islam. It is part of the Ahlus Sunnah Wal Jama'ah. It consists of followers of all the Math-habs. It is supposed to teach nothing other than the Kalimah, Salaat, Tahaarat and the basics of Islam. Its task is to fill the Musajid. Its concern should be with people who have drifted from the path. It should act like a rescue boat collecting survivors strewn on the ocean.

FOSSILIZED

It seems that the Jamaat has become fossilized. The elders must sit up and take note. Such a wonderful and noble movement initiated by Hadhrat Maulana Ilyas (rahmatullah alayh) should not be allowed to be steered by those who are ignorant of the requirements of Islam. The fact that many in the Jamaat confine Tabligh to the specific way of the Jamaat, indicates that the process of fossilization has set in. This augurs evil for the Jamaat. If this evil trend will not be checked, the Jamaat will degenerate into a bid'ah movement, Allah forbid!

Those among us who cherish the Haqq and can detect the deflection in the direction of the Jamaat, must speak up. Naseehat is our obligatory duty, and this we must discharge to all Muslims—to those within our ranks and to those riding the vehicles of bid'ah.

The understanding that all Tabligh is restricted to the methods of the Tabligh Jamaat is a conspicuous example of talbees-e-iblees (deception of iblees) designed to stagnate Muslims and to destroy the great Movement of Haqq.

Rasulullah (sallallahu alayhi wasalam) said that an intelligent man is one who takes stock of his nafs and makes preparations for the Aakhirah. And, an ignoramus is one who pursues desires and hopes that Allah fulfils his wishes.

SABR

The reward for patience is immense. It is incumbent on the Mu'min to suppress his desires and hope for reward. Zuhhaaq (radhiyallahu anhu) narrates: "When a person sees in the market something which he desires, but cannot afford, ~~that~~ adopts sabr and hopes for thawaab, this act is better for him than spending a thousand dirhams (silver coins) in the Path of Allah."

ALLAH'S AID

Commenting on the political upheavals which prevailed in India during the British occupation, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "During the time of the political movements, a friend wrote advising me to join the political movement. If I refrained from participation, I would be left all alone. Such has become the idea of people. Let me assure you, the one who is on the Haqq is never alone. Allah Ta'ala is with him."

When the Mu'min displeases Allah Ta'ala for the sake of acquiring the pleasure of others, Allah Ta'ala casts him to those whom he was wooing, and when he courts the displeasure of people for Allah's sake, Allah dispenses all his affairs. Allah protects him. (H adith)

IBRAHEEM'S HEART

According to the Hadith there will always be forty men whose hearts will be like the heart of Hadhrat Ibraheem (alayhis salaam). When one of them dies, Allah Ta'ala appoints another one in his place so that the number remains constant. They never abuse or insult anyone. They never are unjust to the weak nor do they ever despise anyone. They have no envy for seniors. In virtue they excel all. They are the most kind and most generous. Their hearts hasten towards goodness. They are elevated on very lofty heights. These are the people who are the army of Allah. Hear! It is the army of Allah which is victorious.

THE FUQARA

Rasulullah (sallallahu alayhi wasalam) said: "Convey to the Fuqara (the Poor) that whoever among you is patient and hopes for thawaab, for him will be three special ranks, such ranks which the wealthy will not gain. First: In Jannat will be such lofty mansions which the inmates of Jannat will view as the people of the world are viewing the stars in the heaven. (So high and lofty will be these special mansions). These mansions will be reserved for only the Ambiya, the Shuhada and the Fuqara. Second: The Fuqara will enter Jannat five hundred years before the wealthy. Third: When a faqeer says with sincerity: SUBHANALLAHI WALHAMDULILLAHI WALA ILAHA ILLAL LAHU WALLAHU AKBAR, the wealthy will not attain the rank and reward of the faqeer even though he spends ten thousand dirhams in charity."

On the Day of Qiyaamah, the position of the Fuqara will be the envy of the wealthy. Allah Ta'ala will say to the poor:

"I had kept the world away from you not because you were contemptible, but because I had kept in store for you the most wonderful bounties. In front of you are these rows (of people). Go and take out whomever you wish, who had fed you or clothed you."

At that stage the condition of the people will have reached such a state of suffering where they will be in perspiration up to their faces. The poor will enter the rows and bring out whoever had fed and clothed them. He will enter with them into Jannat. (H adith narrated by Hadhrat Anas--radhiyallahu anhu)

MU'MIN'S WEAPON

Rasulullah (sallallahu alayhi wasalam) said: "Wudhu is the weapon of the Mu'min." The Mu'min should not wander around without wudhu. In the midst of enemies it is essential to be armed. Shaitaan, the nafs and the agents of shaitaan are perpetually lying in ambush for the Mu'min. It is, therefore necessary to always remain in the state of wudhu. Constant tahaarat is essential for protection and piety. Allah's mercy descends on a person in the state of wudhu.

Once the Moghul emperor Shah Jehan sought a ruling on wearing silk. Some Ulama of worldly motives ruled that it was permissible for the king to wear silk. However, the king was not satisfied. He referred the fatwa to Mullah Jeevan (rahmatullah alayh). He replied that he would give the answer in the Jaami' Musjid. On Jum'ah, he mounted the minbar, read out the fatwa and declared:

"Both the questioner and the answerer (i.e. the king and the Ulama) are kaafir."

On hearing this, the king was overcome with rage. He contemplated to execute Mullah Jeevan. Alamghir (rahmatullah alayh--the pious son of the king) informed Mullah Jeevan of the king's plans. Mullah Jeevan said:

"We too will get prepared and become armed. Bring water for making wudhu."

Alamghir informed his father, the king: "He too has prepared himself. He has already taken wudhu. You and the country will be destroyed." Shah Jehan was overwhelmed by fear and said: "What plan shall now be made?" Alamghir advised: "Repent and send him some gifts to convey your devotion."

The king accepted this advice and sent some gifts with Alamghir along with his profound apology. In this way was Mullah Jeevan was placated

SPEECH

Hadhrat Abu Sulaiman Mughzali (rahmatullah alayh) once met a young Wali (Saint) and requested him for some advice. The youthful Wali spilled a mug of water on the sand and said:

"Speech in abundance absorbs (i.e. destroys) virtuous deeds just as the sand absorbs water. This naseehat is sufficient. Now be gone."

From Page One

VOTING

Shariah. Therefore, the arguments of muwasaat, etc. presented to legalize voting in South Africa by Muslims, are uncalled for and meaningless. Muwasaat (good relationship) with all mankind is among the moral demands of Islam. It should form part of the Muslim's moral character. When Muslims refrain from kufr politics it does not follow that they are abandoning muwasaat.

MUSLIM RIGHTS

Securing rights for Muslims does not depend on participation in non-Muslim politics. The Muslim community simply has to enter into dialogue with the government of the day. Thus, voting has no relationship with the issue of mudaarat (politeness and courtesy) which some have been attempting to imply by their pro-voting stance.

ADVICE

Explaining the meaning of mashwarah (consultation), Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi said:

"The meaning of mashwarah is this: If one is in doubt regarding two options and there are advantages and disadvantages in both options, but one is unable to decide the best option to adopt, then one should present both options with their benefits and harms and seek advice."

HOSPITAL DEATH

One should always make dua for Maut to arrive at home where close relatives will be at hand to administer the Kalimah. A hospital death is unfortunate. Even non-Muslims agree. Dr. Mendelsohn has this to say about death in a hospital:

"If you're unfortunate enough to be near a hospital when your last days on earth approach, your doctor will make sure your \$500-a-day deathbed has all the latest electronic gear with a staff of strangers to hear your last words. But since those strangers are paid to keep your family away from you, you won't have anything to say. Your last sounds will be the electronic whistle on the cardiogram. Your relatives will participate: they'll pay the bill."

Dr. Mendelsohn

Twenty-five years as a practicing physician have convinced Dr. Mendelsohn that:

- Annual physical examinations are a health risk.
- Hospitals are dangerous places for the sick.
- Most operations do little good and many do harm.
- Medical testing laboratories are scandalously inaccurate.
- Many drugs cause more problems than they cure.
- The X-ray machine is the most pervasive and most dangerous tool in the doctor's office.

Dr. Mendelsohn is a medical heretic.

He is also the Chairman of the Medical Licensing Committee for the State of Illinois, Associate Professor of Preventive Medicine and Community Health in the School of Medicine of the University of Illinois and the recipient of numerous awards for excellence in medicine and medical instruction. In this book, he tells you how to begin to make your own decisions regarding your medical treatment. It is your health that is at stake.



P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 11 No. 5



SUBSCRIPTION RATES.

Twelve issues

South Africa R15

Neighbouring States \$10 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$15

★
ARAKAN

BRUTAL EXTERMINATION OF ROHINGYA

Little or nothing is being said or done about the dreadful and evil policy of 'ethnic cleansing' which the military regime of Burma is perpetrating against the Muslims of Arakan.

The Muslims of Arakan are known as Rohingya and Arakan is their ancestral country which was occupied by Burma. Successive Burmese governments have adopted plans and torturous measures to systematically exterminate the Rohingya. The policy of the present military regime is to transform Arakan into a Muslim-free Burmanised Bhuddist region. To achieve this nefarious aim, the evil policy of 'ethnic cleansing' has been set in motion.

PLUNDER AND RAPE

In 1992 alone nearly 300,000 Rohingyas took refuge in neighbouring Bangladesh after being expelled from their ancestral land. Their villages in Arakan were burnt or ravaged; their land and belongings were seized and their women raped.

A new conspiracy of extermination has been launched against the Muslims of Arakan. A permanent task force known as NASAKA consisting of an army brigade with police, immigration and customs personnel was formed in 1992. The long term goal is the decimation and forced Bhuddization of the Muslim community of Arakan. The transfer of the Muslim population, control of the Rohingya birth rate, spread of the Bhuddist religion among the Muslims, destruction of Islamic culture, forced labour, confiscation of Muslim land and property, extortion of money are among the vile activities of this task force.

The Rohingya are predominantly agriculturists. Since agriculture is the mainstay of their economy, they are being made systematically landless. Their farms are confiscated and made over to the military. Their land is used for new Buddhist settlements and for other non-Muslim settlers.

FORCED LABOUR

The Rohingyas have been invariably subjected to forced labour and extortion of money for construction of military establishments, roads, bridges, embankments, farmlands, villages for new Buddhist settlers, erection of pagodas, monastries, schools, dispensaries, etc. They are forced to supply free of cost building materials, cattle, agricultural tools, etc. to the army and hostile settlers.

The portion of the Asia Highway link across North Arakan for which the World Bank has provided funds, has been built with the forced labour of the Rohingya Muslims.

HOMELESS

In their thousands the Muslims have been rendered homeless, shelterless and foodless. Most of them are surviving on starvation diet.

TORTURE

The military regime has intensified its attack on the Rohingya Ulama and their womenfolk in Arakan. Muslims are prevented from growing beards. Hijaab is forbidden. Women are not allowed to wear even scarves in public.

Since 1992 Muslims have been ordered to bow to the national flag. Formerly they were allowed to stand and salute the flag (acts of shirk), but now they are compelled to bend 45 degrees from their waist.

NASAKA is rounding up Muslim girls from villages under pretext of training them as nurses and dressmakers. The girls are sorted out and the beautiful ones are despatched to the evil military camps of the Buddhist savages. When the Muslims strongly resented this shocking rape of their womenfolk, the army demanded the Ulama to issue Fatwa condoning the brutal acts. When the Ulama refused, large-scale repression followed. The Ulama were arrested and tortured and their daughters were carried off forcibly to join the filthy and immoral camps of the vile Buddhist brutes. Numerous Ulama are languishing in the torture camps of the army.

The Rohingya elite have been hunted down, arrested, jailed and killed on fabricated charges.

The atrocities perpetrated by the Burmese authorities against the Rohingya have reached such proportions that even the anti-Muslim United Nations has considered it appropriate to strongly condemn the military regime, but to no avail.

FORGOTTEN AND ABANDONED

The Rohingyas have been forgotten by the Muslim world and their cause has been abandoned. Despite the enormous resources at its disposal, the Muslim World is turning a blind eye and a deaf ear to the heart-breaking plight of our brothers and sisters being crushed under the grinding and filthy boot of the the kufir regime in Burma. All Muslims should make dua for the safety, protection and salvation of their bretheren in Arakan. May Allah Ta'ala create the circumstances for the destruction of the evil kuffaar of Burma and may He in His infinite mercy restore Arakan to the Muslims.

THE MUJAAHIDEEN

Moves are afoot to open up a front of Jihaad against the evil kuffaar military regime of Burma. The Ummah should constantly supplicate fervently to Allah Ta'ala to grant strength, courage and the means to the Mujaahideen to wage an effective and a conclusive Jihaad against the savages of Burma. The Mujaahideen deserve the support of all Muslims. It is imperative that Muslims open up their hearts and sacrifice.

AID YOUR BREThEREN

The Qur'aan Majeed says:

"YOU WILL NOT ATTAIN PIETY AS LONG AS YOU DO NOT SPEND OF THAT (WEALTH) WHICH YOU LOVE."

Rasulullah (sallallahu alayhi wasallam) said: "SADQAH EXTINGUISHES THE WRATH OF ALLAH."

Islam teaches that when a Muslim suffers anywhere in the world, the entire Ummah feels it or should feel it. Kufir indoctrination and western culture have desensitized Muslims who in this age remain indifferent to the lamentable plight of their bretheren suffering in many parts of the world. Burma, Kashmir, Somalia, Bosnia, etc. are just a few such areas of suffering.

It is imperative for our worldly life and for our salvation in the Aakhirah that we open up our hearts and dig into our pockets to aid the dispossessed, brutalized and suffering bretheren. Towards this direction, the Muflisul Ulama is engaged in its small way.

There are numerous affluent Muslims who squander their wealth in haraam and futile activities and pursuits. They should become alert, sit up and take stock before such circumstances are created which will snatch away their wealth, luxury and comforts. The effort to aid the suffering Muslims is not an one-time affair. It is a constant activity and requires mammoth assistance from the Ummah which has the means to provide aid. We call on Muslims to contribute lavishly, sincerely and for the sake of Allah's Pleasure. In this way you will be building up your capital in the eternal bank of the Aakhirah. There is no goodness in leaving your money in the vaults of kuffaar banks to be used in riba ventures, moreover when your brothers and sisters are being plundered, pillaged, brutalized and raped by animals and savages which belong to a sub-human species. SEND YOUR CONTRIBUTIONS TO:

MUZO OF SOUTH AFRICA
P.O.BOX 3393, PORT ELIZABETH 6056
SOUTH AFRICA.

BANKERS: STANDARD BANK, BERRY'S
CORNER, PORT ELIZABETH.
ACCOUNT NO. 080645240.

If money is transferred directly into our account, please notify us and also specify if the funds are Zakaat or Lillaah.
JAZAAKUMULLAAH!

Muharram 1415

Zakaat Nisaab R430
MAHR-E-FATIMI R1235

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P O BOX 3393
PORT ELIZABETH

CORRECTION

* In an earlier issue of the Majlis it was said that Arafaat is part of the Haram. This is incorrect. Arafaat is not part of the Haram.

Q. If a person dies during the month of Ramadhan is there any punishment in the grave if he was a transgressor?

A. There is no punishment in the grave until the Day of Qiyaamah for a person who dies during the month of Ramadhan and on a Friday.

Q. Is the sins of a person who dies during Ramadhan forgiven and does such a person proceed directly to Jannat?

A. While there is no punishment in the grave for such a person, we are not aware of any narration stating that he/she will proceed straight to Jannat. Allah Ta'ala alone knows whether the person will be forgiven in Qiyaamah.

Q. Should Janaazah Salaat be performed for one who committed suicide?

A. Yes, Janaazah Salaat is waajib for even one who dies by suicide.

Q. After my marriage I live with my husband in another town. When I go to visit my parents in my former hometown, will I be a musaafir?. How should I perform my Namaaz?

A. The husband's permanent place of residence is also the wife's permanent place of residence. Her former hometown ceases to be her permanent home. When you visit your parents and it is not your intention to stay 15 days or more, you will be a musaafir. You have to perform Qasr Namaaz.

Q. A man has two wives. One wife lives in another city which has always been her place of residence. She has decided to live here with the permission of her husband. She does not intend moving in with her husband. This arrangement suits the husband. If she visits her husband in his hometown does she have to perform Namaaz in full or qasr?

A. Her husband's hometown in this case is not her permanent place of residence. When she visits her husband and if it is not her intention to stay 15 days or more, she will have to perform Qasr Namaaz.

Q. In a certain Madrasah the students are are compelled to perform Awwaabeen, Salaatut Tasbeeh and other Nafl Salaat. Is it proper to enforce Nafl Salaat in this way?

A. The Deeni tarbiyat (training) of children is incumbent on both parents and their Deeni Ustaadhs. Although these Salaats are not compulsory it is necessary to cultivate the habit of performing them. Such training is beneficial in childhood. For the sake of tarbiyat it is necessary that the Madrasah compels the students to perform all the Sunnat and Nafl Salaat.

Q. Is it permissible to break the neck of an animal immediately after slaughtering?

A. No, it is not permissible. Skinning the animal or breaking any of its bones immediately after slaughtering are not permissible as long as the animal is warm or as long as there is still the slightest bit of movement.

Q. Is it necessary to gain the permission of a living person if I want to make Qur'baani for him?

A. Yes, it is necessary. Without his consent, the Qur'baani will not be valid.

Q. After ghusl of the mayyit should the Qur'aan be recited from the beginning by one of the family members?

A. This is not a Sunnat practice. There is no incumbency in doing so. However, it is permissible for anyone to recite any part

of the Qur'aan Majeed and any amount. Before the ghusl it is not permissible to recite the Qur'aan Shareef in proximity of the mayyit. After the ghusl, the Qur'aan Shareef may be recited by anyone. If this practice has become customary, then it will be incumbent to refrain from the practice. When people regard a non-Sunnah practice as a necessary custom, it will become a bid'ah. Bid'ah is haraam.

Q. A man dies and leaves behind the following relatives: wife, mother, father, brothers and a sister. How is his estate to be distributed?

A. In this case the brothers and the sister will not inherit. The wife inherits three twelfths; the mother two twelfths and the remaining seven twelfths go to the father.

Q. A person bequeathes his car to his father and his cash to his aunt. He had made these bequests verbally. Are they valid in the Shariah?

A. The bequest in favour of the father is not valid. Since the father automatically inherits in the estate of his children, a bequest in his favour is not valid. However, if all the heirs happily agree to uphold the bequest, it will then be valid. But, the consent of minors is not valid. The minors will receive their full shares. The bequest in favour of an aunt is valid and should not be more than one third of the value of the estate. The portion in excess of one third the estate will not be valid. As long as there are witnesses to testify that the mayyit had in fact made the wasiyyat, it will be valid. Documentary proof is not necessary for the validity of a wasiyyat (bequest).

Q. If haidh commences during a Nafl fast, is qadha necessary?

A. Qadha is waajib (compulsory).

Q. If a na-baligh (minor) recites an aayat of Sajdah, does Sajdah become waajib on him/her? If a baaligh hears a minor reciting such an aayat, does Sajdah become waajib on him/her?

A. Sajdah is not waajib on a na-baaligh. However, if the na-baaligh is of discerning age (about 10 years or so), Sajdah will be waajib on the baaligh one who hears the aayat being recited by such a minor. If a very small child recites an aayat of Sajdah, it will not be incumbent for the adult who hears the tilawat to make Sajdah.

Q. If today at 12 noon I made wudhu and put on leather socks, can I make masah on these socks until 12 noon tomorrow?

A. Masah on khuffain (leather socks) for a muqem (resident) is valid for 24 hours and for a musaafir (traveller) 72 hours. The 24 hours or 72 hours will commence from the time the wudhu breaks, not from the time the khuffain were donned. If your wudhu broke, say at 3p.m. and you made masah on the socks, then you can continue making masah on the socks each time your wudhu breaks until just before 3 p.m. the next day. At precisely 3 p.m. the validity of the masah will expire. You then have to remove the socks and wash the feet. There is no need to renew wudhu if it (wudhu) has not been broken.

Q. If a person from another country settles in Madinah, does Umrah become compulsory?

A. Settling in Madinah Munawwarah does not make Umrah compulsory. When one proceeds to Makkah Mukarramah, only then does Umrah become compulsory.

Q. Are moths a sign of luck? Should one kill moths?

A. Moths are like other insects. They are

not a sign of luck. Since they are not harmful, there is no need to kill them. Harmless creatures should not be killed unnecessarily.

Q. It is said that the deceased become alive during the night of Bara'at. Is this true?

A. It is not true. The deceased do not become alive on the 15th night of Sha'baan.

Q. Why can't Hanafis eat crayfish? Is one allowed to eat oysters, mussels, calamari and octopus?

A. According to the Shar'i proofs of the Hanafi Math-hab, only fish is permissible. Crayfish is not fish. It is of the crab family. All sea animals besides the fish are haraam for Hanafis. Oysters, mussels, etc. which are not fish may not be eaten by Hanafis.

Q. Does one become a kaafir if one commits suicide?

A. Suicide although not kufr is a heinous sin. The one who dies by suicide does not become a kaafir. However, he/she will have to commit suicide daily in Barzakh (the life in the grave). This punishment will endure until Qiyaamah where the chastisement of Jahannum awaits such a person.

Q. Is it permissible for a woman in her haidh to look at the face of a mayyit?

A. A woman in her haidh should not go near to the mayyit.

Q. What is the purpose of the green lights in Makkah at Safa and Marwah, I think?

A. If you had gone to Makkah Mukarramah for Haj or Umrah and you are still ignorant of the purpose of the lights between Safa and Marwah, it is proof for your gross ignorance of the rules of Umrah/Hajj. Did you not make any attempt to learn the masaa-il of Hajj/Umrah before going to Makkah Mukarramah? How did you perform Sa-ee between Safa and Marwah. It is unbelievable that a person can be as ignorant as you. It is shocking to learn that you do not know the purpose of the green lights between Safa and Marwah. If you don't know, why did you not ask someone over there? We advise that you obtain a guide book on Hajj which is available in abundance all over the country, and study the rules of Hajj and Umrah. The guide booklets will explain the purpose of the green lights. Numerous people like yourself go to Makkah to waste their time in holidaying, sight-seeing and shopping. If they are sincere, they would have made a little effort to learn what Hajj is all about before their departure. By deliberate ignorance, the Hajj is destroyed.

Q. Can a woman in haidh, married or unmarried use lipstick or any other make-up while fasting?

A. Whether in haidh or not, and whether married or unmarried, and whether fasting or not, it is not permissible to use lipstick. Lipstick contains haraam ingredients. A married woman may apply make-up (if halaal) for the sake of her husband. But, she may not expose herself to others. Unmarried girls may not use make-up.

Q. I have qadha Salaat of a number of years to make. Will it be in order to omit the Sunnat Salaat to enable me to make more qadha Salaat?

A. No, the Sunnat Salaat as well as the important Nafl Salaat such as Ishraaq, Awwaabeen and Tahajjud should not be omitted. Along with making qadha Salaat, these important Nafl Salaat should

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

also be performed.

Q. During Ruku' if one remembers that a Surah was not recited after Faatihah, what should one do?

A. When one recalls this, return to the Qiyaam (standing) posture and recite a Surah. Then repeat the Ruku and make Sajdah Sahw at the end of the Salaat. Even if one remembers this omission after the Ruku in Qaumah (i.e. the short standing posture after Ruku'), then too, recite a Surah, repeat the Ruku' and perform Sajdah Sahw at the end. If one remembers the omission at any stage after the Qaumah, then only Sajdah Sahw has to be made.

Q. If a person forgets to recite Surah Faatihah, reciting only a Surah, will the Salaat be valid?

A. The Salaat will be valid, but Sajdah Sahw has to be performed.

Q. Instead of reading some English book in their kitaab-reading sessions, why does the Tabligh Jamaat not read the Qur'aan? Friends have asked me: What is better—a kitaab or the Qur'aan?

A. When a person is prejudiced and has some malice for another or holds something against a jamaat, then he will descend to stupid criticism. Prejudice blinds a man and induces him to behave stupidly. The stupid question posed does not really deserve an answer. However, it is necessary to reply to stupidity too sometimes because there are many ignorant people around who are gullible and accept even stupidity as valid. Do you read the daily papers? Do you read other type of books—magazines and perhaps filth? Do you and your friends watch television? You most probably do? Do you play sport? Do you go fishing? Is it better to recite the Qur'aan or engage in all these activities? When you and your friends read the daily papers or indulge in any of the other futile and haraam acts, then ask yourselves: What is better—reading the paper or reading the Qur'aan? If you honestly ask yourselves this question and honestly reply, then you will refrain from asking stupid questions.

Q. While the Deobandis criticize Moulood gatherings, they are silent about Tabligh Jamaat Ijtimas. When Muslims gather for honouring Rasulullah, the Deobandis say that it is bid'ah and haraam. Are these Ijtimas also not haraam and bid'ah?

A. There is a big difference between moulood gatherings and Tabligh Jamaat Ijtimas. Moulood is considered an act of ibaadat by itself. A number of haraam practices accompany moulood. Moulood is organized for itself, i.e. it is regarded as an act of Sunnah ibaadat whereas it is a blatant lie to promote it as an act of ibaadat having Sunnah significance. It has neither origin nor sanction in the Sunnah. The accompaniment of evil practices aggravates its prohibition. The customary moulood gatherings are functions of merrymaking and evil organized under false pretences and given a Deeni guise. On the other hand, Tabligh Jamaat gatherings (Ijtimas) are not claimed to be acts of ibaadat in themselves. They are organized for reviving and teaching the original Sunnah practices. They are organized to teach the Deen. They teach the Kalimah, Salaat and other basics of Islam. Ijtimas are not organized to introduce new and baseless practices into Islam. There is also no accompaniment of haraam factors as is the case with these bid'ah functions of the Ahl-e-Bid'ah. Ijtimas are pure Ta'leemi and Wa'z (lecturing) sessions. They are like

Madrasahs fulfilling the role of Ta'leem. From Ijtimas groups are sent out to other centres to propagate the Sunnah. Any institution or activity which teaches Islam is meritorious and necessary. There is, therefore, no comparison between the customary moulood functions and Tabligh Jamaat Ijtimas.

Q. Millions are spent on Ijtimas. Is this not a huge waste? You write about the cause of suffering Muslims all over the world. These millions wasted on Ijtimas could be used to provide relief for the suffering Muslims. Please comment.

A. Your argument would have been valid if you could prove that the millions spent on Ijtimas are a wasteful expenditure. But the claim of waste is baseless. Money spent for a necessary worldly or Shar'i cause is not money wasted regardless of the amount. Millions are spent in the construction of Musajid. In this regard one can truly claim wasteful expenditure since much money is spent on unnecessary adornment and even for the despicable purpose of competing with other groups building Musajid. Millions are spent to build Madrasahs. Since this is a necessary expenditure, it cannot be said that the money should be diverted to the cause of the suffering Muslims. When money is constructively spent in any worthy Cause of Allah, it will be wrong to claim waste regardless of the amount expended. Millions and billions have to be spent in Jihaad. Not only money, but lives have to be sacrificed for the Cause of Allah Ta'ala. Where there is a need to sacrifice, then money, property, home and life have to be offered. For the Deen no amount is great and it is wrong to say that such expenditure is wasteful. Muslims waste colossal amounts in a variety of haraam activities, futile pursuits, etc. They should be advised to refrain from such satanic waste and divert the funds to the cause of the suffering Muslims. The logical consequence of your view is that all Deeni activities should be terminated for the sake of contributing the funds to the suffering Muslims. Affluent Muslims and even so-called poor Muslims have ample funds to contribute for the suffering Muslims. But, their hearts are simply too hard to contribute meaningfully. While they waste thousands of rands on haraam wedding functions, for example, they will contribute a pittance to the cause of the suffering Muslims.

Q. I am told that Hadhrat Maulana Ashraf Ali Thanvi was opposed to the Tablighi Jamaat. He had criticized the Jamaat on several occasions. Is this true?

A. The claim that Hadhrat Thaanni (rahmatullah alayh) was opposed to the Tabligh Jamaat is false. Hadhrat Thaanni was Hakimul Ummat (the Doctor of the Ummat). His criticism was sincere naseehat. He brought almost every group, organization and jamaat under his scrutinizing eyes and he executed the duty of Amr Bil Ma'roof Nahy Anil Munkar without fear or favour. If he discerned wrong or error in any jamaat, he would provide naseehat—straightforward and even bitter. His criticism was sincere. He even criticized publicly and sternly some of his own khulafa. Does this mean that Hadhrat was opposed to his khulafa? Hadhrat Thaanni would rebuke and reprimand very sternly Ustaadhs of Madrasahs for any short-comings or failures. He criticized even our Madaaris for any wrongs he observed. He criticized senior Ulama-e-Haqq who had erred by having participated in non-Muslim politics.

In like manner, whatever Hadhrat Thaanni (rahmatullah alayh) regarded erroneous in the activities or attitudes of any person or group in the Tabligh Jamaat, he would rectify by means of his naseehat. His reprimanding the Jamaat for any error should not be misconstrued to mean that he was opposed to the Tabligh Jamaat. Any such claim is a travesty of the truth. Elsewhere in this issue of the Majlis we too offer some advice to our bretheren in the Jamaat. If anyone interprets our naseehat as being an anti-Tabligh Jamaat stance or that we are opposing the Jamaat, we can only say that he suffers from nafsaniyat. No person and no group should believe themselves to be above reproach. Even people of the Haqq sometimes err and commit serious blunders. It thus devolve s on well-wishers and the Ulama-e-Haqq to remind them of their short-comings and follies. Rasulullah (sallallahu alayhi wasallam) said that a Mu'min is a mirror to another Mu'min.

When one is criticized or reprimanded, one should not emotionally dismiss the criticism, but scrutinize one's own nafs to see whether the critic is speaking the truth. If one discerns the ailment in one, it will be imperative to remedy it. May Allah Ta'ala guide us all and save us from the evil lurking in our nafs.

Q. Is Kentucky chicken halaal? Most Muslims consume Kentucky fried chickens even though there is no proper supervision at the numerous Kentucky branches all over the country.

A. Kentucky chickens and the chickens and meats of all non-Muslim firms are haraam regardless of any halaal certificates which they may have in their possession. There is no Shar'i supervision of these branches. In fact, the manager of a Kentucky branch in Port Elizabeth said that in 9 years the Muslim body which issued a halaal certificate to it inspected the premises only once. This applies to all the 11 branches in the Eastern Cape area. The branches are staffed by non-Muslims. The manager also said that henceforth they will no longer renew their certificate because formerly the Muslim organization was charging R750 for the halaal certificate which covered the eleven branches, but now the organization is demanding R750 per branch. This state of affairs is grossly un-Islamic and is indicative of the motive being purely monetary interests. Muslims meanwhile are eating haraam carrion, hence all taufeeq to do good is being eliminated from the consumers of carrion. Haraam meat is carrion (maitah) according to the Shariah. Halaal certificates are in actual fact a la'nat (curse) invented by Muslim organizations for pecuniary gain. Those who issue such certificates to non-Muslims have rendered Islam and the Ummah a great disservice. In fact, they have betrayed Islam and the Ummah. They have made weak Muslims accustomed to eating haraam.

Q. The Imaam of our Musjid, on Fridays instructs the musallis not to perform the four raka'ts Sunnatul Muakkadah Salaat while the pre-khutbah lecture is in progress. He says that these Sunnats should be made after the Fardh Salaat. Is this right?

A. The four Sunnatul Muakkadah raka'ts should not be delayed for the sake of the lecture. The lecture is not part of the Jum'ah proceedings as ordered by the Shariah. It is incumbent to perform the Sunnatul Muakkadah at the times ordered by the Shariah. If, however, one arrives late and the khutbah is about to commence,

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

only then should the Sunnat Salaat be performed after the Fardh.

Q. If the four Sunnatul Muakkadah raka'ts of Jumuah are made after the Fardh, will it be said that the Salaat has become qadha?

A. No, the Salaat will not be called qadha. The entire time for Jumuah Salaat is the valid time for the Sunnats of Jumuah. However, the sequence of the Sunnat raka'ts should not be discarded without valid reason. Qadha will apply when the time has lapsed. For Sunnat Salaat, qadha applies to only the two Sunnatul Muakkadah raka'ts of Far. If these were not performed during Fajr time, qadha should be made during the day, at least about one hour before zawwaal. If the qadha of the two Fajr Sunnats was not made during the time prescribed for its qadha (from after sunrise to about one hour before zawwaal), then the qadha falls away. Besides the two Fajr Sunnats, there is no qadha for any other Sunnat Salaat.

Q. A man who is fully occupied in Tabligh activities leaves his wife alone in a big house. Most of the time, all year round, he is not present. The woman being lonely most of the time, now wants to marry another man. She says that she will be more comfortable and cared for in the man's small flat. But, she does not want to stay all alone in the big house. She has asked her husband for divorce, but he refuses. She says that she is desperate to start a new life. Please give her some advice.

A. In the first place, the husband is guilty of a grave crime. He is failing to fulfil the huqooq (rights) of his wife. When a man marries a woman, he does not do so in order to abandon and strand her as this over-zealous muballigh is doing. The Nikah has huqooq to fulfill. A man who fails to execute the Waajib rights of his wife will stand condemned in the Court of Allah Ta'ala. His participation or excessive participation in Tabligh will not assist him. He has absolutely no valid excuse for abandoning his wife. As a result of his failure to discharge the rights of the Nikah, his wife has now turned her attentions elsewhere. The fact that she wants divorce and to marry this particular man with a small flat indicates that she has had some contact with him during her husband's absence. While her husband's absence does not justify her infidelity, the husband is squarely to blame for this evil twist in his home. Since the husband has opted to be away from his wife most of the time, thus failing to observe his wife's rights, the best course for him is to set his wife honourably free to marry the man with whom she has obviously struck up an association. Spiting her will not help in any way. The situation will only go from bad to worse. With his prolonged absence and her living alone in a big house, moreover with her attention directed elsewhere, the scene is set for grave evil. And, the husband will also be responsible for his wife's misconduct. The Qur'aan commands husbands to maintain their wives beautifully and honourably. If they cannot, then the Qur'aan commands them to set free the wives honourably. To leave the wife suspended in a vacuum is haraam.

Q. A woman passed away. Her estate consists of a fixed property which she had inherited from her parents. Her Will was not accepted by the court of the land. Her husband who is a trustee of the Masjid is not prepared to allow the estate to be divided according to the Shariah. The deceased's only heirs are

her husband and son. How should the estate be distributed? This trustee also occasionally performs Imaamate in the Masjid. Does he still remain qualified for Imaamate?

A. It is akin to kufr to refuse acceptance of the Shar'i laws of inheritance. If a man denies the validity of the Shariah's laws of inheritance, he becomes a murtadd. If he accepts the laws but on account of the evil of his nafs he refuses to submit, he is a faasiq. The imaamate of a faasiq is not permissible. Such a person should not be allowed to lead the Salaat. According to the Hadith, those who refuse to abide by the Shariah's laws of inheritance will be confined into steel coffins on the Day of Qiyaamah and flung into Jahannum.

The husband inherits one quarter of his wife's estate and the son three quarters.

DESTRUCTIVE LOVE

Many parents corrupt the moral character of their children by their attitude of destructive love. By lauding such unintelligent love, children develop the detestable traits of vindictiveness, cowardice, pride and self-pity. Undue love is fatal for the morality of the child.

Such love is accorded to a child when he complains to his parents about the supposed or real injustice which someone else, especially an elder, had committed against him. Parents react emotionally when their child complains of others. They subconsciously believe that their child is an angel even though intelligently they know and observe the excessive naughtiness of their child. They are quick to defend their child and rebuke the person against whom the child has levelled a complaint.

A parent will be rendering a golden favour to his/her child if he/she behaves intelligently when the child complains about an elder. The parent should tell the child to respect the elder. They should convince the child that he is in error and the elder is right. A suitable interpretation for the elder's supposed injustice should be given to the child. Never should a parent condone the child's action or give the impression to the child that he (the parent) is siding with him against the elder.

When a child complains about any person who has supposedly dealt unjustly with him, the parent should not arbitrarily accept the child's complaint and emotionally react by reprimanding and quarrelling with the elder who had perhaps wronged the child. After investigating the child's complaint, if the truth of the complaint is confirmed, the parent may speak directly with the elder, but never in the presence of the child. A parent who reacts emotionally when his child complains about another person, paves the path for the moral destruction of his child. The child should never be given the impression that his parent has swallowed his allegation and is dancing to his tune. According to the Hadith, among the best forms of charity, is to teach good manners (akhlaaq) to one's child.

Q. I am a 19 year old girl. Although I do not want to go to university, my parents insist that I go. I wish to conduct myself according to the laws of Islam, but my parents being modern refuse to allow me to wear Purdah. What should I do?

A. As a Muslim, your first allegiance is to Allah Ta'ala, not to your parents.

Obedience to parents is incumbent in only lawful things. Rasulullah (sallallahu alayhi wasallam) said: "There is no obedience to anyone in anything which involves disobedience to Allah." Therefore, it is not permissible for you to submit to the unlawful orders and wishes of your parents. For the sake of Imaan, we have to face trials and offer sacrifices. In former days Muslims sacrificed their lives for the sake of their Imaan. They suffered horrible tortures and persecutions, but they remained firm. You should simply refuse to obey your parents when they instruct you to attend university and to refrain from purdah. Refuse respectfully, but be firm and supplicate to Allah Ta'ala to make it easy for you and to guide your parents.

SOFT DRINKS

Q. I wrote to the Coca Cola people regarding the ingredients in Coke. They assured me that alcohol is not added to Coke. A copy of their letter is sent for your information. Please comment.

A. Coke and all soft drinks contain minute quantities of alcohol. The letters which the Coke company writes to people enquiring about the alcohol-content of Coke, are misleading. It is conceded that "alcohol is not added as an ingredient" as the letter states. The phraseology of this statement misleads every person who has written to the Coke company. While alcohol is not added as a separate ingredient, the concentrate from which the drink is made contains alcohol. Every soft drink, not only Coke, is made from alcoholic concentrates. Coke cannot deny this nor can any other soft drink manufacturer. It is not permissible to consume Coke or any soft drink.

We have prepared a detailed explanation on soft drinks. Whoever wishes to have a copy may write to us. It shall be appreciated if a 90 cent stamp will also be sent.

Q. I believe that moves are afoot to get Muslim Personal law accepted by the South African government. Please give us some information on what actually Muslim Personal law is?

A. We are not associated with these moves. We presume it is all about marriage, divorce and inheritance. At this stage we cannot comment much. We shall have to wait and see what actually transpires. We shall comment at the appropriate stage, Insha'Allah.

Q. When I went for Hajj, I did not stay the whole night at Muzdalifah. After arriving at Muzdalifah from Arafaat, we performed Maghrib and Isha and then departed for Mina. I am now informed by someone that Wuqoof at Muzdalifah is compulsory during the Fajr time. Is this correct? If it is, what should I do to compensate?

A. Wuqoof at Muzdalifah is Waajib at any time from Subh Saadiq to sunrise. The Fajr time is the valid time for Wuqoof. You have omitted a Waajib, hence you have to compensate with damm, i.e. a goat or sheep has to be slaughtered in the Haram. When someone goes for Umrah request him to discharge the penalty on your behalf. The price of a sheep nowadays is about 350 riyals.

Q. I have noticed most of the chickens in Makkah and Madinah are imported from non-Muslim countries. Are these chickens halaal?

A. Not only chickens, beef and mutton too are imported from the kuffaar. When

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

in Makkah and Madinah, meat should not be consumed unless one is certain that the meat has been locally slaughtered. Muslims all over the world are no longer concerned with halaal and haraam food. Carrion too has become 'halaal' for modernist Muslims. Even supposedly religious Muslims are desensitized on the issue of haraam meat. Any deviate can certify the meat as 'halaal' and it will be accepted.

Q. If a woman has very long hair or split ends can she cut her hair? The long hair gives her headaches.

A. It is not permissible for her to cut her hair. Her headaches are baselessly being attributed to her long hair. The nafs and shaitaan have whispered this excuse into the woman who desires to cut her hair. Rasulullah (sallallahu alayhi wasallam) has cursed women who imitate men. Cutting hair is the practice of men not of women. Long hair is a natural gift of beauty bestowed to females by Allah Ta'ala. The wish to cut hair is satanic. Shaitaan has vowed to induce people to alter their natural looks and to interfere with the creation of Allah Ta'ala. Kuffaar women cut their hair. For a Muslim woman to follow suit is to imitate the kuffaar. Such imitation is haraam.

Q. Many people during Hajj are musaafir since they have no intention of staying 15 days or more. Will Qur'baani be waajib on them?

A. While Qur'baani is not waajib on a musaafir, it will be good for even the musaafir to make Qur'baani so that he is not deprived of the tremendous amount of thawaab. Therefore, if he can afford to buy an animal, he should not forgo the great thawaab of making Qur'baani. After all, even the musaafir spends considerable money during the Hajj season on luxuries. Therefore, if he can afford it, he should take advantage of the opportunity to offer this sacrifice. However, the Qur'baani need not be made at Makkah. It could be done anywhere in the world.

Q. Some girls who have qualified at Madrasahs and are known as Aalimahs, wear denim jeans and tackies under their long burqahs. Is such attire suitable for these learned girls?

A. It is shameless for all Muslim girls to be attired in such kuffaar dress. Lewd girls wear denim jeans. Even under the burqah it is not permissible. Those who have pursued higher Deeni knowledge should have better understanding. We should add here that although we are averse to girls madrasahs, we are certain that the madrasahs do not teach these 'aalimahs' to dress in this shameless kuffaar style. Such dressing was the old habit of these girls. They used to dress in worse manner before. Now at least they are concealing their immodesty under their burqahs.

Q. Is Zakaat payable on 9 carat gold jewellery?

A. Zakaat is not payable on 9 carat gold. Zakaat will be payable on 12 carat and more.

Q. Is Zakaat payable on plated gold jewellery?

A. Zakaat is not payable on such jewellery.

Q. Does ghusl become waajib on a woman who reached orgasm simply by fondling and caressing?

A. Yes, ghusl is waajib.

Q. I have a whitish discharge which is present daily throughout the day. Do I have to change and take fresh wudhu every time? What happens if it occurs in Namaaz?

A. This discharge breaks wudhu and renders the garment impure (napaak, najis).

However, it appears as if you are a ma'zoor (an excused person). But for being a ma'zoor it is essential that this condition of impurity persists for at least one full Salaat time, e.g. the discharge commenced just before Zuhr time started. If this condition endures right until the expiry of Zuhr time, then you will be known as a ma'zoor. The rule for the ma'zoor is that the wudhu made will be valid for a full Namaaz time even though the condition of impurity persists. With this one wudhu any Salaat and tilaawat may be made in the duration of the Salaat time. When the Salaat time expires, the wudhu will break. A fresh wudhu will have to be taken for each new Salaat time entering.

If after having persisted for at least one full Salaat time, the discharge does not continue for the rest of the subsequent Salaat times, but occurs at least once during a time, you will still remain a ma'zoor. However, if the discharge stops for a full Salaat time, you will cease being a ma'zoor.

With regard to the garments of the ma'zoor soiled by the impurity: if you are certain that the discharge will not occur during Salaat, then it will be incumbent to change before starting your Namaaz. But, if your experience convinces you that it is of no use to change because the condition will certainly occur in Namaaz, then it is not compulsory to change. Even if the discharge then occurs in Namaaz, the Salaat will be valid.

Q. Is it the responsibility of the children to pay the debts of their deceased parents?

A. If the deceased had left behind an estate, his/her debts have to be compulsorily paid from the estate. It is not permissible for the heirs to take anything from the belongings of the deceased if he/she has debts which are greater than the value of the estate. The creditors have the first claim on the estate. After payment of the debts, the heirs will distribute the balance among themselves. If the deceased left no estate, it will not be compulsory on the children to pay the debts of their deceased parents. However, it is only expected that good children will pay the debts of their parents to save them from the torments of the punishment in the Aakhirah.

Q. Zakaat was not paid on gold jewellery. The jewellery has now been sold. Is Zakaat still liable?

A. The Zakaat obligation has to be paid. The Zakaat of past years has to be compulsorily paid even if the jewellery has been sold.

Q. Are Vienna sausages halaal?

A. Almost all sausages in South Africa are haraam because almost all butcheries use imported haraam sausage casings. If one is not certain of the casings used, abstain from the sausages. Further more, Muslim butcheries in many places, all over the country, deal with haraam Australian meat. One has to investigate the butcher from whom one is purchasing one's meat. The concern for Halaal is no longer of any importance to many Muslims who deal in meat.

Q. My aunt is a widow/pensioner. She has sold her jewellery and would like to share the money among her children. Her late husband owes an amount for Zakaat. Is she liable to pay his Zakaat. If so, how is this ascertained?

A. Payment of the deceased husband's Zakaat is not obligatory on his wife. If he had made a wasiyyat (bequest) for his Zakaat to be paid, the wasiyyat will have

to be paid from one third of his estate, if he had left behind wealth. If he had not made any wasiyyat, it will not be incumbent on the heirs to pay his Zakaat. But, if they pay it out of their own wealth, it is hoped that Allah Ta'ala will forgive the mayyit. If his wife wishes to pay his Zakaat, she may do so and make dua to Allah Ta'ala to absolve her husband of the obligation. His unpaid Zakaat can be ascertained only if his financial state is known. If this is not known, it may be estimated and Zakaat paid accordingly.

Q. A non-Muslim asks why Muslims are not cremated? What should I reply?

A. Ask the non-Muslim (possibly a Hindu), why are Hindus cremated? When you are not aware of an answer, tell the enquirer that you don't know and that he/she should ask those learned in Islam. For your information: Allah Ta'ala created man from sand, hence he is returned to sand which is his origin.

Q. A man was indebted to his wife for a large sum of money. When the wife was in her last illness just before dying, she waived the debt. She said that she makes him maaf. What is the Shariah's ruling?

A. This waiving of the debt by the dying woman is not valid. When a person makes a bequest or waives any monetary right during the last illness (Maradhul Maut), it is known as wasiyyat (bequest). A wasiyyat in favour of an heir is not valid. The rights of the heirs are related to the debt. If all the adult heirs willingly consent to uphold this wasiyyat, they may do so. However, their consent will not be valid for any minor heirs nor will the consent of minors be valid. The minors should be given their full shares.

Q. Many Muslims are reported to be participating in the singing of the new national anthem at public meetings. The anthem appears to be of Christian origin. Is it permissible?

A. Whether it is the new anthem or the old anthem, it is not permissible for Muslims to sing these Christian religious hymns and songs. Some of the words too are kufr.

Q. In our locality there are two parties, each one having its own jamaat khanah.

One belongs to the Bid'atis and the other to the Ahl-e-Haqq. On the days of Eid, the Bid'atis perform the Salaat in an Eid Gah and we perform it in the jamaat khanah. The ground which is used for the Eid Gah is a school ground. In the Eid Gah, their Maulana gives talks contrary to the Shariah and after the Eid Namaaz they have a salaami session. Should I join the Eid Gah or not?

A. The school ground is not an Eid Gah. You, therefore, need not perform Eid Salaat there. Since you may also be caught up in their acts of bid'ah, you should not attend their 'eidgah'. It is necessary that a proper Eid Gah be established. It is Sunnatul Muakkadah to have the Eid Salaat in an Eid Gah which is any vacant ground on the outskirts of the town, i.e. where the built-up area ends. It is not necessary that the ground be Waqf.

Q. I am given merchandise to sell. The prices are marked by the owner. If I am able to sell the goods at a higher price, will the extra be lawful for me or does it belong to the owner?

A. The extra belongs to the owner. The extra too is part of the price for the goods which belong to the owner. The extra is haraam for you.

Q. A nikah is about to take place and a janaazah arrives.

To page 12

VACCINATION CAUSES DISEASE

-HEP.B VACCINE-

Muslim doctors wedded by blind 'taqleed' to the mythical concepts of the western medical establishment are at pains to defend the practice of immunization. However, in their endeavours they have succeeded to present only the same old myths which are taught about vaccination to school children. They simply gorge out standardized information which they believe to be sacrosanct. They miserably fail to answer the charges made against vaccination by medical experts of their self-same western medical establishment. They have not put up any new defense for vaccination by merely presenting the same old myths which other medical experts have already exploded. It is imperative that the votaries of vaccination logically and medically refute the claims of their opponents.

While the opponents of vaccination present a logical and rational case substantiated by volumes of facts, figures, and medical data, our Muslim doctors with their weak-kneed support for immunization react emotionally, dishing out old hats. In a recent pamphlet issued by Muslim doctors, vaccines are lauded and exhibited to be the best kuffaar invention to thwart the effort of Malakul Maut. The following comments of medical experts will debunk the theories and the baseless claims made in favour of vaccination.

Dr.Viera Scheibner, Principal Research Scientist (Rtd) of Blackheath, Australia, says:

"The most common reactions to hep B vaccine reported to ADRAC in 1990 were: rash and/or itch, pain, e.g. muscle, joint or abdominal, headache, nausea, vomiting, malaise, injection site reaction, fatigue/asthenia, dizziness. The most serious were two reports of optic neuritis and one report of Guillain-Barre syndrome. One recent report described vertigo and diplopia with evidence (MRI scan) of demyelination persisting for over 8 months. Similar reports were associated with the use of plasma-derived vaccine.

The same ADRAC Bulletin wrote that the Committee was concerned with the possibility of adverse neurological reactions occurring after the administration of hep B vaccine.

Hervelen (1991) described two cases of central nervous system demyelination after administration of recombinant hepatitis B vaccine.

Reitschel and Adams (1991) reported hypersensitivity to thiomersal, a mercury compound used as a preservative in the hepatitis B and the whooping cough, diphtheria and tetanus.

Cox and Forsyth (1988) stated that most young individuals in the UK are likely to have iatrogenic exposure to thiomersal via all vaccines for diphtheria, tetanus and pertussis.

Smith, Kilne and French pharmaceutical company was severely reprimanded for their misleading advertising campaign in 1989. Instead of retracting their untrue and misleading statements about the dangers of hepatitis B and the need for vaccination of the majority of the population, they left the Australian Pharmaceutical Manufacturer's Association (Melbourne Herald 30 October 1989).

ASTHMA

"Asthma and other autoimmune diseases are another widespread side effect of vaccination. Animal viruses contained in the vaccine cause lingering upper and lower respiratory tract infections. (Scheibner)

DPT VACCINE

Regarding the DPT vaccine, Dr.Scheibner says:

"One of the most important reports of this kind was the study by Byers and Moll. All 15 originally normal children reacted violently within 72 hours of pertussis vaccine injections. Two of these babies died, nine suffered irreparable damage, three had not been followed-up for a sufficient time and only one had apparently recovered completely. The report disturbed doctors because until this time pertussis vaccine had been considered innocuous.

Anderson and Morris (1950) described severe neurological complications in a two and a half year old boy who developed convulsions thirty six hours after a combined diphtheria-pertussis vaccine. Skull X-rays eight months later showed dilation of the left lateral ventricle and diminished electrical activity of the left cerebral hemisphere. The child remained mentally retarded and partially paralysed.

Low (1955) reported the case of a little girl who was born normal in every respect. About 12 hours after an injection of alum-precipitated DPT vaccine she had a brief convulsion. A month later she was given the second DPT injection; 12 hours later she had severe convulsions and died 12 hours after the onset of the first symptoms. The autopsy showed major brain damage.

Baird and Borofsky (1957) reviewed their experience with infantile myoclonic seizures, in view of observations by others that a number of patients with infantile myoclonic seizures had histories suggesting normal development prior to their immunisation with diphtheria, pertussis and tetanus vaccines. The authors found association with cerebral palsy and marked visual problems. They listed DPT immunisation among the aetiological factors for development of infantile myoclonic seizures.

Regarding vaccination against whooping cough, Dr.Scheibner says:

"If the pertussis vaccine was effective, no immunised child should have contracted the disease."

During an outbreak in 1976 some 8000 cases were reported. Says Dr.Scheibner:

"Of the home cases, 2901 were fully vaccinated, 500 partially vaccinated, 1808 not vaccinated at all, and 2028 not known. These figures hardly indicate that the vaccine was effective."

In fact more vaccinated than unvaccinated children contracted the disease.

Dr.Scheibner says:

"In a landmark article, Bassili and Stewart (1976) demonstrated that nearly one-third of notified cases of whooping cough were fully vaccinated.

"The Public Health Laboratory Service (PHLS) of the Communicable Disease Surveillance Centre study (1982) published interesting data on age distribution of whooping cough before and during mass vaccination programmes and also after the compliance to vaccinate fell below 30%.

The death and case fatality ratios declined tenfold in the mid-1950's (long before the vaccine was introduced in 1957). The age distribution before 1957 was such that about 10% occurred in age group 0-1 year and two thirds in age group 1-4 years. However, in 1970-75, the rate of whooping cough cases in 0-1 year group exceeded that in 1-4 years group (70%). This was the time of the highest uptake of the vaccine. The case fatality in this age group was 20 times that in the other age

groups. When the uptake of the vaccine fell dramatically in 1975, this was followed by a reversal to normal age distribution of whooping cough, i.e. the incidence in the 0-1 year group fell dramatically compared with the incidence in the 1-4 years age group. Quite obviously, pertussis vaccine was spreading the disease to the very infants supposed to be protected by it."

Dr.Scheibner states that in one whooping cough epidemic in Shetland in 1977, the disease occurred in 49% of immunised children and in 44% of unimmunised children.

CANCER

"The enormous upsurge in incidence of leukemia and cancer in children since the introduction and mass use of vaccines is also well-documented in the medical literature. In addition to this, antigenic over-stimulation by foreign antigens in vaccines also leads to cancer as amply documented in animal studies and in humans." (VACCINATION: The medical assault on the immune system—by Dr.Viera Scheibner)

AIDS

Dr.Scheibner says in her book:

"An elegant analysis of the batch of polio vaccines and the timing and geography of the polio eradication campaign in certain African countries by an independent scholar, Louis Pascal, provided evidence for a causal link between administration of these contaminated polio vaccines and the origin of AIDS."

"Polio and smallpox vaccination with vaccines contaminated by SV40 and bovine retrovirus is blamed for starting the epidemic of AIDS in Africa. This affected most those countries targeted for the so-called smallpox eradication programme by the World Health Organization."

VACCINES ARE INEFFECTIVE

Commenting on the ineffectiveness of vaccination, Dr.Scheibner says:

"Again, medical literature brings evidence upon evidence that vaccinated children contract the very diseases against which they are vaccinated at the same as or at a higher rate than unvaccinated children. The percentage of fully vaccinated 'victims' simply reflects the vaccination compliance.

"....Now there is ample evidence that for instance whooping cough became a mild disease in those countries that do not vaccinate against whooping cough—Sweden, the former West Germany (especially Hamburg and Stuttgart) and Italy. On the other hand, there is growing evidence that measles in vaccinated children can often be a much more serious illness than in the unvaccinated. Children vaccinated by either live or killed measles vaccine may develop atypical measles, an especially vicious form of measles with pulmonary involvement and atypical rash, serious side effects and high death rate."

NOXIOUS

"Vaccines, like any other noxious substances, do not immunise when injected into the blood stream, rather they sensitise. This was known more than 100 years ago and was well described in medical journals like The Lancet. The upsurge of allergies in children is the result of repeated multiple injections of the foreign antigens in vaccines." (Scheibner)

SIGNS OF QIYAMAH

The Signs of Qiyaamah as explained by Rasulullah (sallallahu alayhi wasallam) consist of two kinds: **The Lesser Signs and the Greater Signs.** The lesser signs are numerous and most of them are in the process of enactment. These signs could be observed taking place daily in our environment. The following are the Lesser Signs which Rasulullah (sallallahu alayhi wasallam) said will be the prelude to the Final Hour (Qiyaamah):

* Rasulullah (sallallahu alayhi wasallam) said: "Make haste with righteous deeds before such fitnah (trials and evils) which will be like the darkness of a very dark night. In the morning a man will be a Mu'min and by the evening he will be a kaafir; in the evening he will be a Mu'min and by the morning he will be a kaafir."

Men will make a mockery of the Deen. For the sake of worldly motives they will enter and leave the fold of Islam.

* Rasulullah (sallallahu alayhi wasallam) said that the world will not come to an end until such an age dawns when the murderer will not know why he has killed nor will the murdered person know why he has been killed. The Sahaabah asked: "How will this be?" Rasulullah (sallallahu alayhi wasallam) said that killing will become widespread. During such vile times, the importance of ibaadat will be like migrating "towards me".

* Salaat will be abandoned.

* Amaanat (Trust) will be destroyed, i.e. Trust will be abused and misappropriated as a result of immoral and incompetent persons acquiring positions of trust and leadership.

* Interest will become widespread and almost all people will indulge in it. Even those who make efforts to abstain from it will indirectly be affected by riba.

* Falsehood will be legalized. The best example of this prediction having materialized is the western system of justice which requires a legal practitioner to speak lies to secure a conviction and another person to speak lies to defend a criminal. The former is called a public prosecutor and the latter a lawyer.

* Killing will be considered insignificant. Life will become cheap.

* Skyscrapers will mushroom in abundance.

* The Deen will be utilized to earn the world.

* Family ties will be severed. People will become unkind to relatives.

* Justice will disappear.

* Lies will be regarded as the truth.

* Oppression, divorce and sudden death will become widespread.

* Slander will become the order of the day. * Immoral persons will be on the rise.

* Rulers will become liars.

* Rulers will become oppressors and Ulama will become fussaah (flagrant transgressors of the Shariah).

* Safety will be eliminated.

* The Mihraabs of the Musajjid will be decorated.

* The Islamic Penal code will be abolished.

* Women will be shoulder to shoulder with men in earning and in other worldly affairs.

* Men will imitate women and women will imitate men.

* The most immoral person will become the leader in a community.

* Liquor will be consumed in public.

* Music will become widespread.

* Justice will become a commodity

which will be traded. This could be observed in the western system of justice in which huge sums of money have to be paid to secure even a superficial facade of justice in the courts of law.

* There will be an abundance of security forces such as police.

* The people of the later ages will revile the illustrious seniors of the former ages.

Rasulullah (sallallahu alayhi wasallam) said that when these evils transpire then man should expect storms, earthquakes, showers of stones and a variety of other kinds of punishments.

NUDITY

Rasulullah (sallallahu alayhi wasallam) said: "Towards the end of this Ummah, its women despite being clad will be naked. On their heads will be hair like the hump of a camel. Curse them because they are accursed."

In this Hadith Rasulullah (sallallahu alayhi wasallam) refers to the immodestly clad women which abound in this age. Even Muslim women have now adopted these immoral nude styles of the kuffaar west. The 'camel's hump' refers to the kuffaar hair-styles which Muslim women are emulating.

EVIL TIMES

Once addressing the Sahaabah, our Nabi (sallallahu alayhi wasallam) said:

"What will be your condition when your daughters will be out of your control and your sons immoral?" The Sahaabah asked: "O Rasulullah! Will it be so?" He replied: "Yes, and even worse. You will abandon (the duty of) commanding righteous and preventing evil." The Sahaabah asked: "O Rasulullah! Will it be so?" Rasulullah (sallallahu alayhi wasallam) said:

"Yes, and even worse. You will regard virtue to be vice and vice to be virtue."

MONEY

According to the Hadith, there will dawn an age when man will be concerned only with earning a livelihood. He will be preoccupied with the pursuit to make money. In this engrossment he will not care if his hands lay on halaal or haraam. As long as he can acquire money, he will do so by all and any means.

FIVE THINGS

Rasulullah (sallallahu alayhi wasallam) said: "When my Ummah legalizes five things, destruction will settle over them."

* Cursing one another

* Males wearing silken garments

* Consumption of liquor

* Homosexuality

* Lesbianism

Another Hadith describes this state of affairs as follows:

"When this Ummah describes liquor as soft-drink (juice or non-alcoholic beverage); interest as profit; bribe as gift and legalizes these acts, and use Zakaat funds to trade with, then it is the time for the destruction of this Ummah."

KNOWLEDGE OF DEEN

Among the signs of Qiyaamah is the disappearance of the Knowledge of the Deen. True Ulama will leave this world in rapid succession. A vacuum will remain and people will refer their queries to the juhhaal (ignoramus) who will issue Fatwas (verdicts). They will be astray and mislead others as well. This sign is most manifest today.

IBN ABBAAS (radhiallahu anhu) said:

The first to have made tawaaf of the Baitullah Shareef were the Mala'ikah.

The portion of the ground from Hajr Aswad to Rukn Yamaani is a portion of the graves of Ambiyaa (alayhimus salaam). When a nation's persecution of their Nabi exceeded all limits, the Nabi would leave them and pass the last of his days in Ibaadat in this place.

ONLY IN NAME

Rasulullah (sallallahu alayhi wasallam) said:

"There will dawn an age when only the name of Islam will remain. Only the custom of the Qur'aan will be left (i.e. Muslims will not practise according to the teachings of the Qur'aan although they will be reciting it). Their Musajjid will be populated, but devoid of hidaayat (guidance of the Deen). Their Ulama will be the worst under the heavens. Fitnah will rise from their midst and rebound on them."

We are observing all these signs in the Ummah all over the world. The Ulama-e-Soo' have become the headquarters of evil and fitnah. Kitmaanul Haqq (concealing the truth), bid'ah and dhalaal have become their salient features. Instead of proclaiming the Haqq for the Pleasure of Allah Ta'ala, the Deen is disfigured, misinterpreted and mutilated for the despicable gains of this dunya (world).

CORRUPTION

Rasulullah (sallallahu alayhi wasallam) said:

"As long as your rulers are the noblest of people, your wealthy are generous and the affairs of government are arranged by mutual consultation, then the surface of the earth is better than the bowels of the earth. And, when your rulers are the worst of people, your wealthy are misers and the affairs of government are decided by women, then the bowels of the earth are better than the surface of the earth."

When the rulers are men of piety and uprighteous character, the wealthy in the community are generous and the affairs of the government are decided by the Shura (consultation) of the intelligent and pious men, justice, safety, peace and prosperity will prevail in the land. It will truly be the rule of civilized people and life will be worth living. But, when the rulers are immoral and criminal elements as we find in these days, the wealthy are the most miserly and women are at the helm of governmental affairs, the logical consequences will be oppression, injustice, corruption, anarchy, etc. It will then be better to die than be alive.

SUNNAH

Commenting on the fitnah, anarchy and corruption of the times in close proximity to Qiyaamah, Rasulullah (sallallahu alayhi wasallam) said:

"There will dawn an age when holding on to the Deen will be like holding onto embers (burning coal)."

"Whoever clings to my Sunnah at the time of the corruption of my Ummah, will gain the reward of a hundred martyrs (shuhada)."

In this age of trial, anarchy, corruption and aversion for the Deen shown by even Muslims, it is indeed a great act of ibaadat to hold on firmly to the Sunnah of Rasulullah (sallallahu alayhi wasallam). Of even greater reward is to revive a Sunnat which has been murdered and forgotten by the Ummah. The jihaad against the baatil of the modernists and the bid'ah of the deviates is a most rewarding ibaadat.

TAQLEED AND DEVIATES

In some sectors of the community Muslims imagine themselves to be most civilized and highly educated. On account of the enslavement to western education and culture and their possession of a smattering of Islamic education, they have duped themselves into believing that they are on par, if not superior, to the illustrious Fuqaha, Muhadditheen and Mufasssireen of the golden ages of Islam which Rasulullah (sallallahu alayhi wasallam) designated **Khairul Quroon** (the Noblest of Ages).

TAQLEED

These misguided modernists dwelling in their nafsani deception, discerned that the greatest stumbling block for the realisation of their aspirations of self-aggrandizement is the Islamic concept of Taqleed which requires Muslims to follow one specific Math-hab among the four Math-habs (Hanafi, Shaafi, Maaliki and Hambali) which comprise the Ahlus Sunnah Wal Jama'ah which is the ONLY rightly guided group in the Ummah according to the categoric assertion of Rasulullah (sallallahu alayhi wasallam).

Rasulullah (sallallahu alayhi wasallam) said that the Ummah of Musa (alayhis salaam) had split up into 72 sects and the Ummah of Islam will split up into 73 sects. Of the 73 sects only one sect will be the Naaji (saved) sect. The rest will be assigned to the Fire of Jahannum. When the Sahaabah enquired of the identity of the one sect which will be on the Right Path leading to Jannat, Rasulullah (sallallahu alayhi wasallam) replied that it will be those who will be **"on the path of my Sunnah and the Sunnah of my Sahaabih"**. This Path of the Sunnah is the Way of the Four Math-habs. Every teaching of the four Math-habs is based on the Qur'aan and Sunnah. Self-opinion and nafsani desire play absolutely no role in the teachings of the Ahlus Sunnah Wal Jama'ah.

The attainment of this Path of Najaat (Salvation) is not possible without Taqleed—without strict adherence to a Math-hab among the four Math-habs.

The concept of Taqleed is enshrined in the Qur'aan and Hadith. But, the modernist deviates emerging from the modernized religious institutions in the Middle Eastern countries are either too short-sighted and shallow of understanding to grasp this or they deliberately turn a blind eye to the Truths of the Deen because of their desire to plod the path of dhalaal (deviation) and baatil (falsehood) so that they could snugly fit into the kuffaar styles of life spawned by the enemies of Islam. Thus, it can be observed that in outward appearance there is no difference between these modernist enemies of Taqleed and the western kuffaar who are hell-bent on the destruction of the Ummah and on plundering the lands and wealth of the Muslims and on the extermination of the Ummah.

The modernist haters of Taqleed will lean over their backs to argue and interpret away the Sunnah life-style of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah in order to accommodate their American and European styles of dressing and living. Every kaafir act, be it personal or communal, is being substantiated by the La-Math-habis who stupidly eke out Qur'aanic and Hadith proofs in their miserable attempts to uphold their irreligious ways of life borrowed from the west.

The La Math-habis or Ghair Muqallideen (those who are freelancers—who do not follow any Math-hab of Haq) suffer from satanic pride and deceit. They lack expert knowledge of Islam. They study a translation of the Qur'aan Majeed and a couple of Hadith translations and feel themselves qualified, to deduct Deeni masaa-il from the Qur'aan and Hadith. Stupidity has indeed gone overboard. When the Sahaabah who were masters of the Arabic language too could not understand the Qur'aan fully and adequately without the guidance and teaching of Rasulullah (sallallahu alayhi wasallam), how is it possible for these unqualified modernists and juhhaal to speak with authority on matters of the Shariah?

Rasulullah (sallallahu alayhi wasallam) acquired the Deen by his Taqleed of Jibraeel (alayhis salaam). The Sahaabah acquired Islam by their Taqleed of Rasulullah (sallallahu alayhi wasallam). The Aimmah-e-Mujtahideen among the Taabieen acquired the Deen by their Taqleed of the Sahaabah and in this way the Deen has reached us, each generation making the Taqleed of the preceding generation. Without Taqleed it is not possible to acquire the Haq of Islam. Taqleed binds the Ummah to the original Sunnah of Rasulullah (sallallahu alayhi wasallam).

LOST AND ASTRAY

Without Taqleed the Ummah will be lost and astray. The modernist deviates expect Muslims to abandon the Taqleed of the illustrious authorities of the Shariah whose Ustaadhs were the Sahaabah. They expect Muslims to renege from that sacred Taqleed and enter into the stupid taqleed of the nafs and personal opinion. Hadhrat Umar (radhiallahu anhu) said about such deviates:

"Verily, the people of opinion are the enemies of the Sunnah".

A cursory glance at the life-style and ways of the modernist denouncers of Taqleed will convince every sincere Muslim that indeed they are the enemies of the Sunnah. They have greater affinity for western norms and western ways of living. They think like the enemies of Islam. Their 'Islam' is a culture of slogans, show and deception. They are devoid of truth. They pride themselves with being intellectuals while in reality they are among the worst ignoramus and enemies of Islam, operating under guise of religion. In the words of the Hadith, 'they are creatures in human form with the hearts of wolves'. They are out to destroy Islam and the only way in which they feel that they can achieve this nefarious conspiracy is to tear the Ummah away from its moorings at the Rock of Taqleed. Thus, we find every baatil sect which has strayed from Seeraatul Mustaqeem fixing the sacred Islamic concept of Taqleed as its target for its unholy onslaught.

If they can succeed to sever the Ummah's ties with Taqleed, then there can be no greater victory for Shaitaan. But, Allah Ta'ala in His Wisdom will not permit the evil conspiracy to succeed. Men of the Haqq will in every age confront the baatil of the forces of shaitaan and lay bare the conspiracies so that Muslims do not plunge headlong into the pits of perdition.

It is quite simple to comprehend that it is inconceivable for the Ummah to have been astray in its adherence to the concept of Taqleed from the time of the **Khairul Quroon (the three noblest ages of Islam)**, and for the present-day modernist

deviates to be correct in their abandonment of Taqleed. It is akin to kufr to imply that for the past fourteen hundred years the Ummah was fettered to baatil which was exposed only now in this belated century by those who are the slaves of western culture and western thinking.

ORIGIN OF TAQLEED

The popular argument which the deviates employ to befuddle the minds of the unwary and ignorant is their claim that the Math-habs did not exist during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. This is indeed a stupid argument. If the Math-habs did not exist in the time of Rasulullah (sallallahu alayhi wasallam) it will be tantamount to saying that Islam did not exist during the time of Rasulullah (sallallahu alayhi wasallam). The Math-habs are Islam and Islam is the Math-habs. There is no difference between Islam and the Math-habs.

In fact, the four Math-habs did exist during the time of Rasulullah (sallallahu alayhi wasallam) even though the designations Hanafi, Shaafi, etc., did not exist for the simple reason that these great and illustrious Aimmah-e-Mujtahideen did not exist in that time. But, every teaching of these great souls is the teaching of the Qur'aan and Hadith. Every interpretation and every difference in the Math-habs stem from the Qur'aan and Hadith.

Among the Sahaabah there existed differences of opinion and such differences among the Sahaabah were prevalent right in the very presence of Rasulullah (sallallahu alayhi wasallam). Acknowledging the goodness of these differences, Rasulullah (sallallahu alayhi wasallam) said:

"The differences of my Ummah are a mercy."

Thus, the valid differences of the experts of the Shariah in no way are detrimental to Islam and the Ummah. What is detrimental and destructive, are the stupid wranglings of the ideas, theories and nafsani opinions of the unqualified modernists plodding the paths of dhalaal and baatil.

THE PERFECTED DEEN

During the very lifetime of Rasulullah (sallallahu alayhi wasallam), the Qur'aan announced the completion and the perfection of the Deen. Thus, Nabi-e-Kareem (sallallahu alayhi wasallam) handed to the Sahaabah the complete and the perfect Deen which encapsulated all the differences stemming from the Qur'aan and Hadith, and which differences were expertly and authoritatively taught and disseminated by the elite group of Aimmah-e-Mujtahideen whom Allah Ta'ala created for the special purpose of systematising and codifying the Shariah for posterity. Those who acquired the Deen from Imaam Abu Hanifah and his august students became known as Hanafis. The same applies to those who gained the Deen from the other Imaams. But, it is simply slanderous to allege that any of the teachings of the Math-habs did not exist during the time of Rasulullah (sallallahu alayhi wasallam). If any specific development did not exist during the time of Rasulullah (sallallahu alayhi wasallam) thus necessitating a Shar'i ruling, such ruling was formulated on the basis of principles which the Aimmah-e-Mujtahideen had acquired from the Qur'aan and Hadith. In such matters differences in interpretation are

PRIDE

Pride (takabbur), according to the Auliya is the root of all the evil attributes in man. When a man despises another, he should understand that he suffers from pride. When he regards himself superior to another, he suffers from pride. When he speaks to others with a holier than thou attitude, he should know that he suffers from pride.

Pride in relation to created beings is a great lie. Only Allah Ta'ala is entitled to be proud, hence one of His attributive titles is Al-Mutakabbir. Since Allah Ta'ala is the only Being possessing true power and greatness, **pride** is lawful and befitting only for Him. Everything, every goodness and every excellence in man are the gifts of Allah Ta'ala. When man turns his gaze towards his excellences, he forgets Allah Ta'ala and he develops a false attitude of pride. Such pride is most unbecoming of a creature who is an embodiment of weakness and defects. If Allah Ta'ala wills, He can snatch away every excellence from man in a moment. Man has absolutely no control over whatever he thinks he possesses.

ACCURSED

It was pride which caused the fall of Iblees. He considered himself superior to Aadam (alayhis salaam) and to the Malaikah. In consequence his arrogance constrained him to be disobedient to Allah Ta'ala, hence he became mal'oon (cursed).

Israafeel (alayhis salaam) (the Angel responsible for sounding the Trumpet on the Day of Qiyamah) saw recorded in Looh-e-Mahfooz that a certain servant of Allah after engaging in ibaadat for 80 thousand years will disobey a command of Allah Ta'ala. In consequence, Allah Ta'ala will reject his worship and curse him. Fearing that he may be the servant, Israafeel cried profusely.

The other Malaikah enquired the reason for his grief. After Israafeel explained to them what he had seen in Looh-e-Mahfooz, all the Angels cried. They all feared that possibly the disobedient one may be one of them. The Malaikah decided to request Azaazeel whose supplications Allah Ta'ala readily accepted, to petition Allah Ta'ala on their behalf so that they be saved from the Wrath of Allah. (Before his fall, Iblees was known as Azaazeel). Azaazeel made dua: "O Allah, do not become wrathful on them." Azaazeel had not included himself in his dua. He could not conceive that he could ever be the one to fall from grace. As a result of his holier than thou attitude and pride, he was the one to disobey Allah's command to prostrate to Aadam (alayhis salaam). He thus became Iblees—the accursed one.

Pride is therefore a satanic attitude in man. It destroys man. Spiritual progress and moral reformation are impossible as long as man suffers from the malady of pride. A lifetime expended in Thikrullah and other acts of worship will not avail as long as the attribute of pride is not eliminated.

The remedy for this disease is to reflect on one's weaknesses, one's defects and one's sins. Gradually, after constant meditation, one will understand one's inherent insignificance and helplessness. It is essential for the Mu'min to inculcate in himself the feeling that he is the most contemptible creature. As long as he does not consciously believe and feel so, he should understand that he suffers from **takabbur**.

Do not strut on earth in arrogance. Verily, you cannot split the earth (with your arrogant strut) nor can you reach the height of the mountains. (Qur'aan)

FEAR

In his Kitaab, Zahrur Riyaadh, Imaam Nasafi (rahmatullah alayh) narrates the following episode:

"On the Day of Qiyamah a great sinner will be ushered into the Divine Court. The command will be given to take him to Jahannum. One hair of his eyelashes will supplicate to Allah Ta'ala:

'O Rabb of Muhammad (sallallahu alayhi wasallam)! Your Nabi had said that he who cried on account of Your fear will be saved from the Fire. You know that on one occasion this man's eyes had welled up with tears because of fear for you. His tears moistened me. You are aware of it. If You will punish him, separate me from him.' The eyelash will be asked:

"Why do you not supplicate for his forgiveness?" The eyelash will respond:

'O Allah! I fear You.' Allah Ta'ala will then forgive the man and Ibraeel (alayhis salaam) will announce:

'He has been forgiven because of (the intercession of) a single hair.'

Fear for Allah Ta'ala (Khauf) is among the noble attributes which man has to cultivate. The Hadith speaks much of this wonderful quality and the Qur'aan repeatedly commands Mu'mineen to inculcate in them the fear for Allah Ta'ala.

The method of acquiring Khauf is to reflect on Maut, the Qabr, Barzakh, Qiyamah and the terrible torments of Jahannum. Such meditation will engender true fear for Allah Ta'ala.

Khauf itself is a wonderful interceder. Sins are forgiven as a result of the attitude of Khauf. There was a man in times gone by before the advent of Islam (i.e. before the advent of Rasulullah—sallallahu alayhi wasallam). He had transgressed all limits in evil and sin. Allah Ta'ala directed His kindness to this sinner who developed the idea of taubah (repentance). He sought the advice of his wife and he said to her: 'Is there any friend who will intercede by Allah for my forgiveness?' She replied that there is no one who will ever do so. He said: 'I shall turn towards Allah Ta'ala and seek forgiveness from Him.' She said: 'Don't engage in His Thikr because you have utterly destroyed your relationship with Him.' Feeling despondent, the man fled to the forest. In agitation he cried out:

'O heavens, intercede on my behalf. O earth, intercede on my behalf.' He continued in this manner until he lapsed into unconsciousness.

Allah Ta'ala sent an Angel to him. The Angel revived him and rubbing his hand on the face of the man, said:

'Congratulations! Allah Ta'ala has forgiven you.'

The man asked: Who had interceded on my behalf?' The Angel replied: 'Your Khauf.'

"(The true Believers are such) Men whom neither trade nor commerce can divert from the Thikr of Allah, from the establishment of Salaat and from payment of Zakaat. They fear such a (momentous) day when the hearts and eyes will be upturned." (Qur'aan)

EVIL DEATH

Suhail Bin Abdullah (rahmatullah alayh) narrated that in a dream he saw himself entering Jannat where he saw 300 Ambiya. He asked: "What did you fear most on earth?" They all replied:

"An evil death." An evil death refers to a death on kufr or a torturous death as a result of flagrant transgression committed by the Believer.

AAKHIRAH

Rasulullah (sallallahu alayhi wasallam) said:

"Worry prevents a man from eating. Fear prevents from sins. Hope creates strength in ibaadat."

"Man should prepare a treasure for himself in the Akhirah from his own nafs (i.e. by submitting his nafs to the Shariah), and from his worldly life.

I take oath by That Being in Whose possession is the life of Muhammad! After Maut no one will be favoured. (i.e. there will be a strict reckoning). After this world there is no abode other than either Jannat or Jahannum."

HOPE AND FEAR

Rasulullah (sallallahu alayhi wasallam) said:

"Imaan is suspended between hope and fear."

Commenting on hope and fear, Imaam Ghazaali (rahmatullah alayh) said:

'If someone asks: What is better: hope or fear?', then know that this question is baseless. It is like someone asking: What is better: bread or water?' The answer for this question is:

'For a hungry person, bread is better and for a thirsty person water is better. If he is hungry and thirsty at the same time, the dominant state will be considered. If hunger is dominant, bread will be better and if thirst is dominant, water is better. If both states (hunger and thirst) are of equal degree, then both (bread and water) will be equal in significance.'

The explanation regarding the choice between bread and water applies to even hope and fear. If the state of peace or safety is dominant on a person, **khauf** (fear) for him will be better. If he despairs of Allah's mercy, the state of **raja** (hope) will be better for him."

A DUA

Imaam Tirmizi (rahmatullah alayh), the renowned Muhaddith, says that once he saw Allah Rabbul Izzat in his dream. He supplicated: "O Allah I am fearful of losing Imaan." Allah Ta'ala instructed him to recite the following dua between the Sunnat and Fardh Salaat of Fajr:

Translation of the Dua

O You Who are alive and established! O You Who are the One of grandeur and munificence! I ask of You to enliven my heart with the noor of Your recognition (ma'rifat). O Allah! O Allah! O Allah! O You Who gives life to the dead.

The Dua has to be recited in Arabic. Since we are averse to print the Arabic Dua in the paper, anyone who wishes to have the Dua, may write to us.

TAUBAH

Rasulullah (sallallahu alayhi wasalam) said that when Allah Ta'ala accepts the taubah (repentance) of His servant, he eliminates the memory of his sins from the guarding Angels so that on the Day of Qiyamah there be no witness to the sins which he had committed.

ESSENCE OF TAUBAH

The essence of Taubah is remorse. Regret is the fundamental basis of Taubah. When the sinner is truly remorseful in his heart, Allah Ta'ala forgives him even before he verbally expresses his repentance. This has been said by Rasulullah (sallallahu alayhi wasallam). According to the Hadith, one who sincerely repents is like one who has not sinned.

From page 8

TAQLEED AND DEVIATES

acceptable, viable and in the spirit of the Hadith of Rasulullah (sallallahu alayhi wasallam).

ABSURD

The argument that any of the teachings or rulings of the great Imaams of the Math-habs could be in conflict with the Hadith or Qur'aan is ridiculous and absurd. The allegation that the Aimmah Mujaahideen did not have full knowledge of the ahadith is false. The perfection of the Deen was not dependent on the compilation of Imaam Bukhaari centuries later. The Taabieen were adequately schooled in the Shariah by the Sahaabah. It is the knowledge of the Sahaabah which the illustrious Imaams transmitted to the Ummah. The modernist deviates of our time have transgressed all limits of propriety in making the claim that rulings of the Aimmah-e-Mujaahideen are in conflict with the Hadith. By implication they claim to have greater knowledge of Hadith than the students of the Sahaabah. Such absurdity is not befitting of any sincere Muslim.

THE MUJTAHID

The great Imaams were the highest in the realm of Ijtihad. The Mujaahid is one who encompasses all branches of Shar'i knowledge. A man cannot be a Mujaahid without being a Faqih, Muhaddith and Mufasssir. It is, therefore, baseless to insinuate that any of the Mujaahid Imaams lacked in the knowledge of Hadith. The great authorities of the Shariah who acquired their Islam from the Sahaabah did not have to wait for Imaam Bukhaari or Imaam Muslim to appear on the scene centuries later for the perfection of the Deen. The Deen with its knowledge was handed over in the complete and perfect form to the great Imaams by the Sahaabah and their illustrious students among the Taabieen.

It is not claimed that every Sahaabi had the knowledge of every single Hadith nor is this claim made in relation to the Aimmah-e-Mujaahideen. A Sahaabi would impart all his knowledge to his students among the Taabieen. On the basis of such knowledge the illustrious Ulama and Fuqaha among the Taabieen would issue their rulings. Should, at a later stage, reach them from another source a Hadith throwing more light on a specific issue which necessitated a review of the earlier ruling, this would be implemented and the former fatwa retracted. This process of retraction and issuing a new ruling was in vogue among the Sahaabah as well as the Fuqaha of all times.

When Imaam Abu Hanifah (rahmatullah alayh) said that 'Hadith is my Math-hab', he meant thereby that whenever a Hadith of which he did not have knowledge, came to light, his earlier fatwa based on the then available Shar'i information should be rescinded and a new decree issued to conform to the Hadith which was acquired later. This statement of Imaam Abu Hanifah was a directive to his Students and the Fuqaha of the Khairul Quroon. It is not a licence for present day modernists deviates to assume that they have knowledge of any Hadith which Imaam Abu Hanifah and the other Fuqaha supposedly did not have. The Fuqaha who came after Imaam Abu Hanifah in his time as well as some years later during the Khairul Quroon had already encompassed the knowledge of all Ahadith. It is absurd to believe that people in this age have knowledge of such ahadith, the knowledge of which the Fuqaha in the Khairul Quroon lacked.

The illustrious Fuqaha during the time of Imaam Bukhaari as well as the great Ulama immediately after Imaam Bukhaari had greater knowledge and insight of all the compiled Ahadith than what our modernists of today can ever dream of. Thus, if there was any need for reviewing or retracting any Fatwa of Imaam Abu Hanifah or of any of the earlier Hanafi Fuqaha, the great Fuqaha-e-Muta-akh-khireen had already accomplished that task on the basis of the principles of the Hanafi Math-hab. Such reviewing and retracting is not possible in this day. Leave aside the ignorant modernist deviates, the greatest Shaikhul Hadith and Mufti of our times lacks the authority to review any of the verdicts issued by the Jamhoor Fuqaha of the Math-hab. Whatever Hadith the modernist deviates choose to cite from any of the Hadith kitaabs, was known to the Fuqaha and Ulama down the centuries of Islam's history. It is, therefore, ludicrous to imagine that any of the views to which the Jamhoor Fuqaha of the Math-hab adhere is based on insufficient Shar'i proofs or that these Fuqaha lacked the knowledge of any specific Hadith. There is no part of the knowledge of the Shariah which has been left concealed for revelation in this belated century.

DISSENSION

Another baseless argument put forward by the modernist deviates is their claim that the Math-habs with their differences bring about disunity and cause dissent. There is absolutely no substance in this allegation. On the contrary, the dissent is caused by these modernists with their new-fangled 'math-hab'. In the attempt to renounce the Four Math-habs, they introduce their own brand of math-habs which are the figments of their nafsaani opinions.

For centuries now, Hanafis differ with Shaafis in a variety of ways pertaining to Ibaadat, etc. But, this does not lead to any conflict. Only where ignorance prevails, shaitaan finds a way to create a conflict. But, those schooled in the Deen are broad-minded and believe that the Four Math-habs are the Haqq, hence they respect all the Math-habs while adhering to their own Math-hab. No person who has knowledge of the Deen and an understanding of the truth of the Math-habs will dare to criticize the followers of another Math-hab on account of the different way in which they execute their acts of Ibaadat, etc. As long as they adhere to their Math-hab, no one can say that they are following baatil because it is the belief of the Ahlus Sunnah Wal Jama'ah that all Four Math-habs are founded on the basis of the Qur'aan and Sunnah. Any sect operating beyond the confines of the Four Math-habs is not a member of the Ahlus Sunnah.

The following Hadith of Rasulullah (sallallahu alayhi wasallam) appropriately applies to the modernist deviates of our time: **"Neither do you understand (the Deen) nor have you followed (a man of Knowledge)." Yet the Qur'aan commands: "Ask the People of Thikr (Knowledge) if you do not know."** But, false pride prevents the deviates from conceding their ignorance. They rather choose the path to Jahannum. While the early Fuqaha were dependent on the Sahaabah, the entire Ummah until the Day of Qiyaamah will be dependent on the Fuqaha of the Math-habs. **Taqleed is imperative.**

AHL-E-HADITH

In the early days of Islam (during the Khairul Quroon), the term **Ahl-e-Hadith** referred to the Ahl-e-Ilm or to the People of Islamic Knowledge. The Ahl-e-Hadith in those days were not a sect apart from the Ahlus Sunnah as is the case nowadays. In fact, there was no sect known as Ahl-e-Hadith in the early era of Islam. This was simply a term for the illustrious Ulama and Fuqaha.

THE BAATIL SECT

In these times, those who have designated themselves 'Ahl-e-Hadith' consist of a deviant sect which is anti-Hadith, anti-Sahaabah and beyond the fold of the Ahlus Sunnah Wal Jama'ah.

A salient feature of the present-day baatil sect known as the Ahl-e-Hadith is its aversion for the Aimmah-e-Mujaahideen in general, and for Imaam Abu Hanifah (rahmatullah alayh) in particular.

While one Math-hab respects the proof-basis of the other Math-hab and does not revile or denigrate the teachings of any Math-hab of Haqq, the Ahl-e-Hadith of this time, decry those practices of the Sahaabah with which they differ. The vehemence with which they criticize Sunnah practices simply because they follow another line, is indicative of their hatred for the Sahaabah and the true Sunnah. On the other hand, the four Math-habs while differing among themselves on various Shar'i teachings which are all based on the Qur'aan and Hadith, they never denigrate any of the Hadith or Qur'aanic evidences cited by any of the Math-habs because they are well aware of the fact that every practice based on an authentic Hadith was the act of Rasulullah (sallallahu alayhi wasallam). Thus, when the Hanafi differs with the Shaafi on the issue of Rafa' Yadain (Raising the hands in Salaat) or on the question of Aameen Bil Jahr (Reciting Aameen audibly during Salaat), the Ahadith mentioning these practices are not refuted. Since these were valid practices of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, the relevant Ahadith are honoured, not reviled and criticized. However, the opposite proofs and reasons also stemming from the Qur'aan and Ahadith are tendered to indicate the validity of the opposite view. A suitable Shar'i interpretation is presented for not accepting the view of the other Math-hab. But, these deviated Ahl-e-Hadith of the present-day are most disrespectful to the Hadith of Rasulullah (sallallahu alayhi wasallam). While they dare not publicly proclaim their detestation for the Sunnah practices, they pour out all their venom and vituperation against the Aimmah-e-Mujaahideen, and instead of openly refuting the Taqleed of Rasulullah (sallallahu alayhi wasallam), they covertly do so by rejecting the Taqleed of the Aimmah-e-Mujaahideen.

A BLATANT LIE

It is indeed a blatant lie for a modernist deviate to claim that he is an Ahl-e-Hadith. (i.e. in the true and original meaning of the term). These modernists are ignorant of the Shariah. They lack expert Knowledge in all Deeni subjects. Such ignoramus are most audacious to claim that they are qualified to formulate Deeni masaa-il from their study of translated versions of the Qur'aan and Hadith.

Among the Signs of Qiyaamah, the following Hadith suitably fits these deviates **"...the people of later times will revile the pious men of former times."**

DAUGHTER~ IN LAW

When people fail to discharge the Huqooq (rights) of others, much ill-feeling, misery and friction follow. This is especially so in homes where the in-laws are adamant in their refusal to grant the daughter-in-law her Shar'i right of living separately.

The Shariah has granted the wife the right to live separately, apart from her in-laws if she so wishes. This is a Waajib (compulsory) right which the husband has to fulfil. In this matter of his wife's rights, it is not permissible for a son to submit to the wishes of his parents when they demand that he violates his wife's right of living apart.

Sons are thrown into a dilemma when the parents' wish conflicts with the wife's desire to live separately. In such a conflict, the son will not be regarded as being disobedient to his parents if he fulfils his wife's desire to live separately because in so doing he will be acting according to the Shariah's command.

Many marriages are ruined with misery on account of the obstinacy and intransigence of in-laws. They insist to keep their daughters-in-law with them to serve them and other members of the family against their wishes. While it is meritorious for a woman to assist her in-laws, such service cannot be imposed on her nor is service to her in-laws an incumbent requirement for her.

Where friction exists between the daughter-in-law and her in-laws, the best course is to separate.

A married woman requires her own privacy, hence the Shariah has granted her the right to live separately. It is an act of zulm (injustice) for the husband to deny his wife this right which Allah Ta'ala has given to her. In the majority of cases, a woman is denied privacy and freedom when she is compelled to live under the domination of her in-laws. She is not free to rest when she wishes. She is not free to cook and bake as she pleases. She cannot get up in the morning nor again go to bed as she pleases. She always has to be on tenterhooks. If she gets up a bit late, she is branded as being lazy.

It is essential that in-laws realise that a daughter-in-law is not a servant in their house. Service may be 'extracted' from her by means of kindness and consideration. It is despicable to extract service from her for her brothers-in-law who may be sharing the same family home. It is worse to expect her to work in the family's business.

Numerous marriages have been ruined by the inconsiderate actions and demands of in-laws and even husbands who miserably fail to uphold the compulsory rights of their wives. Innumerable women are living in unhappy conditions because their rights are being denied and they are constrained to labour under the oppression of the in-laws.

Although there are also inconsiderate daughters-in-law who conspire to sever their husbands' ties with their parents, the incidence of oppression on daughters-in-law is by far greater. If married people live separately from the very beginning, a great deal of friction, ill-feeling and misery will be obviated..

If a separate house is not available, separate living quarters should be arranged for the daughter-in-law in the same building. The separation must be complete to enable her to enjoy total privacy without interference and domination of her in-laws. If the husband fails to observe her incumbent rights at the behest of his parents, he will be answerable on the Day of Qiyaamah.

ADVICE FOR THE TABLIGHI JAMAT

As we understand, the **maqsad** (aim) of the Tablighi Jamaat is to reach as many Muslims as possible to propagate the true Sunnah of Rasulullah (sallallahu alayhi wasallam). We also have understood from seniors that it is not of the ways of the Jamaat to involve itself in controversies. However, in recent years, we suppose on account of the numerous ignorant people and other elements joining the ranks of the Jamaat, the Jamaat is not moving in consonance with its **maqsad**. It has chosen to enter into the field of unnecessary controversy, not with the baatil groups, but with the Ulama-e-Haqq.

Our sincere and brotherly advice for the Tabligh Jamaat is that strict instructions should be issued to all members to refrain from speaking on Fiqhi matters. Thus, they should desist from the attempt to sell the idea that joining the Tabligh Jamaat is **Fardh-e-Ain**. They should refrain from the baseless idea that those involved in any Jihaad activity are opposed to their specific form of Da'wat. They should divest themselves of the thought that those Ulama who do not participate in Tablighi Jamaat programmes are inimical to the Da'wah work of the Jamaat. Any such notion is a shaitani waswasah.

There are numerous Qur'aanic and Hadith narrations which conspicuously laud the role of Tabligh—Tabligh in general, not any specific form of Tabligh. All forms of Tabligh which aid the Movement of Haqq and establish the Sunnah of Rasulullah (sallallahu alayhi wasallam) are meritorious. It is bigotry and a satanic deception to assume that Tabligh is confined to any one method or to any one group. For the promotion of the tabligh activity of the Jamaat, the Hadith narrations are adequate. The indulgence in Fiqhi masaa-il to prove the incumbency of Tabligh Jamaat programmes does not do the Jamaat any good because there are numerous Ulama who emphatically reject the notion that the specific tabligh activity of the Jamaat is Fardh-e-Ain. So why unnecessarily enter into a senseless controversy? Of what benefit is that to the Jamaat. Such futile controversies will only sap the energy of the Jamaat, deflect it from the Haqq and diminish its following.

When any movement takes it upon itself to come into conflict with the Ulama-e-Haqq, it sets in motion the process for its demise. The former spirit and maqsad of the movement will be eroded and it will degenerate into bid'ah and baatil. Many movements which originally were proponents of the Haqq and Sunnah, fell by the wayside into degeneration when they became deflected from the straight path which their illustrious forbearers had chalked out. It is our sincere hope and dua that the Tabligh Jamaat will adhere firmly to the principles set out by the senior founders of this noble Movement.

AMR BIL MA'ROOF

It should be borne in mind that the duty of Amr Bil Ma'roof (Commanding righteousness) and Naseehat is not to be directed to only the people of baatil. Even the people of Haqq have to be reminded of their short-comings and diversion. If such sincere naseehat by brothers is to be misconstrued, it will be a clear sign of the drift towards baatil.

KUFR DEGREES

The **Maqsad** (aim) of Islamic knowledge (Ilm) is to gain the Pleasure of Allah Ta'ala. The Hadith, therefore, says that a man who pursues Deeni knowledge for worldly motives or for disputing with the Ulama, will not smell of the fragrance of Jannat.

The lowly and base motive of worldly gain has become a very important consideration in the desire to pursue Islamic knowledge in these days. We thus observe even those who have acquired the title of Molvi after having spent years pursuing Deeni Knowledge, turning their attention to western kuffaar universities simply to gain some cheap and miserable university degrees. In the process of pursuing kuffaar degrees, even some of our molvis are submitting to the ways of the kuffaar.

The Molvi guilty of this crime brings insult on his Asaatizah and knowledge by becoming the student of kuffaar tutors who sit as his ustaadhs in matters concerning Islamic knowledge. The moral and spiritual bankruptcy of these molvis could be gauged from the fact that they do not see anything wrong in kaafir tutors instructing them in Islamic knowledge. The kuffaar are their promoters. So-called thesis on Islamic subjects are prepared by these molvis operating under the guidelines chalked out for them by kuffaar professors. All this only to gain some cheap fame by a display of university degrees which are worthless in Shar'i terms.

In their desire for the degrees which kuffaar universities award, these molvis should understand that they have insulted Islam, their seniors, the Knowledge of the Deen and their Imaan. They should understand that the deficiency in their knowledge cannot be removed by studying Deen under the supervision and promotion of kuffaar professors. These are issues which little Muslim children can comprehend. What indeed has happened to the thinking of these molvis who have chosen the path of deception and deviation? May Allah Ta'ala guide us all and protect us from Dhalaal. We truly have to fear for the safety of our Imaan. When a Muslim, especially a molvi believes that he can acquire guidance and instruction in Bukhaari Shareef or in any other Islamic field studying under the aegis of kuffaar university professors, then we can claim with a degree of certitude that Qiyaamah is not far away.

BREAD

Rasulullah (sallallahu alayhi wasallam) said: "Honour bread because Allah Ta'ala has encapsulated in it all the blessings of the heaven and the earth. Don't place the basin on top of it. Allah afflicts with starvation a people who dishonours bread. Allah Ta'ala forgives the person who picks up the crumbs on the table-cloth (and eats it)."

Bread was the first food which Aadam (alayhis salaam) ate on earth. The seeds of wheat were brought by Ibraeel who taught Aadam (alayhis salaam) the way of farming and the way of baking bread. Among the ni'maat (bounties) of Allah Ta'ala, food in general and bread in particular occupy a lofty pedestal. Those who dishonour food by wasting and dumping it (as is the practice among affluent people), will sooner or later be overtaken by poverty and hunger. Even the crumbs on the table-cloth should not be allowed to go to waste. It is of the Sunnah to clean the plate and the cloth.

HALAAL CERTIFICATES

On this page appears an 'URGENT ANNOUNCEMENT' of the Jamiatul Ulama Transvaal regarding the poultry of Early Bird Farms which was marketing its chickens as halaal on the certification of the Jamiatul Ulama Transvaal. The Jamiat has now revoked its certification, hence GOL-DI chickens of Early Bird Farms are **HARAAM**.

Although this announcement is supposed to be 'urgent', it reached us two months after its publication by the Jamiat. While the news of Goldi Chickens being haraam is filtering through, thousands of Muslims all over the country are consuming haraam, and for this the Jamiat is squarely to blame. Even after having seen the Jamiat's announcement, many Muslims are reluctant to forgo this unwholesome 'delicacy' because their Imaani conscience and inhibitions have already been desensitized by the proliferation of confounded halaal certificates issued by every Tom, Dick and Harry to many kuffaar business houses in even remote parts of the country.

While the Jamiatul Ulama Transvaal had good intentions for its decision to have issued Early Bird Farms with a halaal certificate, its move was short-sighted and not in the best Deeni and Imaani interests of the Muslim community. Once the Early Bird Management discovered that the Jamiat's conditions and supervision were too strict and onerous, they found the desired laxity and ease in obtaining a halaal certificate from the Muslim Judicial Council of the Cape. It has thus become convenient for them to kick out the Jamiat from its plant.

The Jamiat should do some soul searching and understand that it is responsible for the continued consumption of haraam chickens by those Muslims—and there are many—who still are not aware of the position at Early Bird Farms.

IT IS IMPERATIVE THAT MUSLIMS UNDERSTAND THAT ALL MEAT PRODUCTS PROCESSED AND PREPARED BY NON-MUSLIMS ARE **HARAAM REGARDLESS OF WHOSE CONFOUNDED HALAAL CERTIFICATE THE FIRM POSSESSES.**

Neither do the issuers of halaal certificates possess the ability to police the premises of the non-Muslim firms nor are they sufficiently competent to notify every Muslim immediately irregularities develop.

The function of the Ulama is to safeguard the Deen; to protect the Aqaa-id of the Ummah; to fight bid'ah, shirk, dhalaal and baatil. It is not the function of the Ulama to compete with butchers and worldly agencies in the issuance of halaal certificates. If the meat is haraam, the Ulama only have the duty of notifying the Muslim public. It then devolves on the community itself to institute measures to rectify the situation. But, to be policemen at the slaughtering plants of the kuffaar and to aid the kuffaar to boost their sales and expand their export markets are not among the functions of the Office of the Warathatul Ambiya (The Heirs of the Ambiya).

KEEP THEM HAPPY

15 Zil Hajj 1414
27 May 1994

URGENT ANNOUNCEMENT

With a view to fulfilling the pressing Muslim need for consumption and trade of Halaal meat, and further processed meat products, the JAMIATUL ULAMA - TRANSVAAL had initiated efforts and negotiations with non-Muslim meat processors in the past.

Subsequently, Alhamdulillah, in consequence of these efforts we finally succeeded in securing a binding agreement with Earlybird Farms (Pty) Ltd at Standerton in 1985. This agreement continued for 8 years until recently, when they opted to stop the authorisation, supervision and recognition of the JAMIATUL ULAMA - TRANSVAAL and also stopped the display of the logo of supervision on their products of packaging for an easier option.

We, therefore wish to inform all Muslims that the JAMIATUL ULAMA - TRANSVAAL at this time does not have the jurisdiction or authority to be able to ensure the required continuity of the Shar'i necessities which must be complied with and upheld at all times without interruption. Since this change by the company, the **JAMIATUL ULAMA - TRANSVAAL is no longer responsible for Earlybird Farms (Pty) Ltd's processed poultry or further processed meat products to be "Halaal" for Muslim consumption or trade.** Their poultry products and further processed meats are marketed under the brand name of "Goldi". **As such, "Goldi" and all other products manufactured by Earlybird Farms (Pty) Ltd cannot be declared Halaal by the JAMIATUL ULAMA - TRANSVAAL whether for Muslim consumption or trade.** We therefore urge the Muslim community to exercise great caution and restraint.

JAMIATUL ULAMA TRANSVAAL

From page 5

QUESTIONS

Should the nikah be performed first or the Janaazah Salaat?

A. The Janaazah Salaat should be performed first.

Q. I was married in community of property. The divorce has taken place and the court has ordered that:

* I hand over a fixed property to my ex-wife. She will be the sole owner thereof.

* In addition to several hundred rands maintenance for the two children, I pay her several hundred rands monthly maintenance for as long as she is alive or until she gets married.

* I hand over one of my vehicles to her.

* I continue paying maintenance for the children even after they have reached 21 if they are still pursuing secular studies.

* The amounts I pay be reviewed from time to time with a view to increase the maintenance.

I am forced to pay these amounts by the court. Is it permissible for an ex-wife to make such demands and to accept such money from her ex-husband?

A. According to the Shariah, the ex-husband is liable for paying the woman maintenance only during the iddat period which is about three months or so after the Talaq. After the iddat, she is on her own. She no longer has any ties with him. It is unjust, un-Islamic and haraam to enlist the aid of a kaafir coercive agency to extort money in this despicable way from a man. The money is haraam for her. She extorts and devours the haraam money which will take her to Hell-Fire. Rasulullah (sallallahu alayhi wasallam) said that Jahannum has a greater claim on the human body which has been nourished by haraam. It is incumbent in terms of the Shariah that she returns your property, your vehicle and whatever money she has thus far extorted from you. She should also abandon future claims of extortion which the court has legalized. The children have to be maintained by their father until they attain the age of majority. However, if they are incapable of earning at the age of buloogh, they will still be the responsibility of their parents.

Zakāt — our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

It is incumbent to keep the family happy, but within the confines of the Shariah. When Islamic morals and piety have been inculcated in the family, the Rahmat of Allah is secured.

WIVES

Rasulullah (sallallahu alayhi wasallam) said: "The man who keeps his wife happy is like one who sheds tears on account of the fear of Allah. Whoever sheds tears because of fear for Allah, his body is unlawful for Jahannum."

Ibn Abbaas (radhiyallahu anhu) narrates that the man who keeps his wife happy, Allah will keep him happy on the Day of great grief (Qiyamah).

DAUGHTERS

Rasulullah (sallallahu alayhi wasallam) said: "The rain of Rahmat cascades daily on a home wherein there are daughters. The visiting of the Angels in such a home does not end and every night a year's ibaadat is recorded for their parents."

THE MAILS

"VOICE of ISLAM"

P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 11 No.6

SUBSCRIPTION RATES

Twelve issues

South Africa R15

Neighbouring States \$10 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$15

VERILY, IN MY UMMAH WILL BE THIRTY GREAT LIARS. EACH ONE AMONG THEM WILL THINK THAT HE IS A NABI WHILE I AM THE SEAL OF THE AMBIYA. THERE IS NO NABI AFTER ME. (Rasulullah - sallallahu alayhi wasallam)

AMERICAN CULT OF KUFR

There reigns much confusion regarding the movement led by Wallace D. Mohammed in the United States of America. The movement led by him, like a chameleon has undergone several name changes. In the initial stage when his father, Elijah was the head, the movement was known as the Black Muslims. Later it changed and became the Bilalians, then The World Community of Al-Islam in the West and then again, The American Muslim Mission.

Many Muslims have been misled into believing that Wallace has recanted and that he is propagating true Islam. This is far from the truth. The adoption of different postures by him has added to the confusion. It is, therefore, imperative to examine his various utterances made over a period of years. It should be understood that his father, Elijah was an outright impostor and among the greatest kuffaar of this century, for he had laid claim to Nubuwwat. He had proclaimed himself to be the Messenger of Allah in the same way as Gulam Mirza of Qadian had done. Among the evil beliefs and propagations of Elijah, the following two were the cornerstones of his religion of kufr:

- (1) That Allah came to earth in the person of one kaafir known as W.D. Fard of Detroit (Nauthubillah!).
- (2) That Allah had appointed him (Elijah) the Messenger.

Wallace, his son, does not deny these beliefs of his father. However, he reveres his father, always referring to him as the Honorable Elijah Muhammad. He is at pains to provide suitable and acceptable interpretation for the vile kufr which his father propagated. Thus, Wallace in a radio interview on 16 August 1986, said:

"The Honorable Elijah Muhammad was devoted to reforming those members of his race who had given up hope..."

"The Honorable Elijah Muhammad was more concerned about making decent people of those who were culturally deprived in this country."

"Instead of Prophet Muhammad, known by Muslims throughout the world as being the prophet and messenger of God, the Honorable Elijah Muhammad made himself the prophet. Furthermore, the god of whom he preached was similar to the Christian idea of God. He taught that god had manifested in the flesh of a man by the name of W.D. Fard, and that man Fard had missioned him (Honorable Elijah Muhammad) to preach separation to the black man...."

"I consider myself a legitimate Muslim and also a credit to the Honorable Elijah Muhammad and what he stood for."

PROGRESSIONS: June/July 1987—This is a magazine of the cult of Wallace

REVERENCE

From the aforementioned as well as innumerable other utterances over the years, Wallace has spoken highly of his father, Elijah and his mission. He makes plain his reverence for Elijah and considers himself to be a "credit to the Honorable Elijah Muhammad". According to the Shariah, a man who reveres a false prophet and speaks glowingly of him is a kaafir.

ELIJAH'S CONTEMPT FOR ALLAH

The man, Elijah, whom Wallace reveres and regards as 'Honorable' made the following comments about the Islamic conception of Allah:

"Orthodox Muslims call us a cult. This is an absolute insult to us, to be called a 'cult'. There is such a Show of the Hand and Power of wisdom of Almighty Allah (God) in the Person of Master Fard Muhammad, to Whom Praises are due forever; Who is showing that He is with me and my followers. This is enough to cause them to refrain from their ignorant belief concerning Allah. The ignorant belief of the Orthodox Muslims, that Allah (God) is some formless something and yet he has an interest in our affairs, can be condemned in no matter of time. I would not give two cents for that kind of a god in which they believe. The spooky-believing Orthodox Muslims try to make mock of my God and of me as His Messenger. They will come to naught and they will be confounded and ashamed of themselves."

(MUHAMMAD SPEAKS, Nov. 24, 1972, p. 16.—This was the paper of the Black Muslim cult of Elijah).

By what stretch of Imaani imagination could anyone refer to Elijah as 'Honorable'? Whoever believes that such a dajjal is honourable is, undoubtedly, a kaafir.

PRAYING FOR THE IMPOSTOR

On page 20 in the November 14 issue of his newspaper, Bilalian News, Wallace refers to his father as "Master Elijah Muhammad (Peace be upon him)". How can a true Muslim offer the dua of "Peace be on him" for a claimant of Prophethood and for one who derisively refuted the Islamic concept of Tauhid?

NABI ISAA

With regard to Nabi Isaa (alayhis salaam), Wallace made the following comments on 25th March 1979:

"Jesus has done his work...he's not coming back here--NEVER! But his type has to return, another birth like his has to happen to produce his type again."

I know how Jesus has been born because I've been born that way! How are you going to tell me how Jesus was born when I've been born that way?....same type, same birth, same man, just a mother

without father."

"But that's not all. I have daily waken from my sleep and written down what God has shown me in my sleep...well you're a Prophet; no I'm not; well you're a Messenger of God. No, I'm not. Well what are you? I AM MASHI, MAHDI. I AM THE CHRIST-MAHDI, believe it or not!"

The kufr of the above claims made by Wallace is stark. Such a man cannot be a Muslim.

In these vile statements, Wallace has claimed that:

- * He is of virgin birth like Isaa (alayhis salaam).
- * Isaa (alayhis salaam) has already died.
- * Isaa (alayhis salaam) will not return to earth.
- * He (Wallace) is the Maseeh and the Mahdi.

Each one of these beliefs is kufr, sufficient to condemn a man as the greatest kaafir of his time.

MORE KUFR

The Saudi Gazette dated 9th March 1990 quoted Wallace as saying:

- * That he is divinely guided.
- * That a woman's hair is sufficient covering for her head.
- * Whoever marries more than one wife is cursed by Allah.
- * The sea did not split open for Nabi Musa (alayhis salaam).
- * Anyone who believes that Nabi Isaa (alayhis salaam) did not have a father is a fool.

Praising another kaafir who espouses the cause of Elijah Muhammad, Wallace said:

"Minister Farrakhan....I have known him personally...When he joined the Honorable Elijah Muhammad, may Allah forgive his sins and grant him Paradise, he (Farrakhan) was an educated man back then..." (Muslim Journal, Vol. 15 No. 51, Oct. 12 1990)

All of the abovementioned statements and beliefs of kufr effectively relegate Wallace beyond the fold of Islam. Any Muslim who accepts Mirza Gulam of Qadian even as a reformer is undoubtedly a kaafir. It is an act of kufr to revere and accept a person who professed to be a Nabi or who denies any of the essential Aqaa-id of Islam. In similar vein is it an act of kufr to accept Wallace as a Muslim. As long as he does not publicly renounce his father and as long as he does not publicly repent and deny the statements and beliefs of kufr which he has propagated, he cannot be accepted as a Muslim. Muslims should not labour under any false notion regarding the movement led by Wallace. He is not leading an Islamic movement. Terminology does not make a man a Muslim. Aqaa-id (Beliefs) are the essential and vital criterion of Imaan. (To be continued)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Some people entertain the belief that if a mirror cracks in the home or business place, it is a bad omen and will bring ill-luck. Is there any Shar'i basis for this belief?

A. Rasulullah (sallallahu alayhi wasallam) said: "There is no evil augury."

In other words there is no basis and no validity for the belief in bad omens. Such a belief is akin to shirk because the belief entails the attribution of creation or power to something which lacks creative power in totality. Allah Ta'ala is the ONLY Creator. It is thus not permissible to entertain the idea of evil augury (Tiyarah). A mirror breaking cannot bring any ill-luck or misfortune. Islam negates all superstition.

When a mirror or anything breaks or there is a mishap of any kind, one should recite:

Inna Lillahi wa inna ilayhi raa'ji-on.

(Verily, we are for Allah and verily, unto Him shall we return.)

Superstitious beliefs have been inherited from kuffaar ancestors or from the influence of non-Muslim communities with which Muslims, not only associate, but emulate as well. Such ideas as a breaking mirror bringing misfortune implies association in the Qudrat (Power) of Allah Ta'ala. It is, therefore, a dimension of Shirk fil Qudrat. Any concept, idea or belief which is negatory of the pure Islamic doctrine of Tauhid is to be shunned by a Mu'min. There is absolutely no room for idolatrous ideas and beliefs in the Shar'i concept of Tauhid.

Q. The aim of vaccination as I understand is to prevent spread of disease. When the Shariah does not prohibit preventative measures why should you condemn vaccination?

A. It seems as if you have chosen to be either deliberately blind or conveniently blind for the sake of your prejudice. No where in our criticism of vaccination did we criticize this destructive method of the western medical establishment because of your assumption that we do not subscribe to the permissibility of preventative measures. Vaccination has been condemned by us on the grounds of it destroying the health. It causes disease and it employs haraam methods and substances. The numerous articles which have appeared in the Majlis and which will continue to appear, Insha'Allah, are all facts and figures provided by authorities in the medical establishment. Medical experts denounce vaccination as one of the worst malpractices of western medicine. If you did not choose deliberate blindness, it appears as if you do not understand what you are reading hence your nonsensical objection.

Q. On Eid days children are usually given gifts, especially money. The children call at the homes of friends and expect money to be given to them. Please comment on this practice.

A. This is a bad practice. Children are being trained to become beggars. Greed is being cultivated in them. According to the Hadith it is disgraceful to ask. To beg is not permissible. This practice destroys the morals of the children. Children should be prevented from this degrading practice. A stop should be put to this un-Islamic custom.

Q. My husband has gone missing for more than two years. He is actually on run from the police. We do not know of his whereabouts nor does he write to me. I would like to get married again. Will my nikah be valid to another man in

view of this long separation and seeing that his whereabouts are not even known?

A. You cannot marry another man while you are still in your husband's nikah. The long separation does not invalidate the nikah. You should submit a formal application for annulment of your marriage to your local Ulama who will adopt the necessary procedure of the Shariah. After they have satisfied themselves that he is truly missing, a decree will be issued for you to wait for a period of four years. If your husband does not return within this time, the nikah will be annulled. You will then have to wait for the iddat period of four months and ten days to pass. Only then will nikah with another man be valid.

Q. A boy studying at university has met a girl who also studies at the same varsity. Both are Muslims. After having conducted an illicit relationship for some time they wish to get married, but the girl's parents refuse to give permission. Meanwhile they are continuing to see each other at university and elsewhere. They are in a dilemma. Can they get married without her parents' consent?

A. Under the circumstances they can perform nikah by all means without the permission of the girl's parents. By having exposed their daughter to evil and by having expelled her from home and thrown her into an evil environment such as a kaafir university, the parents have forfeited their prerogative right of consent. These parents are fussa'iq of the highest order for they have paved the path of Jahannum for their daughter. They know of their daughter's illicit relationship, yet they are able to condone it, but cannot tolerate the legitimizing of the relationship by nikah. Under the circumstances in which this couple finds themselves, nikah is the Waajib option. They should proceed with nikah and there is no need to be secretive about it. The damage has already been done. One should have shame for haraam, not for Nikah which sets right the evil relationship. Such parents as these have absolutely no right of denying consent nor should they wail and moan when their daughter marries against their wishes. By sending a daughter to kufr university, parents should understand well that they have forfeited their right of controlling their daughter in the matter of marriage. Such parents, Islamically speaking, are treacherous and destructive to the Imaan of their children. Their denial of consent is of no substance. The Shariah does not uphold their wishes after they have set in motion the ruin of their daughter's morals. Let them now cry and bemoan their lot. They do not have the Deeni interests and the Akhirat of their daughter in mind. They are simply being selfish and prompted by base motives and illusions of a worldly kind.

Q. Is it permissible to watch World Cup Football on television?

A. Whether on television or on the sportsfield, it is haraam to waste the Amaanat of time viewing such haraam activity. It does not behove the Mu'mineen to behave like kuffaar watching and deriving fun from kuffaar and fussa'iq indulging in the sporting activities of the kuffaar. Allah Ta'ala says in the Qur'aan Majeed: "Do you think that We have created you futile and that you will not be returned to us?" Rasulullah (sallallahu alayhi wasallam) said: "Every sport of the MU'min is baatil (baseless/unlawful) except his play with his bow, horse and wife..."

Besides sports on television, it is not permissible to watch anything on television. Television is the worst evil which has been imposed on Muslims by the kuffaar. Figuratively speaking, it could be described as being dajjaal. It has introduced zina in the family. Mother, father, children, brothers and sisters all participate in the immorality and zina which the haraam box gorges out.

Q. If the Athaan is called exactly at the time when one is about to eat the food which has already been dished into the plate, should one stop eating until the end of the Athaan?

A. No, continue eating even while the Athaan is being recited.

Q. Someone says that the miracles of Nabi Musa (alayhis salaam) are proven by science. Is this true?

A. There is no relationship between the Mu'jizat (Miracles) of the Ambiya and the scientific theories of the athiests. Mu'jizaat are acts which are in conflict with the laws of nature and are the effects of Allah's Command to confirm the authenticity of Nubuwwat. The attempt to strike harmony between science and Mu'jizat is simply apologetism.

Q. In our country (Sri Lanka) cheese imported from Europe is sold. Is such cheese halaal?

A. The cheese made in Europe is not halaal. Animal substances even from the pig, are used in the cheese.

Q. There are two partners in a business. Both have invested money. The one partner does most of the work. Therefore, in addition to his 50% share of the profit, a monthly salary has been agreed for him. Is this partnership valid in the Shariah?

A. The 'salary' which has been fixed for the one partner is riba. Partners in a business are allowed only their respective shares of the profit. They are not permitted to be paid any additional sum. In view of his greater service, a greater share of the profit could be agreed for him. But, the wage for him is haraam. He has to return all such monies which he had taken as wages. Half of the amount he took in the form of wages belongs to the other partner.

Q. The Imaam of our Musjid is a Shaafi. During Fajr Salaat he recites Qunoot. What should the Hanafi muqtadis do while he recites Qunoot?

A. They should remain standing without reciting Qunoot.

Q. When a partner dies, do his wife and children become partners in the business by having inherited his share?

A. The partnership in relation to the deceased dissolves with death. His heirs do not inherit a right of partnership. The share of the deceased's assets in the business has to be paid to the heirs. It is essential to ascertain the share of the deceased immediately on his death so that the correct amount is paid to the heirs.

Q. What is the meaning of Mahr-e-Faatimi?

A. The Mahr amount which Hadhrat Ali (radhiyallahu anhu) gave his wife, Hadhrat Faatima (radhiyallahu anha) is known as Mahr-e-Faatimi which is approximately 1.75kg silver or its market value.

Q. Is it a Sunnat act to shake hands after every Fardh Salaat? Where I stay, this is a regular practice.

A. Shaking hands after every Fardh Salaat is not Sunnat. In fact, this is a bid'ah (innovation) which should be abandoned. It was not the practice of the Sahabah to shake hands after Salaat.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P O BOX 3393
PORT ELIZABETH

Q. A group of musaafirs performed Fajr Salaat in a Musjid in one corner thinking that it was not the Musjid area. After the Salaat was completed, the Imaam entered and notified us that we had performed the Fajr Jamaat inside the Musjid area. According to him the Jamaat was now performed and the local musallis arriving could not perform the Fajr Jamaat inside the Musjid. What is the position of the Jamaat of the musaafirs? And, what should the local musallis have done in this situation?

A. While a second Jamaat is not permissible inside such a Musjid where the five daily Salaat are performed punctually, in the case mentioned by you, the local musallis should have performed their Fajr Jamaat inside the Musjid because the Jamaat which the musaafirs (travellers) performed was not the official Jamaat. The Jamaat at the stipulated time known to the local musallis will be the official Jamaat. The Salaat which the musaafirs performed is valid.

Q. According to the will of a man his house goes to his wife while all his other assets will be distributed among the heirs according to the Shariah. Is this will valid?

A. The will is baatil. The house too has to be compulsorily divided among the heirs. A person has no right to distinguish in his assets in this haraam way. Every heir inherits his proportionate share in every item left by the deceased.

Q. I read an article on mouloud in a magazine. The article quotes some ahadith stating that all the Khulafa Raashideen had organized mouloud functions. Please comment.

A. The narrations in this regard are fabrications of the Ahl-e-Bid'ah. The Sahaabah never organized mouloud functions. Even the Bid'atis acknowledge that the customary mouloud celebrations were introduced about seven centuries after Rasulullah (sallallahu alayhi wasallam).

Q. The school principal is forcing me to shave my beard. What should you do?

A. You do not require advice and instruction in such a simple issue. You are a Muslim and your Imaan dictates that you submit to the Law of Allah Ta'ala not the wishes and orders of the kuffaar. If you care for your Imaan and the Pleasure of Allah Ta'ala, you will abandon the kaafir school. Expulsion from the kufr school is no sacrifice. The answer is simple. Simply refuse to commit the haraam which the kaafir orders you to do and make an honourable exit from the school of kufr.

Q. During Ramadhan is it better to perform Nafl Umrahs or Nafl Tawaafs?

A. Nafl Tawaaf is better.

Q. Is it permissible for a woman to abort her live foetus if she was raped?

A. Once life has entered into the foetus, abortion is not permissible under any circumstances. Abortion of a live foetus is murder. No one has the right to take the life of another. Life can be taken only in circumstances permitted by the Shariah. The foetus is a live being when the rooh (soul) enters on the 120th day. For a valid reason, e.g. real medical reasons or rape, abortion will be permissible before life enters the foetus.

Q. Is it permissible for the muqtadis to recite Qira't in Zuhr and Asr Salaat?

A. In all Salaats performed in Jamaat, it is incumbent for Hanafis to remain silent. It is not permissible to recite Qira't in the first two raka'ts of all the Fardh Salaat which are performed in Jamaat. The muqtadis may recite Surah Faatihah in the third and fourth raka't of Jamaat Salaat.

Q. Going to the Ijima in England, we were a group of about 60 travelling in an Italian plane. Altogether there were 426 passengers. When it was time for Isha Namaaz, one of the brothers made an announcement. Everyone decides to go to toilet for making wudhu. Can you imagine the long queue waiting in the isle to go to the toilet for wudhu? The basin is so small, never mind legs and elbows, even the hands cannot be washed properly in the basin. After they made wudhu, the toilet is in a mess. No one bothers to clean the mess. I and the other passengers wanting to use the toilet had to wait in the queue. Then they perform Namaaz in the isle. How does a person get through? Are we not imposing ourselves on others? Are we not being selfish by causing hardship for others? Islam is a practical way of life and teaches tolerance. Performing Namaaz in the isle is not practical. Can you kindly elaborate further on this?

A. Namaaz is compulsory. According to the Shariah even in the battlefield Namaaz has to be compulsorily performed. The Qur'aan Hakeem is emphatic and clear on this question. As long as one has the strength to move one's head, Salaat remains incumbent and it is haraam to make qadha of it. If necessary, the Salaat will be performed by signs of the head, but qadha is not permissible unnecessarily. It is incumbent to perform Salaat even in the plane. Performing Salaat in the plane is neither impractical nor an imposition of hardship on others. However, the actions and inconsideration of careless Muslims are undoubtedly acts which inconvenience others. It is not permissible to unnecessarily inconvenience people. In the first place, the large group should not have waited for the last minute to make wudhu. They should not have waited for any announcement. They are supposed to be elders and intelligent people. They should have started the process of making wudhu long before Isha. In fact, those who had the ability, should have retained their Maghrib wudhu. In this way the need to queue would have been obviated. Furthermore, even if all had to take wudhu, there was no need for 60 people to queue up. They should have remained in their seats. There are several toilets on the plane. They should have proceeded for wudhu one or two or three at a time. After all, the plane's facilities are supposed to cater for the 426 passengers. Sixty persons going for wudhu is not taxing on the plane's facilities, but it was wrong for the whole group or a large group to queue up in the isle. There was no need for this especially since the time for Isha Salaat is the whole night and the question of performing the Salaat in Jamaat in the plane did not apply. What the rush therefore was, is inexplicable. The rush and the queueing could be attributed to negligence, ignorance and inconsideration which are all wrong and un-Islamic. We travelled in numerous planes on many occasions. Salaat was always performed in the plane, but never in the isle. You should be aware that there are fairly wide spaces between certain rows of seats. Namaaz should be performed in these spaces. There is thus no inconvenience to anyone. Messing up the toilet is because people no longer follow the Ta'leem of the Shariah. They are messy at home, hence they display their messed-up behaviour outside the home. Their baatin is messed up, hence

their zaahir is also messed up. We too performed wudhu sometimes in plane toilets without messing up the place inspite of the confined space and small basin. Water should be applied with care and after wudhu the place should be dried up by the person who wetted it. If he fails to clean up his 'mess', he displays kufr habits, not Islamic habits. There is an abundance of tissue paper available in the plane toilets for drying up. It is wrong to leave one's mess for others to clean up. This is, undoubtedly, wrong and not permissible. Your complaint should be directed to the indifferent and ignorant attitude of the brothers, not to the Salaat. You are wrong to conclude that it is impractical to perform Salaat in the plane. If need be, the Salaat can be performed sitting in one's seat. Ruku and Sajdah shall be made by means of the head. The Salaat should be repeated after landing.

Q. Is it necessary to make wudhu after ghusl was taken?

A. It is not necessary to make wudhu. The ghusl suffices. It is, however, Sunnat to make wudhu during the course of the ghusl. After impurities have been washed from the body, wudhu should be made and thereafter should the ghusl be made.

Q. What does the Shariah say about visiting the karamats especially before going for Hajj?

A. It is bid'ah to visit the karamats (darghas or tombs of the Auliya) since an abundance of bid'ah and shirk is perpetrated there. It is also baseless to go there when going for Hajj. The acts committed at the tombs of the Auliya are tantamount to grave-worship which is shirk and kufr. Such acts destroy Imaan. Those who indulge in grave-worship become utterly useless. Their Deen is extinguished by such evil acts. One very significant thing which had transpired during communist occupation of Muslim lands was the benevolent condonation of darghas and grave-worship while a systematic programme of destroying Islam was put into motion. Muslims were brutalized, Musjids and Madrasahs were confiscated, converted into stables and closed down, but the cult of darghas and grave-worship was not tampered with because the communist kuffaar understood the destruction of grave-worship would cause to Muslims. Indulgence in grave-worship is suicidal for Muslims. Those who indulge in qabar puja (grave-worship) don't need communists and other kuffaar to destroy their Deen and Imaan. By their acts of shirk and kufr they throttle out their Imaan from their bodies. May Allah Ta'ala protect Muslims from such disastrous annihilation of Imaan.

Q. An 18 year old girl refuses to go to university. Her parents are upset and are applying pressure on her. They told her that since she is of age (baaligh) they are no longer responsible for supporting her. If she refuses to undertake a career, she will have to go out, work and support herself. What does the Shariah say in this matter?

A. Apart from the parents speaking drivel, they are downright cruel to threaten their daughter in this callous way. Regardless of her being baaligh, it is Waajib on the parents to support their daughter as long as she is with them. It is not permissible for her to leave the precincts of the home to earn a living when she has a father whose duty it is to work and support her. She is only exercising her Islamic right and obeying Allah Ta'ala by her refusal to ruin her morality and Imaan by going to university. It is haraam for her to go to university.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Recently a prisoner was executed in the United States by a method they call legal injection. Another is scheduled to be executed in Ohio in a few days time. The one already executed is reported to have said that Hitler had employed this method to kill the Jews. From what I have understood is that the subject is first put to sleep, then injected with the poison. It is presumed that death in this way is painless. The person who is soon to be executed in Ohio was given a choice between legal injection and electrocution. But, he refused to make any choice. The prison thus elected to electrocute him. It is presumed that electrocution is a more oppressive and a more cruel method of execution because the eyes pop out, the nose bleeds, etc. Would it be correct to say that if one on death row chooses one of the methods of execution if he is given such a choice, that he is committing suicide or assisting in his own death? Please give us the Shariah's ruling on this issue as there are Muslims on death row awaiting execution.

A. Suicide is to take one's own life by one's own hands or by conniving with another to bring about one's death. When a man is about to be executed against his will and wishes, he is not taking his own life nor is he aiding the executioners in taking his life. In fact, he abhors and fears the process of execution which is about to be inflicted on him. The question of suicide does not arise in any choice he makes in this regard. According to the Shariah, when confronted by two evils and there is no third avenue of escape, one should choose the lesser evil. While only the executed man knows which method is more painful and less painful, if one concludes from external factors and circumstances that one method of execution is swifter and less painful, it will be permissible for one to choose that method seeing that there is no escape. If a man, for example, is condemned to die and the methods of execution offered to him are to be flayed alive, to be burnt to death or to be shot in the head with a gun, it will be permissible for him to choose the last option in view of the fact that the former two methods are horribly painful. Thus, when such a choice is made, it is not because of the desire for suicide but to save oneself from the excruciating pain which a torturous method will inflict. Therefore, if a Muslim about to be executed opts for the evil 'legal injection' since he believes electrocution to be more painful, it will be permissible.

Q. When a person embraces Islam, it is understood that all his previous sins are forgiven. However, a Hadith in Bukhari and Muslim seems to conflict with this belief. According to the Hadith, whoever does good in Islam will have his previous sins forgiven and whoever does evil in Islam will not have his previous sins forgiven. Please explain this contradiction.

A. It is the unanimous belief of the Ahlus Sunnah that Islam obliterates all sins which were committed in the time of kufr. When one embraces Islam, his previous sins are forgiven. The Hadith only means that when a person enters Islam without sincerity, his previous sins are not forgiven. Such a person is in reality a munaafiq (hypocrite) and does not qualify for the general pardon of sins. Doing evil in Islam in the context of the Hadith refers to either nifaaq (hypocrisy) or irtidaad (apostasy). If a man reneges from Islam after having embraced Islam, then his 'Islam' which he had earlier adopted will

not secure for him forgiveness for his sins. Doing good in Islam in the context of the Hadith means Ikhlâas (sincerity). In other words, Islam was accepted with sincerity, hence all previous sins are forgiven.

Hadith translations are sometimes or at most times dangerous for the Imaan of people who have not studied under the guidance of qualified Ustaadhs. Lacking in correct Deeni knowledge, people read translations and form their own baatil opinions which at times are tantamount to kufr. It is, therefore, essential that those who read translations refrain from making their own conclusions when they come across apparent contradictions in the narrations. There is authoritative tafseer for the ahadith and Qur'aanic aayaat which the layman is not aware of. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said: "Whoever speaks in the Qur'aan with his opinion, should prepare his abode in the Fire."

Q. Is it correct to say that all Hadith books besides the Sittah are fabrications?

A. It is baseless and sinful to make such a preposterous claim. While the Sihaah Sittah (The Six Authentic Hadith Kitaabs) are the most authentic and best known Hadith books, there are many other Hadith Kitaabs which are accepted as correct by the authorities of the Shariah. However, one will find the ignoramuses who lap up all the filth of western kufr and influences denying the large Body of Ahadith simply to 'liberate' themselves from the golden fetters of Shar'i restrictions which are taught in many ahadith which are not found in the Sittah. These modernist ignoramuses have severed their ties from Islam and are plunged in the darkness of kufr, hence they reject, ridicule and disbelieve in much of what Rasulullah (sallallahu alayhi wasallam) had taught.

Q. In jamaat Namaaz should the heels be in line or the toes?

A. It is necessary that the heels of the muqtadis be in line. If the heels are not in line, the saff will not be straight. The saff cannot be made straight by putting the toes in line.

Q. When it is said that we should stand shoulder to shoulder in the rows for jamaat Namaaz does this mean that the shoulders should actually touch?

A. Yes, it means that the shoulders should actually touch. There should be no gap between the shoulders of the muqtadis. According to the Hadith any gap in the saff is filled by a shaitaan.

DON'T PRY

The Qur'aan Shareef says: "DO NOT PRY..."

Rasulullah (sallallahu alayhi wasallam) warned that those who search for the faults and sins of others, Allah Ta'ala will disgrace them on the Day of Qiyaamah. On that Day the one who had pried into the private life and dug out the sins and faults of others trying to bring disrepute to them, his/her evil will be exposed and proclaimed to the vast multitudes of creation assembled on the Plains of Qiyaamah.

The Muslim should be concerned with his/her own sins and faults. If you reflect you will not fail to discern your own evil. When you have detected your own evil, faults and sins which Allah Ta'ala has thus far hidden from the gaze and knowledge of others, you will feel ashamed of your wicked attempt to pry into the lives of others.

Q. In America we are not allowed to operate a vehicle without insurance. What do we do since insurance is haraam?

A. Since you have no choice in the matter and operating a vehicle is necessary, it is not sinful to take out insurance for this purpose. In every land, even in all Muslim countries, Muslims are compelled by the law to submit to haraam laws. Commission of certain unlawful acts under compulsion will not be transgression in the Shariah. The same applies to photographs which have to be taken for identity documents. Other similar haraam acts which Muslims are subjected to by the coercive oppression of the kuffaar and fussaag Muslim governments are licence fees, payment of taxes, traffic fines, other court fines, alimony, expropriation, post mortem, etc. In view of the compulsion, one will not be sinful for indulgence in these haraam acts.

Q. If the muqtadi makes a mistake while following the Imaam, does he have to make Sujoodus Sahw? If yes, when does he do it?

A. The muqtadi does not have to perform Sajdah Sahw if he has made such an error which normally necessitates Sajdah.

Q. After Tashahhud, if one recites Surah Faatihah by mistake instead of Durood, should Sujoodus Sahw be made?

A. This error does not necessitate Sajdah Sahw. However, if after Tashahhud the musalli makes a pause of the duration of three Subhaanallaah (about three or four seconds), then Sajdah Sahw becomes Waajib. A pause of this duration anywhere in Salaat makes Sajdah Sahw incumbent.

Q. A man comes late for Jumuah Salaat. The Imaam has just made the first Salaam and the late-comer joins the Jamaat. What is the state of his Jumuah?

A. He has missed Jumuah. He has to perform Zuhr Salaat.

Q. In prison Jumuah Salaat is not valid. Should we perform Zuhr in Jamaat?

A. No, Zuhr Salaat in prison on Fridays should be performed individually, not in Jamaat. There should neither be Athaan nor Iqaamah.

Q. What is the position of Zuhr Salaat in a village where Jumuah is not valid?

A. Zuhr Salaat remains obligatory in a village or any place where Jumuah is not valid. When Zuhr Salaat is performed in a village where Jumuah is not being performed, both Athaan and Iqaamah for Zuhr will be given and the Salaat will be performed in Jamaat. However, in a city or any place where Jumuah is valid, if Zuhr is performed for some reason, e.g. illness, prison, etc., the Zuhr should be performed individually without Athaan and Iqaamah.

Q. Is it necessary to take wudhu when a baby has urinated on one?

A. Wudhu is not necessary. The garments and the affected parts of the body should be washed.

Q. Is it obligatory to take ghusl after having given ghusl to the mayyit?

A. Ghusl in this case is Mustahab, not obligatory.

Q. Does the first wife have any rights over the second wife?

A. She has no rights over the second wife by virtue of her position as the first wife. Whatever rights one Muslim has over another Muslim, the first wife enjoys these rights over the second wife and vice versa.

Q. A man was 50% owner in a fixed property. He has died. How should the property be divided among his heirs. He is survived by his wife, two sons and three daughters.

A. Half of the property now belongs collectively to the heirs of the mayyit (deceased). If they wish to retain their share

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

in the property, the other shareholder cannot compel them to sell their shares to him. If they wish to sell their shares, they have to firstly offer these shares to the other partner in the property. If he is willing to purchase at their price, the shares have to be sold to him. If he refuses to buy or he does not or cannot pay the price they are asking, then only may they sell to outsiders.

In such cases, the senior partners usually usurp the rights of the juniors or of the heirs of a deceased shareholder. The heirs are arbitrarily pushed out and paid out sometimes according to the municipal value of the property and sometimes according to the market value. Both ways are wrong, un-Islamic and haraam. The heirs of a deceased shareholder in a property cannot be pushed out nor can the senior partners pay them what they decide is fair value. If among the heirs there are na-baaligh children (minors), their shares cannot be bought over. They can't be paid out. They will retain their shares in the property. After buloogh if they want to sell, they may do so. Meanwhile, their shares of the rental have to be held in trust for them.

If the adult shareholders wish to sell their shares, the price has to be mutually arranged. This price could be more or less than the market value. The municipal value is a stupid fiction in terms of the Shariah.

The shareholders in the property mentioned in the question are now the original partner who owns 50%, and the heirs of the deceased. They too own 50%. Their shares in the 50% are as follows: The wife inherits one eighth; each son two eighths and each daughter one eighth.

Q. Some Aalims say that the basis of western democracy is in Islam. They explain the benefits in this system. According to them, since the government is by the people, they (people) have the power to change an oppressive government. Is democracy an Islamic system?

A. There are benefits in liquor and gambling too. But these evils are haraam notwithstanding their benefits. It is an apologetic mind which labours to adorn the systems of the kuffaar with Islamic hues. Western democracy is not an Islamic system. Its benefits do not make it acceptable to the Shariah. Its evils are greater than its benefits. And, even if its benefits are more than its evils, the fact remains that it is not an Islamic system. It has neither basis nor origin in Islam. The claim advanced in its favour is baseless. The Islamic system of appointing a government has been indicated by the Khulafa-e-Raashideen. Muslims who seek a system other than the systems of Islam are searching for the law of Jaahiliyyah. To them the Qur'aan says:

"What, do you seek the law of Jaahiliyyah?"

In Islam the government or more appropriately, the Khalifah, is not a government by the people. The Khalifah is responsible to Allah Ta'ala, not to the people. The masses have no share in the appointment of government in Islam. Islam commands a system of government in which there is only one executive. That is the Khalifah. All power is in his hands. He is under Shar'i obligation to dispense the Laws of Allah Ta'ala. He rules, he appoints officials and dismisses officials. While the Qur'aan exhorts him to consult with men of learning, piety and experience, the final decision is his alone. There is no device to veto his decrees. All systems besides the Khilaafate system are baatil and no amount of interpretation by our apologetic

brothers can accord Shar'i status to western democracy or to any system of the kuffaar. The attempt to eke out a basis for western democracy in Islam is absurd to say the least.

JOGGING WOMEN

Every Muslim woman conscious of Imaan should by this time know that the Qur'aan Majeed commands:

AND REMAIN GLUED IN YOUR HOMES AND DO NOT MAKE A DISPLAY (OF YOURSELVES) LIKE THE EXHIBITIONS OF JAAHILIYAH.

And, every Muslim woman should know that Rasulullah (sallallahu alayhi wasallam) has said:

"Woman is aurah (an object of concealment). When she emerges, shaitaan lies in ambush for her."

The Qur'aanic and Hadith narrations are plentiful in this regard. Yet we find a new and evil trend among Muslim women. They have taken to the roads in kuffaar style in an exercise called jogging. Indeed Muslim women have sunk to about the lowest level of moral depravity by selling their souls in this manner to shaitaan and the kuffaar. What Imaan can there be left in the heart of a woman who has thrown overboard all vestiges of shame in emulating her kaafir counterpart? Undoubtedly, the shaitaani and nafsani motive underlying this evil act of jogging is only to attract the raw gazes of people, especially of males. The argument of physical exercise and the desire to lose weight are simply deceptions of shaitaan. If they sincerely believe that they are honest in presenting such silly arguments, they should know that shaitaan has settled in their hearts and has gripped their brains. The Qur'aan Majeed says:

"Man knows what lurks in his heart even though he puts forth excuses."

Rasulullah (sallallahu alayhi wasallam) said: "Seek a fatwa (verdict) from your heart" If there is Imaan in the heart, the Mu'min's intelligence will constrain him/her to understand the shaitaani deception of these arguments cited in justification of jogging on the road for women. The Hadith of Rasulullah (sallallahu alayhi wasallam) describe such self-asserting women who prowl the streets in such shameless ways as jogging in public, as adulteresses. Muslim women should understand that jogging in the public is haraam and shameless for them. They are under the La'nat (Curse) of Allah Ta'ala and the Mala'ikah from the moment they leave the home until the moment they return.

Q. Is it permissible for women to wear imitation rings and other jewellery?

A. It is not permissible to wear imitation rings. A woman may wear a ring of gold or silver. Imitation jewellery besides rings may be worn, be it of any type of metal.

Q. Is it permissible to perform Salaat in a room on top of a toilet in a double story house?

A. It is permissible.

Q. Is it permissible to advertise a qawwaali by pasting a poster on the outside of a Masjid wall?

A. Qawwaali is singing and music. This is haraam. It is haraam to aid in this haraam practice. Using the Masjid's wall for advertising a haraam practice is an aggravated sin. It is most abominable to do so. Aiding sin in any way is haraam.

Q. Those who do not follow any Math-hab claim that making dua after every Fardh Salaat is bid'ah. Also, wiping the hands over the face after dua is bid'ah. Are these not Sunnat acts?

A. Dua after Fardh Salaat and drawing the hands over the face when terminating the dua are acts of the Sunnah. The claims of the ghair muqallideen are baseless. They are plainly stupid and lack understanding in the Deen. They are astray and seek to lead others astray as well.

WAKING UP

Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala loves a woman who sprinkles water on the face of her husband to wake him in the morning for Salaat and Allah Ta'ala loves a man who does the same to his wife.

If the husband is a heavy sleeper and fails to wake up for Fajr, Rasulullah (sallallahu alayhi wasallam) has advised of the method to wake him up. The same applies to the woman. However, in these times of gross ignorance and moral depravity, the wife should take into account the temper of the husband. If he is an ill-tempered person, it is best that she refrains from the method advised in the Hadith. An ill-tempered man is liable to utter kufr and even ruin his marriage.

Q. My husband has abandoned me for several years. He neither supports me financially nor fulfils any of the other rights of the marriage. While he has taken another wife, he refuses to give me talaq. What must I do?

A. A man cannot keep a woman in suspension in this way. It is haraam to do so since it is in violation with Allah's Command. Withholding talaq spitefully is not permissible. If he refuses to support you and denies the rights of the Nikah then he is under Shar'i obligation to grant you divorce. If he refuses, you should complain to your local Ulama who will, after investigation, annul the marriage if he refuses to discharge your rights.

Q. Who has greater right over a woman—her husband or her father?

A. Her husband has a greater right over her. She is under Shar'i obligation to obey her husband in all lawful things.

Q. Is it permissible to organize a Madrasah Jalsah in a church hall? The rent which will be paid, will go for the upkeep of the church.

A. It is not permissible. Aiding in kufr and organizing Islamic functions in venues of kufr are not permissible.

Q. The Athaan was not recited in the baby's ear on the day he was born. Should it be recited even days after its birth?

A. Yes, it should be recited even days after birth if it was not recited on the day of the child's birth.

Q. Is it necessary that a male recites the Athaan and Iqaamah in the baby's ears? What if there is no male present?

A. A woman may also perform this duty.

Q. Is it allowed for a woman in her haidh state to slaughter a chicken?

A. If she knows how to slaughter, she may slaughter even during her state of haidh.

Q. Whose right is it to choose a name for the child?

A. It is the father's right.

Q. Why should we follow the Hanafi or Shaafi Math-hab when there were no Math-habs during the time of Rasulullah (sallallahu alayhi wasallam)?

A. It is essential to follow one of these
To page 8

CRUELTY TO ANIMALS

The West which is vehemently critical of the Islamic system of Thabah (Slaughtering) branding it as cruelty, is in actual fact the worst perpetrator of cruelty to animals. The various agencies of the western world, from the medical establishment to the abattoirs, perpetrate the most horrendous brutality on animals solely for the sake of their pecuniary interests.

OSTRICHES

Among the recent victims of western barbarity are the ostriches in South Africa which are subjected to a brutal system of being plucked of all their feathers while the birds are still alive. Some luminaries in the economical world have devised this inhuman system believing that the quality of the ostrich hides will improve after slaughter. The Daily Dispatch of East London describing the evil and cruel practice of plucking the birds naked before slaughtering, says in a report:

"Workers herd another ostrich into the pen and begin to rip out handfuls of feathers while the bird struggles to break free. It takes about five minutes for the blind-folded animal to be plucked. Then it is released into a holding pen, where it joins a growing number of others: all plucked, covered in bumps where the feathers have been ripped out, streaming in blood. And awaiting slaughter...."

The executive director of the SPCA National Council, Mrs. Marcelle Meredith, said the plucking of feathers from live ostriches is 'absolutely horrific'. She said the suffering and trauma to the ostriches were totally unacceptable."

'HALAAL OSTRICH MEAT'?

Moves are afoot by the Ostrich industry to have ostrich meat marketed as halaal for both local and export markets. Muslims should not in any way associate themselves with this industry which employs cruelty as a device for the acquisition of monetary gain. Cruelty to animals is haraam. Islam does not permit any form of cruelty to any animal. Besides the act of Thabah, no other act may be inflicted on an animal prior to slaughter. All acts devised to be inflicted on animals before slaughtering are haraam and cruel.

Only such Muslims who have total disregard for the sacred Law of Allah, will venture into this type of brutal trafficking simply for the sake of gaining a few rands for the issuance of a miserable 'halaal certificate' to enable the kuffaar to expand their market at the cost of the Taqwa and Imaan of a community whose Imaan is already corroded and withered.

ZULM

Man will and must suffer the consequences of his zulm (cruelty) in this world as well as in the Hereafter. In the Aakhirah even animals will have to pay for zulm which they had perpetrated on the weak in this world. In this regard Rasulullah (sallallahu alayhi wasallam) said that a hornless goat will be resurrected and allowed to take its revenge from a goat with horns which had butted it here on earth. Divine justice will operate in the minutest details and zulm will be adequately compensated. When even animals will be resurrected to answer for their zulm and be suitably punished, what will be the position of human beings—intelligent beings—who had committed cruelty and brutality to fellow men and animals? It has been said: **"An empire can endure with even kufr, but will not endure with zulm."**

ANGER

A man's power according to Islam is not measured by his physical strength, but by his ability to restrain his nafs (lowly and bestial emotions). Thus, Rasulullah (sallallahu alayhi wasallam) said: **"A strong man is not one who drops (another man) in physical combat. A strong man is he who restrains his nafs at the time of anger."**

A person gives vent to his anger on account of a false sense of pride and greatness. Usually the anger is vent on a weaker person. Seldom will the anger be displayed against a man who is stronger. When faced up with a stronger opponent, one understands how to restrain one's anger, but on those who are weaker, a man is quick to display his temper. Such behaviour is cowardly and despicable. It does not behove a Mu'min to exhibit such base traits.

When gripped by anger, reflect on the Wrath of Allah Ta'ala and ponder on the anger and the strength of a stronger opponent. Ask yourself: 'If this person on whom I am venting my anger was stronger than myself, would I have behaved in this manner?'

This form of cowardice is often displayed by husbands who vent anger and even assault their wives for no valid reason. Unable to tolerate the indiscretion of a woman of defective intelligence, the man fired by his anger behaves most cowardly by displaying even a more defective intelligence than the woman. He resorts to abuse, insult and assault. Madrasah teachers too, are guilty of such cowardly conduct. To cool their anger they beat and sometimes mercilessly beat their pupils, not for any good of the pupils, but solely to satisfy their nafsani urge of anger. Such zulm is haraam and will be severely punished in the Aakhirah.

Husbands and teachers should understand that wives and pupils are not objects for buffeting around. Every act of zulm perpetrated by the husband and the ustaadh will have to be answered for. Wives, children and pupils are all Amaanat (Trust) which have to be honoured and respected. They should never be made victims of inordinate anger.

If a husband or an ustaadh's anger is legitimate he has to delay the punishment until his anger has subsided. Thereafter he should devise a suitable and humane punishment. Such intelligent punishment will be in the interests of the wife or child and not merely an escape valve for the inordinate shaitani anger.

Every act executed in anger is always regretted later after the anger has subsided. Anger—unjustified and nafsani anger—is from shaitaan, therefore recite Ta-awwuz (Authu...) in abundance when anger grips you.

IMMORAL

Rasulullah (sallallahu alayhi wasallam) said: "Marry and refrain from divorce because Allah Ta'ala abhors such men and women who adorn themselves and wander about."

Both men and women who adorn themselves with attractive garments and perfume, and wander about the streets and public place attracting the opposite sex are under the constant curse and wrath of Allah Ta'ala. Such men and women plod the path of zina and are among the agents of shaitaan.

Since divorce is the most hated act among the lawful things, it should be the very last resort which should be adopted when a marriage breaks down.

NOT FOR SPORT

Hadhrat Bahlool (rahmatullah alayh) narrated the following very interesting episode full of naseehat and admonition:

"In the streets of Basrah I came across a group of children playing a game with walnuts and almonds. One child was sitting at the side crying. I took pity on him thinking that he was crying because he had no nuts. I said to him: 'Why are you crying? I shall buy for you some nuts so that you too can play.' The child turned his head towards me and said:

"O ignorant one! We have not been created for play." I said:

"Son, for what then have we been created?" He said: "To acquire knowledge of the Deen and to render Ibaadat to Allah Ta'ala." I said: "How do you know this?" The child recited the following verse of the Qur'aan:

"What! Do you think We have created you futile and that you will not be returned to Us?"

I said: "Son, you appear to be very intelligent and wise. Give me some naseehat." He replied:

'The world is swiftly departing. The world will not endure for anyone nor will anyone remain forever in the world. Life on earth and Maut (Death) are like two horses running swiftly together—the one coming after the other. O lovers of the world! Abandon the world and prepare yourselves for the Aakhirah.'

The child then turned his face towards the heavens and tears like pearls cascaded down his cheeks. After reciting some heart-rending verses, the boy collapsed unconscious. I lifted his head onto my lap and wiped the dust from his face. After he had revived, I asked:

'Son, what has happened to you? You are still sinless and pure.' The boy responded: "O Bahlool, leave me. I have seen my mother when lighting a fire, first adding thin little twigs. The flame is not applied directly to the wood. It is first applied to the little twigs. I fear that tomorrow (on the Day of Qiyaamah) I may be used as tinder for the fire of Jahannum." I said: 'Son, indeed you are very intelligent. Give me some more advice.'

After the boy delivered a lengthy discourse which touched my heart, I lapsed into unconsciousness. When I regained consciousness the boy was missing. I enquired from the other children about the boy. I asked them about the child and they said:

"Don't you know who he is?" He is of the progeny of Sayyiduna Husain Bin Ali Bin Abi Taalib (radhiyallahu anhum)."

I was astonished. Indeed, such a child must surely be the Fruit of such a grand Tree."

MOULOOD

For many years the Ahl-e-Bid'ah were presenting a variety of arguments in support of their innovatory and unlawful moulood functions. Now that all these arguments have worn thin, no longer exercising any appeal to even ignorant people, the new attempt is to present fabricated narrations baselessly attributed to the Sahaabah who are alleged to have exhorted the customary moulood functions. Such narrations should be dismissed as fabrications. Neither did Rasulullah (sallallahu alayhi wasallam) ever command this innovation nor did any Sahaabah teach or practise moulood.

MARRIAGES

Ignorance, moral depravity and the impact of western culture are destroying many Muslim marriages. In spite of Nikah being a sacred bond which perfects the Imaan of the spouses, Muslims floundering in ignorance and bereft of Islamic moral character, have come to regard the Nikah as an insignificant union to be ruined at will. Here we propose to give some naseehat to the husband and the wife who find themselves in a situation where the marriage has completely broken down, there being no hope of reconciliation.

NASEEHAT FOR THE HUSBAND

Even after a marriage has irretrievably broken down and all hope of reconciliation has long ago faded, some husbands spitefully refuse to issue talaq solely as a measure to punish the wife and cause her undue suffering. Such callous action is cowardly and does not befit a man of Imaan. The husband has absolutely nothing to gain from this spiteful and haraam attitude which brings in its wake only more heartache and complications.

The Qur'aan Majeed and Rasulullah (sallallahu alayhi wasallam) have clearly warned husbands against the perpetration of spite and injustice to their wives. When the marriage has broken down irretrievably, Islam orders the option of divorce in spite of divorce being the most detestable of the lawful things. It is most unbecoming, inconsiderate and un-Muslim-like for a husband to display spite when Allah Ta'ala commands him in the Qur'aan Shareef:

"Either retention with beauty and justice or an honourable release with kindness."

Here the man is commanded to either keep his wife according to the just and kind law of Allah Ta'ala, fulfilling all the rights and obligations of the Nikah or failing this, then he has to honourably set her free with kindness. When a man has no intention of making a home with his wife, it is haraam for him to keep her in a state of suspension. He is under Allah's Command to set her free honourably and kindly without acrimony. He should swallow his pride, suppress his hurt and overcome his spiteful desires with his intelligence.

The husband must understand that the woman came under his domination and was made halaal for him in the Name of Allah Ta'ala. She is an Amaanat bestowed to him by Allah Ta'ala. He will be answerable unto Allah Ta'ala for the abuse and injustice which he commits against this Amaanat (Trust) of Allah Ta'ala. He should understand that this Amaanat is not mere chattel to be buffeted around and to be subjected to the inordinate dictates of his spiteful attitudes. The punishment of Allah Ta'ala is severe. Even in this world, he will not escape his zulm. When his nafs urges him to behave spitefully by denying her talaq, he should fear Allah and know that he cannot escape from Divine Wrath while he seeks to hold the woman in his clutches of zulm.

ADVICE FOR THE WIFE

When reconciliation is no longer possible, the wife should not commit the grave error of deserting the marital home. If she does so, she only complicates the issue and reduces the chances of gaining a quick settlement. When a wife walks out of the marital home, she forfeits her right of support. The husband will be justified to withhold maintenance from her even if he spitefully refuses to divorce her. When a man fails to

discharge the rights and obligations of the Nikah, the wife has a valid case for annulment of the marriage. But, when she abandons the marital home, she forfeits her claim for annulment. The Shariah terms her naashizah (disobedient) for having deserted the home, hence the Ulama cannot annul the marriage even though the husband refuses to maintain her and even if he had not maintained her in the past. It is, therefore, important that the wife remains at home and press her demand for the fulfilment of the rights of the Nikah.

If the husband refuses to fulfil her rights, she will then have a valid claim. She can then apply to the Ulama for annulment of the marriage. If the husband refuses to discharge the Huqooq of the Nikah, the Ulama are empowered by the Shariah to annul the marriage.

The only time when a wife will be justified to leave the home and still have the right to apply for annulment is if she is in danger of life or limb, fearing a cruel husband.

THE LAST RESORT

The advice of annulment and divorce given is for such cases which are beyond reconciliation. The Shariah stresses the importance of reconciliation. But, when all hope for reconciliation has faded, both parties should go their respective way honourably and without acrimony.

HALAAL CERTIFICATES

Halaal certificates issued by Muslim organizations to enable non-Muslims to sell their meat products to Muslims on both the local and export market, are a monetary racket which is unacceptable to the Shariah. In addition to having opened up the door of consumption of haraam for Muslims, the money which these organizations extort from the non-Muslim firms is haraam riba.

Some organizations charge an annual renewal fee for their halaal certificates while others again charge a royalty (riba) on the actual sales of the non-Muslim business houses displaying these confounded halaal certificates.

There is absolutely no Shar'i justification for demanding payment for halaal certificates and so-called supervision. The Muslim slaughterers are paid by the firm. The Muslim supervisor is paid by the firm. For what then are these organizations accepting payment? According to the Shariah the money which runs into tens of thousands of rands every year, is not lawful. It is haraam to utilize such haraam funds for any charitable activity.

We can claim that the biggest incentive for the proliferation of halaal certificates is the monetary bait. It is utterly shameful and disgusting for Muslim organizations to commercialize the Deen so despicably. While the organizations in Natal and Transvaal are still novices in this racket, the Muslim organizations in the Cape have gained much expertise over the years in this process of extortion in the name of Islam.

It is this sinister aspect of monetary gain which has introduced the element of extreme reluctance to withdraw halaal certificates even when gross malpractices have been established.

**"Command your family with Salaat."
(Qur'aan)**

SALE OF RIGHTS

The Shariah does not recognize the validity of the sale of rights. The object of a valid right is to derive the benefit of the right. The aim of rights is not to trade therein.

Consider a right such as the right to import goods duty-free. Although this is the lawful and free right of any individual, kufr law requires one to obtain the consent of the state for conducting such business. Since such rights are not freely granted, there is always a demand for them. In view of the demand for such rights, those who possess them take undue advantage by selling or hiring or charging commission for allowing others to make use of the rights.

In the Shariah these rights are not saleable commodities nor are they such benefits which could be hired. Commission may also not be charged for permitting another the favour of using the permit to import goods.

The monetary gain acquired in such baatil (baseless and invalid) transactions constitutes riba. Such haraam money cannot be used for any purpose whatsoever. The money which was gained in such baatil transactions should be compulsorily returned to the owners. It cannot be contributed to charity as long as the owners or their heirs are present to accept their rightful due.

IHSAAN

Worldly attachment and greed have constrained Muslims to behave like the kuffaar capitalists. The attempt is to eke out money from everything, even from a stone. Rasulullah (sallallahu alayhi wasallam) said that as Qiyaamah approaches people will no longer care in which way they will be acquiring their wealth. Whether the wealth comes in a halaal or a haraam way will be of no consequence to them. The mad yearning will be only to accumulate wealth. It does not behove a Muslim who is accountable to Allah Ta'ala to behave in this callous manner.

If one has derived the benefit of the permit and there is no longer need for it, the Muslim should be sufficiently big at heart to graciously allow another Muslim brother to derive the benefit of the permit. In this brotherly attitude is great benefit and success.

Benefit and success should not be measured in terms of money. When a brother is aided, Allah Ta'ala is pleased; the brother is pleased and a heart has been made happy. True peace of mind and true success in both worlds are based in altruism, not in deriving maximum wealth on the principles of kuffaar economics.

MALPRACTICE

Another malpractice among businessmen is to bribe the person who is in charge of buying. The buyer who is employed by a firm to act in its interests, is bribed by the seller to ensure the sale of his products. Such action is haraam.

The money given to the buyer is bribery as well as riba. The buyer is not entitled to the money he acquires from a seller in consideration for purchasing his (the seller's) goods. The buyer in accepting the bribe will even act to the detriment of his employers. Even if cheaper goods are available elsewhere, he will harm his employers by buying from the seller who has bribed him. This malpractice is, therefore haraam according to the Shariah. It should be kept in mind at all times that Allah Ta'ala has sealed our Rizq. The predetermined rizq is assured.

TAQDEER

Belief in Qadr or Taqdeer (Predestination) is an integral part of Imaan. Denial of Taqdeer is kufr.

It is essential to believe that all things are in the Knowledge of Allah Ta'ala and happen according to His Plan and Command. He is the Creator of good and bad. Everything happening in creation is according to His wisdom. The destination of everyone and everything is known to Allah Ta'ala.

Since the concept of Taqdeer is beyond the limited understanding of created minds, Rasulullah (sallallahu alayhi wasallam) forbade debate and dispute in this doctrine.

Rasulullah (sallallahu alayhi wasallam) had predicted the rise of a deviant sect which will deny the validity of Taqdeer. With regard to them, he said:

"When they are sick, don't visit them. When they die, don't attend their Janazah. When you meet them, don't say Salaam to them."

FLATULENCE

Numerous people are unable to keep their wudhu because of the ailment of flatulence. At times this condition becomes most frustrating, necessitating renewal of wudhu several times during the course of Salaat.

The main cause for this ailment is bad eating habits. Bad eating leads to indigestion which in turn produces the ailment of flatulence. The best remedy for this ailment is to rectify eating habits. Medicine is not the proper remedy for this malady.

The hukama (medical physicians) of old say that one of the main causes of indigestion leading to flatulence is to drink liquids before, during and after meals. When liquids are taken before, during and after meals, the digestive juices are diluted. The diluted juices are unable to perform their digestive function. This leads to the rotting of food which causes indigestion, dizziness and headaches. The general health of the body deteriorates. If this bad eating habit is rectified, this type of indigestion will be eliminated. Headaches and flatulence will be cured.

Although it will be difficult in the beginning to abandon this bad style of eating, the little struggle and effort against the nafs will be well rewarded with better health. A few weeks after the eating habit has been corrected, one will observe a big change in one's health.

Liquids, even water, should not be taken one hour before and one hour after meals. Also one should completely abstain from liquids during meals. Preservation of health is also an incumbent duty. Health is a great ni'mat of Allah Ta'ala. And, this ni'mat is appreciated by most people when it is too late—only after the health has been wrecked beyond repair.

ABUSE

Abusive language destroys the lustre of Imaan. According to the Hadith, ibaadat does not atone for an abusive tongue. The only method of atonement for abuse is to repent and abandon this evil habit. Rasulullah (sallallahu alayhi wasallam) said that the abuse of a Muslim is an act of immorality and his fighting with a Muslim is akin to kufr.

From page 5

QUESTIONS

Math-habs because the Math-habs constitute the Shariah which existed in the time of Rasulullah (sallallahu alayhi wasallam). Although the names of the Math-habs did not exist, the teachings and the differences existed and were taught by the Sahaabah.

SAHĀBAH JINN

Hadhrat Ibraheem Khawwaas (rahmatullah alayh) narrated the following interesting episode:

"Once while travelling to Makkah for performing Hajj, it suddenly dawned in my heart that I should separate myself from the caravan in which I was. I did so and continued the journey alone on an isolated road through the wilderness. I continued walking for three days without feeling hungry or thirsty, nor did I feel for any other need.

After three days, I suddenly came into a beautiful and luxurious forest. There were beautiful lush trees and an abundance of flowers with the most wonderful fragrance. Nearby was a beautiful lake. Astonished, I said to myself: 'This is paradise.' As I reflected, I beheld a group of people coming towards me. They had beautiful faces and were adorned in grand attire. From their general countenance it appeared to me that they were jinn.

They surrounded me and said: 'Assalamu Alaikum'. I returned their salutation. One of the group spoke:

"We are disputing among us regarding one question. We are a group of jinn. We had heard Rasulullah (sallallahu alayhi wasallam) reciting the Qur'aan Shareef and we had the good fortune to be in his presence. The discourse of Rasulullah (sallallahu alayhi wasallam) had turned our hearts away from the world. We, therefore, renounced the world and Allah Ta'ala then created this place for our stay." I asked:

'How far am I from my companions?'

One jinn smiled and said:

'This place where you are presently is among the wonders and mysteries of Allah Ta'ala. Besides you, only one man had ever ventured here. He came here and died here and that there is his grave.' The jinn pointed out the grave which was on the banks of the lake. The grave was surrounded by beautiful flowers. I had never before seen such beautiful flowers and of such wonderful fragrance.

The jinn then said: 'The distance between you and your companions is a journey of so many months/years.' The narrator says that he could not remember the number of months/years which Ibraheem Khawwaas mentioned.

I asked the jinn to explain the story of the youngman who had died here. One jinn from the group said:

'One day while we were sitting at the lakeside discussing Divine Love, we suddenly saw a man who greeted us. After we greeted him, we asked the name of the place from where he came. He said that he came from Nishapur. When we asked him the reason for leaving his home, he said: 'I heard these words of Allah Ta'ala:

"Return to your Rabb and submit to him before there comes to you a punishment; then you will not be helped." (Qur'aan)

The jinn said: 'We asked him: What is the meaning of returning, submitting and punishment?' He responded:

'Returning to Allah means to turn away from one's own nafs and to become wholly Allah's devotee. Submitting means to hand over one's life to Allah and to understand that He has greater claim over one's life.' We (the jinn) then asked:

'What is the meaning of the punishment?' Instead of replying, the young man let out a scream and fell down dead. We then buried him here. This is his grave. May Allah be pleased with him.'

Ibraheem (rahmatullah alayh) was very surprised. His heart was full of admiration

for the noble qualities and piety of the young man who had died here. He continues his story, saying:

"I then went near to the grave and saw amidst the flowers the following inscription:

"This is the grave of Allah's friend. Divine Love had killed him."

On a leaf was inscribed the meaning of inaabat (i.e. returning to Allah—the word in the verse which the young man had recited). I read and explained it to the jinn. Expressing their happiness they commented that their question has now been answered. Ibraheem said:

"I then fell asleep and when I woke up I found myself in Makkah Mukarramah by The Masjid of Hadhrat Aishah (radhiyallahu anna). Near to me was a bunch of flowers. The fragrance of the flowers endured a full year. Thereafter the flowers suddenly vanished." (Nazhatul Basaateen)

ILM-E-DEEN

The pursuit of Deeni Ilm (Knowledge) has been likened to Jihaad in the Hadith of Rasulullah (sallallahu alayhi wasallam) who said:

"He who sets out in the search of Ilm is in the Path of Allah (in Jihaad) until he returns (back home)."

The student of Deeni Knowledge should, therefore, understand that unlike the students of secular education, his sight has to be fixed on Allah Ta'ala. His niyyat has to be pure, untainted with worldly motivations. One who seeks Deeni knowledge for worldly gain, name and fame, will not smell of the fragrance of Jannat. This is mentioned in the Hadith.

Like Jihaad with a defective or contaminated motive is unacceptable to Allah Ta'ala, the pursuit of Deeni knowledge with an ulterior motive too is not acceptable to Allah Ta'ala.

The success of a Deeni student is dependent on the purity of his niyyat and on his islaah (moral reformation). His knowledge will be bereft of Nur (spiritual lustre) if his niyyat is contaminated by worldly designs and if he is indifferent to the islaah of his nafs. The Ilm of the Deen is not book knowledge. It is a Nur which emanates from the Lantern of Nubuwwat.

Any motive other than the Pleasure of Allah Ta'ala is condemned and negatory of ikhlaas (sincerity).

THE PIOUS

Joining the company of the pious is an incumbent requirement for moral purification and spiritual elevation. Normally roohaani (spiritual) progress is not possible without the company of the pious. Allah Ta'ala has established the system of pious association for the benefit of the Mu'mineen. By this method they gain divine proximity, hence the Qur'aan Majeed commands:

"Keep yourself in steadfast association with those who call unto their Rabb morning and evening intending (to gain) the Pleasure of Allah."

"Join the company of the Saadiqeen (the Auliya)."

The illustrious Auliya have said:

"Everything has a mine. The mine of Taqwa is the hearts of the People of Ma'rifat (the Auliya)."

Association with the People of Ma'rifat engenders Taqwa. Taqwa is transferred from the hearts of these Auliya. Without such company the acquisition of true Taqwa is unattainable.

A GUIDE

One should be liberal in the matter of husn-e-zann (a good opinion) regarding others. As far as possible interpret their faults appropriately, so that one does not hold another Muslim in contempt. Hadhrat Nabi Isaa (alayhis salaam) said that if he sees a Mu'min committing evil, he will attribute it to some defect in his own sight and convince himself that a Mu'min does not indulge in transgression.

While husn-e-zann is necessary and baseless suspicion evil, one should be exceptionally cautious when accepting a person as one's spiritual guide. In this matter, husn-e-zann should never be employed. Husn-e-zann in this matter is dangerous. An error in one's acceptance of a guide can be fatal for one's Imaan.

The world today abound with robbers of Imaan masquerading as spiritual guides. It is, therefore, imperative to properly scrutinize the person whom one intends to accept as one's mentor. As long as one has not gained complete confidence, never pledge allegiance to a man.

The criterion is complete submission to the Sunnah of Rasulullah (sallallahu alayhi wasallam). If a shaikh/murshid lacks in this vital dimension, stay far from him. Irrespective of his popularity. Even if he displays miracles, never be misled. Supernatural displays are not necessarily a sign of a man's truth. The hallmark of a man of Haqq is only the Sunnah of Rasulullah (sallallahu alayhi wasallam).

ADVICE FOR THE KING

Once Sultan Mahmud Ghaznavi set out to visit the renowned saint of the time, Hadhrat Abul Hasan Khirqani (rahmatullah alayh). The Sultan set up camp in close proximity to the khaanqah of Hadhrat Abul Hasan. The king sent a messenger to summon Hadhrat Abul Hasan. The messenger was instructed to say that the king had arrived to visit him. When the messenger delivered the king's message, Hadhrat Abu Hasan replied that he had no need for the king. When Sultan Mahmud was informed of this answer, he said: "I thought that he was a low-ranking Sufi. It is now clear that he is a Sufi of high excellence." The king then went to meet Hadhrat Abul Hasan.

When in the presence of Hadhrat Abul Hasan, the Sultan requested some naseehat (advice). Abul Hasan said: "Abstain from prohibitions. Perform Salaat with Jamaat. Adopt generosity and be gentle to your subjects."

The Sultan requested that a dua be made for him. Hadhrat Abul Hasan said: "O Mahmud, may your end be mahmud (praiseworthy and beautiful)."

Then the Sultan presented as a gift a bag of gold coins. Hadhrat Abul Hasan gave a crust of dried corn bread to Mahmud and instructed him to eat it. In obedience the Sultan attempted to eat the dry crust, but in spite of chewing it, he could not swallow it. Hadhrat Abul Hasan

said: "It appears that the crust is stuck in your throat." When the king said, yes, Hadhrat Abul Hasan commented: "Do you want this gold to be stuck in my throat? I have divorced the wealth of the world. Remove this bag from my presence." Mahmud said: "Hadhrat accept from it at least a few coins." Hadhrat said: "I have no need for it. There is no benefit in taking what is not needed."

As the king was taking leave, he commented: "Hadhrat your khaanqah is beautiful." Hadhrat Abul Hasan said: "Allah Ta'ala has bestowed to you such a huge kingdom yet you do not abandon greed. You still have your eyes set on this hut of mine." Mahmud was overwhelmed by shame.

As the king departed, Hadhrat Abul Hasan stood up in honour of Mahmud. The king said: "Hadhrat, when I came, you did not get up to honour me. Now when I am leaving, you have risen to honour me. What is the secret?" Hadhrat Abul Hasan said: "When you entered, you came with the arrogance and pride of a king, hence I did not stand to honour you. You are now leaving with the mark of the humility of the durwaish. I, therefore, have risen to honour you."

Rasulullah (sallallahu alayhi wasallam) said: "The world comes to them (Auliya) submitting in disgrace."

WHAT IS TASAWWUF

Many people have misunderstood the meaning of Tasawwuf. Tasawwuf is not a mysterious cult apart from the Shariah. Tasawwuf is an integral part of Islam. Any conception of Tasawwuf which conflicts with the Shariah is a satanic delusion.

Tasawwuf is that part of the Shariah which discusses moral purification and spiritual elevation in terms of the Qur'aan and Sunnah. The Qur'aan and Sunnah are replete with instructions on Tasawwuf. All teachings of the Qur'aan and Sunnah pertaining to morality (Akhlaaq) are in fact the teachings of Tasawwuf. Thus, Tasawwuf has its basis in the Qur'aan and Hadith. Consider the following Qur'aanic verse:

"(The obedient servants of Allah are) those who spend (wealth) in prosperity and adversity; they swallow anger and forgive people. Allah loves those who practise kindness. And (the obedient ones are) those who when they commit an evil or wrong their souls, remember Allah and they seek forgiveness for their sins. And, none forgives sins but Allah. And, they are not persistent on their (evil) commissions."

While Fiqh (the external dimension of the Shariah) deals with the rules of spending in the Path of Allah, e.g. Zakaat, Fitrah, etc.) Tasawwuf concerns itself with the attitude which should accompany such spending. Thus spending with sincerity for the Pleasure of Allah, both in prosperity and adversity belongs to the domain of tasawwuf.

Allah Ta'ala loves those who are kind and bestow favours on others. Kindness is part of the subject matter of Tasawwuf. Tasawwuf stresses kindness which is the act of the heart rendered for Allah's Pleasure.

The aayat then mentions Thikr and Istighfaar. While Fiqh discusses the external methods of Thikr and Istighfaar, the Rooh (Soul) of these acts of Ibaadat are acquired from Tasawwuf by the association of those who have gained Divine Proximity, hence the Qur'aan

instructs the Mu'mineen to adopt the company of the Auliya so that the Love of Allah is infused into the deadened hearts of people.

While Fiqh deals with the external forms of Thikr such as Salaat, Hajj, etc., Tasawwuf is concerned with the infusion of life into the heart by way of constant and permanent Thikr. The Salaat of the heart is the aim of Tasawwuf while the Salaat of the body is the aim of Fiqh. The state of permanent Thikr which Tasawwuf teaches is in fact the command of the Qur'aan which says about the Mu'mineen: *"They make the thikr of Allah standing, sitting and on their sides (i.e. while laying down)."*

When Tasawwuf teaches that constant and permanent Thikr are incumbent and that the heart which is forgetful of such thikr is gripped by shaitaan, it basis its claim on the Qur'aan which says:

"Whoever refrains from the thikr of Rahman, We appoint for him a shaitaan who becomes for him a constant companion."

"Woe (and destruction) for the one whose heart has hardened as a result of abstention from thikrullah."

The Qur'aan is replete with aayaat commanding the cultivation of Taqwa. There is no need to even present such verses to substantiate this claim as every reader of the Qur'aan is aware of this. Millions and millions of Muslims perform Salaat, give Zakaat, go for Hajj and generally perform the other duties of the Shariah. Despite this, they lack taqwa. Their general behaviour is no different from that of the kuffaar. Selfishness, insincerity, cowardice, injustice, miserliness, spite, malice, inordinate anger, vengeance and a host of other moral evils have become our salient features in everyday life. It should, therefore, be clear from our state of extreme moral depravity that the execution of the external dimension or the body of the Shariah, is not sufficient for

the acquisition of the Taqwa which the Qur'aan commands.

The Qur'aan commands the elimination of all the evil qualities, some of which are cited here, which destroy the Imaan of a person. This subject is not discussed by Fiqh. The Qur'aan commands the cultivation of the noble attributes such as sincerity, kindness, generosity, courage, patience, forgiveness, etc. But, Fiqh does not deal with these issues which all come within the scope of Tasawwuf.

Tasawwuf is not a theoretical branch of study. It is a practical endeavour to purify the nafs from the evil qualities and to adorn it with the noble attributes. In the endeavour to attain this achievement, the spiritual exercises of meditation (muraaqabah) and stock-taking (muhaasabah) are Qur'aanic and Hadith instructions. The Qur'aan says:

"And, meditate on the bounties of Allah so that you may prosper."

This is an instruction for muraaqabah. Numerous verses of the Qur'aan command different types of muraaqabah. The Hadith of Rasulullah (sallallahu alayhi wasallam) commands:

"Take a reckoning (of yourself) before a reckoning will be demanded (from you)."

This Hadith instructs the practice of muhaasabah. The muraaqabah of maut and the aakhirah too are commanded in the Qur'aan and Hadith. Thus, it should be clear that the practices of Tasawwuf are Qur'aanic and Sunnah practices, all designed to fulfill the purpose (Maqsad) of life which is nothing other than the Remembrance of Allah Ta'ala. The Qur'aan says in this regard:

"I have not created jinn and but for my ibaadat." "Remember Allah in abundance." Rasulullah (sallallahu alayhi wasallam) said: *"Verily, the world has been created for you while you (Mu'mineen) have been created for the Aakhirah."*

The stupid cults of the Ahl-e-Bid'ah and other deviates are not Islamic Tasawwuf.

TRUE ULAMA

The renowned saint, Hadhrat Abul Hasan Khirqani (rahmatullah alayh) said: "The Ulama-e-Zaahir contend on the basis of the Hadith: 'The Ulama are the Heirs of the Ambiya.', that they are the representatives of the Ambiya. However, in reality their claim is baseless. They are not the Heirs of the Ambiya. On the contrary, the Sufiya (Auliya) are the Heirs of the Ambiya. because they (Sufiya) are the Ulama-e-Baatin. The greater part of Rasulullah's Sunnah is to be found in the lives of the Sufiya.

Just as Rasulullah (sallallahu alayhi wasallam) had adopted faqr (poverty), sakhawat (generosity), khulq (moral character and amanat (trust and honesty), so too have the Sufiya cultivated these noble qualities.

Rasulullah (sallallahu alayhi wasallam) had achieved divine proximity at all times. He guided mankind. He was strict in the timeous observation of duties. He was devoid of greed. He accepted that all good and bad come from Allah. Thus, he expressed shukr (gratitude) for goodness and sabr (patience) when evil struck. He did not fear things which people generally feared. He had no hope in things in which people pinned their hopes. He was not proud over any thing.

These very qualities of the Nabi (sallallahu alayhi wasallam) are to be found in the Sufiya. Therefore, the true Heirs of the Ambiya are the Ulama-e-Baatin, namely, the Auliya., not the Ulama-e-Zaahir."

In the context in which Hadhrat Abul Hasan Khirqani (rahmatullah alayh) used the terms 'Ulama-e-Zaahir', the meaning is Ulama-e-Soo' or Evil Ulama. The Ulama-e-Soo' are such men who have acquired book-knowledge. They are bereft of roohaaniyat (spiritual elevation). The Sunnah of Rasulullah (sallallahu alayhi wasallam) while on their tongues in speeches, lectures and writings is absent from their practical lives. They utilize the Deen for worldly gain. Wealth, name and fame are their motives. They conceal the Haqq and interpret away the Laws of Allah Ta'ala for the pleasure of people. They seek publicity and curry favour with the rulers. They compromise with baatil and weaken the stand of Haqq. They are men with human bodies, but with the hearts of wolves in terms of the Hadith of Rasulullah (sallallahu alayhi wasallam). Instead of guiding the Ummah along the Path of the Sunnah, they lead mankind to Jahannum. Such 'ulama' can never be the Warathatul Ambiya (Heirs of the Ambiya).

AHLUS SUNNAH

Describing the leadership of the Ahlus Sunnah wal Jama'ah, Hadhrat Abul Hasan Khirqani (rahmatullah alayh) said: "The Head of the Caravan in which we are is Allah Ta'ala. Thereafter is Muhammad (sallallahu alayhi wasallam). After him is the Qur'aan Majeed, then the Sunnah of the Nabi. Thereafter the leadership of this Caravan was the Sahaabah (ridhwaanullah alayhim). Most fortunate are the people in this Caravan."

All groups and sects outside the fold of the Ahlus Sunnah wal Jama'ah are most unfortunate. Rasulullah (sallallahu alayhi wasallam) said that of the 73 sects into which the Ummah will split up, only one sect, namely, the Ahlus Sunnah, will enter Jannat. The rest will be condemned to the Fire. The salient features of the baatil sects by means of which they could be recognized are:

* While proclaiming their reverence

SECULAR STUDENTS

Some students of secular education attending universities find themselves in a dilemma. On the one hand they are confronted with a myriad of evils in the university environment and on the other hand are the restrictions of the Shariah. Abandonment of Hijaab, adoption of the styles of the kuffaar, employing haraam methods such as experimenting on dead human bodies, etc., are some of the evil and haraam activities which put them in a quandary.

The dilemma is the consequence of weakness of Imaan. A Mu'min whose Imaan has been developed, sets his gaze on Allah Ta'ala. He understands that the Raaziq (Sustainer and Provider) is only Allah Ta'ala. He does not believe in the power of the means and agencies. Therefore, when he is confronted with baatil and haraam he requires no second thought. He summarily abandons what Allah Ta'ala has made haraam. He understands that the Maqсад (Purpose) of life on earth is only the acquisition of Divine Pleasure. He will therefore not soil his hands and his Imaan by mutilating human corpses in the name of some phantoms conjectured for him by the western kuffaar. When a man can handle and mishandle a human corpse submerged in chemicals for months on end, cutting and mutilating the body, his heart is indeed scraping the very dregs of hardness allied to kufr.

The true Mu'min will confound such kufr education and turn his heart and sights towards Allah Ta'ala to lead a life of spiritual and physical cleanliness. Islam cannot survive in a kufr university environment as the Islam of the Qur'aan. The arguments of a career for the future are deceptions of shaitaan conspired for the ruin of Imaan. The Mu'min is faced with a choice: Imaan or Kufr—Allah's Pleasure or worldly gain. If he fails to make his choice now, it will be too late to wish for respite to make the choice when Maut stares one in the face. At that time nothing will avail.

WAQF

Documentary evidence and witnesses are not necessary for the validity of Waqf. A man's verbal utterance that he has made a certain property Waqf for the sake of Allah Ta'ala either as a Masjid, Madrasah, etc., suffices for the validity of the Waqf. A retraction of such a statement is not valid. Waqf cannot be alienated in any way.

for the Sahaabah, they do not recognize the supreme and final authority of the Sahaabah. In their opinion, their understanding and interpretation of Qur'aan and Hadith can override the verdicts of the Sahaabah.

* They have a deep-seated aversion for the Islamic concept of Taqleed. They reject the validity of the four Math-habs. They propagate free-lancing (Admut Taqleed). In particular they cherish a hatred for Imaam Abu Hanifah (rahmatullah alayh).

These deviants have been left far behind by the noble Caravan of Haqq which marches along the Path of the Sunnah in search of Allah's Love and Proximity. Hadhrat Umar (radhiallahu anhu) have said:

"Verily, the companions of opinion are the enemies of the Sunnah." Thus, all of them, without exception are the enemies of Islam

PERSONAL LAW

The benefits of the much vaunted 'Personal Law' move initiated in some quarters of the Muslim community, as we understand, will be minimal. If the aim of this move is to regulate the lives of Muslims according to the demands of the Shariah, let it be understood that such regulation is not possible in a state governed by kuffaar law.

If a Muslim understands his accountability to Allah Ta'ala, he can regulate his private and personal affairs according to the Shariah inspite of the drawbacks imposed on him by the un-Islamic laws of the land.

Personal Law pertains to marriage, divorce and inheritance. The scope of 'personal Law' as envisaged by its proponents is very narrow.

* **Marriage:** The validity of a Muslim's marriage is not dependent on the recognition by the state. Even in this non-Muslim country, a Muslim can marry according to the Shariah, one or two or three or four wives as allowed by the Qur'aan. If the state does not recognize our marriages as valid, it matters not. Our recognition is by Allah Ta'ala.

If the state does not recognize the offspring of our marriages as legitimate, it does not harm us in any way.

* **Divorce:** Muslims are free to conduct their divorces in terms of the Shariah's Talaaq laws. There is no difficulty here. On the contrary, acceptance of so-called Muslim Personal Law by the state may perpetuate an adulterous union by refusing to accept the Shar'i Talaaq administered by the husband in terms of the right the Shariah has granted him. This danger increases with the presence of Ulama-e-Soo' who may accend in the favour of the state to occupy prominent positions in the office of Personal Law. This situation already prevails in several Muslim countries where the talaaq issued by the husband is not valid as long as it is not ratified by the court.

* **Inheritance:** Inspite of the laws of the land, a Muslim is free to dispose of his estate strictly in conformity with the Shariah. Firstly, if for some worldly advantage he registers his marriage, he should not opt for a system which will preclude him from drawing up an Islamic Will, e.g. the community of property system which is haraam. If he enters into an antenuptial contract which excludes what is called the 'accrual clause', he can draw up an Islamic Will and the non-Muslim authorities of the land will ensure that the estate of the deceased Muslim is distributed according to the Shariah.

The problem of a Muslim dying intestate can be overcome by educating Muslims of the imperative need to draw up an Islamic Will. This is not an insurmountable problem. It is the duty of the Ulama and the Aimmah of the Musaa'id to educate their respective flocks. When a nikah is performed, the necessary requirements of 'Personal Law' should be explained.

PURPOSE

The aim of this discussion is merely to show that if Muslims are keen on following the Shariah, they do have the freedom to do so. But the sad fact is that Muslims themselves are no longer concerned about the Laws of Allah Ta'ala. And, no 'Personal Law' legislation by a non-Muslim government will induce them to submit to the Shariah. The only thing which can constrain Muslims to abide by the Shariah is Taqwa (Fear of Allah).

To page 11

X-RAYS

Dr. Robert S. Mendelsohn, writing in his book, *CONFESSIONS OF A MEDICAL HERETIC*, says:

"Thyroid lesions, many of them cancerous, are now turning up by the thousands in people who were exposed to head, neck and upper chest radiation twenty to thirty years ago. Thyroid cancer can develop after an amount of radiation that it less than that produced by ten bite-wing dental x-rays. Scientists testifying before Congress have emphasized the hazards of low level radiation to both the present generation and to future generations in the form of genetic damage. They have implicated x-rays in the development of diabetes, cardiovascular disease, stroke, high blood pressure and cataracts—all associated with ageing. Other studies have matched radiation to cancer, blood disorders and tumors of the central nervous system.....

I was taught in medical school, a quarter century ago, that x-rays of the breast were practically worthless. A recent survey showed that things haven't changed very much....

BREAST CANCER

Dr. Mendelsohn commenting on breast cancer in women says:

"Hundreds of thousands of women are still lining up every year for breast x-rays, despite the well published scientific evidence that the mammography itself will cause more breast cancer than it will detect! "

DOCTORS

"Doctors in general should be treated with about the same degree of trust as used car salesmen. Whatever your doctor says or recommends, you have to first consider how it will benefit him. For example, if a neonatologist tells you that high risk nurseries improve the survival rates of babies, find out if he works for a high risk nursery.

Whenever you get a second opinion that is different from the first opinion, you should go back and confront the first doctor with what the second doctor said. People don't often do this because they're afraid of the anger and hostility of the first doctor this way. It's a good idea to elicit that anger and hostility because that might change your attitude towards the doctor. And towards doctors in general....

"At one time, if you go back far enough, doctors were wise, cultured people. They knew literature and culture and were marked by sagacity and consideration. That is not the case anymore." (Dr. R. Mendelsohn)

IMMUNITY

"When immunity to a disease is acquired naturally, the possibility of reinfection is only 3.2%.....If the immunity comes from a vaccination, the chance of reinfection is 80%. In one study of military recruits, the reinfection rate was 80 per cent compared with 4 percent in naturally immune individuals. (Mendelsohn)" (IMMUNISATION: THE REALITY BEHIND THE MYTH)

Twenty-five years a practicing physician

Dr. Mendelsohn is a medical heretic.

He is also the Chairman of the Medical Licensing Committee for the State of Illinois, Associate Professor of Preventive Medicine and Community Health in the School of Medicine of the University of Illinois and the recipient of numerous awards for excellence in medicine and medical instruction. In this book, he tells you how to begin to make your own decisions regarding your medical treatment. It is your health that is at stake.

VACCINES

Diphtheria, once an important cause of disease and death, has all but disappeared. Yet immunizations continue. Even when a rare outbreak of diphtheria does occur, the immunization can be of questionable value. During a 1969 outbreak of diphtheria in Chicago, four of the sixteen victims had been "fully immunized against the disease," according to the Chicago Board of Health. Five others had received one or more doses of the vaccine, and two of these people had tested at full immunity. In another report of diphtheria cases, three of which were fatal, one person who died and fourteen out of twenty-three carriers had been fully immunized.

The effectiveness of the whooping cough vaccine is hotly debated all over the world. Only about half of its recipients benefit, and the possibility of high fevers, convulsions, and brain damage is too high to ignore. So great are the dangers that many public health authorities now prohibit the use of the vaccine after age six. Meanwhile, whooping cough itself has almost completely disappeared.

Whether or not the mumps vaccine is advisable is also in doubt. While the vaccine definitely lowers the incidence of mumps in those who receive it, it does so at the risk of exposing them to the dangers of mumps later on after the immunity has worn off. Furthermore, diseases such as mumps, measles, and German measles—for which vaccines have been developed over the past few years—don't have the dread implications of smallpox, tetanus, and diphtheria. Contrary to popular belief, measles cannot cause blindness. Photophobia, which is merely a sensitivity to light, can be treated as parents years ago did: by pulling down the window shades.

Dr. R. Mendelsohn—*CONFESSIONS OF A MEDICAL HERETIC*

FALSE

Dr. Richard Moskowitz states:

"It is dangerously misleading, and, indeed, the exact opposite of the truth to claim that a vaccine makes us 'immune' or protects us against an acute disease. In fact it only drives the disease deeper into the interior and causes us to harbor it chronically, with the result that our responses to it become progressively weaker, and show less and less tendency to heal or resolve themselves spontaneously. (IMMUNIZATION: THE REALITY BEHIND THE MYTH)

VACCINATION

Sometimes the vaccine itself can trigger the disease. In September, 1977, Jonas Salk testified along with some other scientists that of a handful of polio cases which had occurred in the United States since the early 1970s most were likely the byproduct of the live polio vaccine which is in standard use here. In Finland and Sweden, where the killed virus is used almost exclusively, there have been no cases of polio in ten years. No one who lived through the 1940s and saw children in iron lungs, saw a president confined to his wheelchair, or who was forbidden from using public beaches for fear of catching polio, can forget the frightening spectre raised in our minds. Today, when the man credited with stamping out polio points to the vaccine as the source of the handful of cases which do exist, it's high time to question what we are gaining by using the vaccine on an entire population.

The mad vehemence of Modern Medicine is nowhere more evident than in the yearly influenza vaccine farce. I can never think about flu shots without remembering a wedding I once attended. Strangely enough, no grandparents

Dr. R. Mendelsohn—*CONFESSIONS OF A MEDICAL HERETIC*

From page 10

PERSONAL LAW

It is inconceivable that a non-Muslim state which legalizes pornography, homosexuality and prostitution, will impose Shar'i Law on its Muslim citizens irrespective of any 'Muslim Personal Law' legislation which it may enact. If a Muslim refuses to abide by the Shariah and insists on having his estate distributed in contravention of the Shariah, the law of the land will uphold his wishes.

From what has thus far been explained of 'Personal Law' it appears that the whole exercise is simply a bit of window-dressing. It is not and cannot be something which will compel Muslims to submit to the Shariah.

THE SHARIAH

The Shariah has made adequate provision for the regulation of the lives of Muslims in even a non-Muslim country. Marriages of recalcitrant husbands could be dissolved without the coercive aid of the state.

The problem thus is not the lack of a 'Muslim Personal Law' system, but the difficulty is in the reluctance of Muslims to conform to the Shariah. If a Muslim is eager to obey Allah Ta'ala, he can obtain the Shar'i ruling from the Ulama and act accordingly. Those bereft of Taqwa will not benefit from any 'Muslim Personal Law' legislation by a non-Muslim government. On the other hand, those who recognize their accountability to Allah Ta'ala are not in need of such legislation as they will submit to the Shariah of their own free will and accord while the others will opt to have their lives regulated by kuffaar law, not by 'Muslim Personal Law'.

'Muslim Personal Law' legislation will be beneficial only if the state allows the appointment of Qaadhis by the Muslim community and then enforces the verdicts of the Qaadhis in the domain of personal law. But, this is too much to expect.

ANTIBIOTICS

"If you make the mistake of going to the doctor with a cold or the flu, he's liable to give you antibiotics, which are not only powerless against colds and flu but which leave you more likely to come down with worse problems." (Dr. R. S. Mendelsohn)

were among the participants and no one seemed to be over age 60. When I finally asked where all the old folks were, I was told they had all received their flu shots a few days before. They were all at home recovering from the shots' ill effects!

The entire flu shot effort resembles some massive roulette game, since from one year to the next it's anybody's guess whether the strains immunized against will be the strains that are epidemic. We were all afforded a peek at the real dangers of flu vaccines when in 1976, the Great Swine Flu Fiasco revealed, under close government and media surveillance, 565 cases of Guillain-Barre paralysis resulting from the vaccine and thirty "unexplained" deaths of older persons within hours after receiving the shot. I wonder what would be the harvest of disaster if we kept as close a watch on the effects of all the other flu shot campaigns. Dr. John Seal, of the National Institute of Allergy and Infectious Disease, says, "We have to go on the basis that any and all flu vaccines are capable of causing Guillain-Barre syndrome."

QUESTIONS and ANSWERS

Q. On 15th July the pulse of my father was found to be very faint. We contacted two doctors (Muslims) who knew my father for many years. Our family attends their surgeries. Both refused to respond to our call. The one said that he was off-duty while the other one was taking his family to a wedding. By that time my father had already passed away. A non-Muslim doctor agreed to come and he certified my father dead. What does the Shariah say about such doctors who behave in this manner?

A. Undoubtedly, these doctors are guilty of misconduct. Their callous behaviour, we are sure, is in conflict with even their medical oath which they took when qualifying as doctors. The excuses of being off-duty and taking the family to a wedding are baseless. Their misconduct is aggravated by the fact that they knew your father well. They had a duty to respond. It is understood that they could not have saved his life. Maut comes at its appointed time. Nevertheless, it was their duty as Muslims and as doctors who are supposedly in the service of humanity, to have immediately responded to your call. But, in these days such behaviour should be expected. The comments of a senior non-Muslim doctor appearing elsewhere in this issue, are a good commentary on the conduct and standing of this type of doctor described by you. When a wedding and being off-duty have priority over a Muslim's predicament and life, the doctors need to do some sincere soul-searching.

Q. I am using black dye to colour my hair and beard. Someone informed me that it is haraam to use black dye. Is this true?

A. It is not permissible to use black dye to colour the hair and beard. Red colour is permissible. The use of black dye is sinful. It is deception and an attempt to hide from reality. One cannot reverse the process of ageing by means of self-deception. In fact, greying hairs too are a blessing. Every morning when one stands in front of the mirror observing the increasing number of greying hairs in the beard and on the head, the spectacle of Maut comes closer. Maut is the inevitable and inescapable reality. One should not attempt to blot out this reality from one's mind. When one is reminded constantly of the advent of Maut, one will become concerned and make preparations for the meeting with Allah Ta'ala. An intelligent man does not seek to escape from reality, especially by means of stupid stratagems such as dying the hair black to present an outer facade of youth. People who lack taqwa generally become imbecile with age, hence they behave so ludicrously. Besides this, the man who attempts to conceal his age with black dye saddles himself with the torture of having to repeatedly conceal his greying hairs. The hairs themselves will rebel and show their true colours. The battle to suppress the truth will thus have to be repeatedly renewed. In the final resort, the fake must lose. How long can one suppress the truth and reality? Rasulullah (sallallahu alayhi wasallam) said:

"The worst of your old people are those who imitate young people."

Q. Are Unit Trusts investment offered by Southern Unit Trusts Management Company permissible?

A. Such investment is not permissible. These companies are all associated with Riba and invalid transactions according to the Shariah.

Q. Southern Unit Trusts Company is offering an investment known as Pure Specialist Fund. According to the Company this Fund for investment will comply with the guidelines of the Islamic Fiqh Academy

based in Jeddah. Is it permissible to invest in this type of Fund?

A. It is not permissible to invest in a company which deals in riba and haraam regardless of any 'interest-free' investment portfolio it offers. Muslims should not invest in non-Muslim companies. The transactions of such companies are largely in conflict with the Shariah. It is not possible to escape from riba by investing in these companies in which riba is the basis.

Q. How should Asr time be worked out? Some say that when the shadow has reached once the length of its object, it is Asr time. Others say when it is twice the length. What is the correct version?

A. Both versions mentioned in the question are incorrect. There is difference of opinion between the Shaafi and Hanafi Math-habs on this issue. It is essential to calculate the Salaat times by physical observation of the natural phenomena which the Shariah has explained. The conclusions acquired by physical observation could then be used as a basis for preparing Salaat time-tables, not vice versa as some people do. The proper Asr time could be known only by first establishing the shortest shadow (Fay-e-Zawwaal) of an object. As the sun rises, the shadow decreases. The decrease will continue until the sun has reached the zenith. When the sun has reached the meridian, the shadow stops decreasing. To the naked eye the shadow will remain stationary at a constant length for a few minutes. This is the time of Zawwaal when performance of any Salaat whatsoever is not permissible. After having attained its shortest length (Fay-e-Zawwaal), the shadow will commence increasing. The moment the process of increase starts, Zuhr time has entered. According to the Hanafi Math-hab, when the shadow has reached twice the length of the object plus the Fay-e-Zawwaal, it will be Asr time. According to the Shaafi Math-hab, when the shadow is once the length of its object plus the Fay-e-Zawwaal, it is Asr time. This time will vary with the seasons and so will the length of Fay-e-Zawwaal. Without determining the length of Fay-e-Zawwaal Zuhr and Asr times cannot be worked out. At a place about 35 degrees south on 1st August, the Fay-e-Zawwaal was approximately one and a third times the length of the shadow stick. The shadow had reached its shortest length at 12.30 p.m. and to the naked eye remained constant for a full ten minutes. At 12.41 the shadow had commenced its increase. Thus Zuhr time commenced at 12.41 according to both Hanafi and Shaafi Math-habs. On this particular date at this particular place the time for Asr will be when the shadow has attained a length of three and a third times the length of the shadow stick. This is according to the Hanafi Math-hab. According to the Shaafi Math-hab, Asr time on this date at this place starts when the shadow has reached a length of two and a third times the length of the shadow stick. Hanafis should adhere to the teachings of the Hanafi Math-hab while the Shaafis should adhere to the teachings of their Math-hab. But, in the case of Asr Salaat, the Shaafis, if in charge of the Masjid, should accommodate the Hanafis and perform the Asr Salaat when it is the valid time for Hanafis. In so doing they will not be violating their Math-hab because for both the time is valid.

SURAH QADR

Explaining the reason for the revelation of Surah Qadr, Imaam Tha'labi (rahmatullah alayh) states in his book, Araa-is that there was a Nabi by the name of Sham'oon (alayhis salaam) whose mission was to wage Jihaad against the unbelievers.

Allah Ta'ala had bestowed great physical strength to him. He would wage battle alone. The secret of his tremendous power was in his hair. This secret was known to only his wife. The kuffaar having tempted his wife with a large sum of wealth gained her assistance in a conspiracy to arrest the Nabi. In the stealth of the night she managed to cut off his flowing hair. Having been robbed of his power, he was imprisoned and blinded.

Allah's Wrath struck Sham'oon's community. All of them were swallowed by the earth in a terrible earthquake and his wife was struck by a bolt of lightning and she perished. Sham'oon's eyes and physical power were restored and he waged Jihaad against the kuffaar for a thousand months. When Rasulullah (sallallahu alayhi wasallam) was overtaken by astonishment and the Sahaabah were saddened to realise their inability to acquire such great thawaab, Allah Ta'ala revealed Surah Qadr:

"Verily, We revealed it (Qur'aan) in the Night of Power. The Night of Power is better than a thousand months."

Ibaadat during the Night of Qadr is superior in thawaab (reward) than a thousand months spent in Jihaad.

SABR

The true Saabir (one who has patience) is one who restrains himself from transgression. A person who adopts patience when calamity strikes is a patient man of a lesser degree. True Sabr is to deny the dictates of the nafs for sinning.

Zakāt — our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

Safar 1415

Zakaat Nisaab R430

MAHR-E-FATIMI R1235

THE MAILS

"VOICE of ISLAM"

P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 11 No. 7

THE MAILS

SUBSCRIPTION RATES

Twelve issues

South Africa R15

Neighbouring States \$10 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$15

THE KUFR OF RE-INTERPRETATION

"VERILY, THOSE WHO DISPUTE IN THE LAWS OF ALLAH WITHOUT ANY PROOF HAVING COME TO THEM, THERE IS NOTHING BUT PRIDE IN THEIR HEARTS. NEVER WILL THEY ATTAIN IT (THEIR DESIRED GOAL OF PRIDE)."

(QUR'AAN)

One woman known by the title and name of professor Amina Wadud Muhsin who has recently been invited to South Africa to present her ideas and theories of kufr, states in a booklet authored by her:

"First, it will demonstrate in specific terms my proposal that in order to maintain its relevance, the Qur'an must be continually re-interpreted."

(Qur'an and Woman)

This proposal is an idea of the gravest implications for Imaan. Every Muslim is aware that the Qur'aan Shareef is the revealed Scripture of Allah Ta'ala Who has sent Muhammad (sallallahu alayhi wasallam) to explain—not to interpret—the Qur'aan. The explanation which Rasulullah (sallallahu alayhi wasallam) handed to the Ummah was not his personal interpretation. The tafseer of the Qur'aan which Rasulullah (sallallahu alayhi wasallam) handed to his Sahaabah was not the product of his opinion and interpretation. In this regard the Qur'aan emphatically declares:

"He (Muhammad) does not speak of his desire (and opinion). It (his speech) is nothing other than Wahi (Revelation) which is being revealed to him."

In other words, the explanation presented of the Qur'aan by Rasulullah (sallallahu alayhi wasallam) is in fact the precise Command of Allah Ta'ala. Should we figuratively describe Rasulullah's explanation of the Qur'aan as an interpretation, it should be understood then that such interpretation is the Divine Interpretation which can never be abrogated by any one right until the Last Day. Allah Ta'ala sent Muhammad (sallallahu alayhi wasallam) to teach the Qur'aan to the Ummah. The Qur'aan was not left as a sealed Book by the Nabi (sallallahu alayhi wasallam). The function of the Nabi was not to simply recite the verses and leave the comprehension thereof to others. In this regard the Qur'aan says:

"It is He (Allah) Who has raised among the unlettered a Rasool from them so that he recites to them His verses and that he purifies them and that he teaches them the Kitaab (Qur'aan) and Hikmah (Sunnah)."

It is abundantly clear from this verse as well as other verses and ahadith that among the functions of the Nabi was to teach and explain the Qur'aan. His mission was not confined to delivering the Qur'aan. The Rasool had fully discharged

this function of his mission. Whatever had to be explained or 'interpreted' of the Qur'aan was accomplished by Rasulullah (sallallahu alayhi wasallam). Hence, the Qur'aan declares:

"This day have I (Allah) perfected for you your Deen."

The Deen of Islam was handed to the world in its final and perfect form. It stands in no need of any interpretation or 're-interpretation'. Whoever seeks to 're-interpret' the Qur'aan implies denial of the Qur'aan. Re-interpretation in actual fact means the refutation of the Interpretation presented by Rasulullah (sallallahu alayhi wasallam). Such refutation is Kufr of the first degree.

Regarding the clarity of the Qur'aanic explanation given by Rasulullah (sallallahu alayhi wasallam), the Qur'aan itself says:

"This (Qur'aan) is a Revelation from Rahman, Raheem. It is a Book whose verses have been explained...."

RELEVANCE?

The call by the woman for re-interpretation implies a negation of the Qur'aan as was taught by Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. She therefore ventures the kufr idea that the Qur'aan will cease to have relevance if not re-interpreted by the modernists of this age. This is a subtle way of asserting that the Qur'aan as was revealed to Muhammad (sallallahu alayhi wasallam) and as expounded by him has outlived its utility, hence it is no longer relevant. It implies the rejection of the finality of Nubuwwat because the need of a new system, a new shariah is supposedly necessary in this time. These implications are kufr—kufr which expels one from the fold of Islam—kufr which transforms a believer into a murtadd.

If the Qur'aan as was explained by Rasulullah (sallallahu alayhi wasallam) and his Sahaabah can no longer be of relevance in this age, it follows that the Qur'aanic interpretation presented by the Nabi was incomplete and not final—Nauthubillaah! This rocks the very foundations of the Islamic concept of the Finality of Nubuwwat.

Muslims should understand the notriety of the call to re-interpret the Qur'aan. This is kufr of the first degree being subtly injected into the Ummah by those who possess no qualifications in Islamic Knowledge. Being a professor of so-called Islamic studies at some kaafir university is absolutely meaningless. Such professors are not qualified in the Shariah and their theories are entirely the products of nafsani opinion which must be rejected as kufr.

How can a person with Imaan in the heart ever venture a proposal which

"From every generation of later times the uprighteous will bear this Knowledge (of Islam). They will demolish the tamperings of the deviates, the distortions of the false ones and the misinterpretations of the ignoramuses." (HADITH)

MPLB - A BATIL BODY

The initiation of the so-called Muslim Personal Law Board (MPLB) by a group of modernists poses a grave danger for Islam and the Muslim community of South Africa.

This body (MPLB) is steered by those who have no affinity with the Sunnah. Modernism, liberalism and even kufr ideas are the attitudes of the modernist elements which have spawned this body.

A sample of the baatil of the modernist group appears in two papers prepared by the MPLB which is endeavouring to have its opinions made law and imposed on the Muslims. Insha'Allah, we shall publish a refutation of the baatil which this modernist group seeks to hoist on the Muslim community.

At this juncture it is necessary to warn the Muslim community of this body which does not have any Shar'i mandate. In spite of the Jamiatul Ulama (Natal) and Jamiat of Transvaal forming part of the MPLB, this deviated organization has shown its true anti-Sunnah, anti-Shariah colours from the very inception. It is only a matter of time for the Jamiats to realise the folly of their participation in a forum which has no Shar'i standing whatever.

Modernist females and modernist elements such as university lecturers are at the helm of the MPLB while the Jamiats sit as impotent observers unable to even raise their voices against the baatil of this body.

NO MANDATE

The MPLB has no mandate from the Shariah or the Muslim community to speak on its behalf. This deviate body does not represent the Ulama nor the Muslims of South Africa. It is essentially propagating its liberal ideas. The Ulama dissociate from the MPLB and do not sanction the views and ideas emanating from the followers of baatil.

The government should take notice of our dissociation from the MPLB. The ideas of the mutant body cannot be imposed as law on the Muslim community. Matters of the Shariah can be decided on by only the Ulama, not by modernist elements who seek to introduce their ideas of dhalaal and liberalism under Islamic guise. The MPLB is unacceptable to the Muslim community. It stands rejected. A body controlled by women and feminists will never be acceptable to the Muslim community regardless of the government's "equality of sexes" policy. The deciding factor for Muslims is the Shariah.

It is essential for Muslim organizations throughout the country to voice their

QUESTIONS and ANSWERS

MUHAMMAD ULAWA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A Maulana said in his lecture that it is not permissible for women to slaughter chickens or sheep and that the meat of animals slaughtered by women is haraam. Is this correct?

A. The Maulana has erred. It is permissible for women to slaughter animals. The meat is not haraam as alleged by the Maulana.

Q. The Maulana also said that although abortion of the live foetus is murder, abortion will be permissible if two Muslim doctors testify that the child will be malformed or the life of the mother is in danger. What is the correct view of the Shariah?

A. When the Maulana concedes that abortion of the live foetus is murder, how can he claim that the perpetration of murder is lawful simply because two doctors testify to a future unknown event? In Islam, there is no justification for murder. It is indeed a misnomer to dub as abortion the killing of a living human being. A baby, is a human being even if it is not visible to the naked eyes—even if it lives in the womb of its mother. To kill that sacred life is a heinous act of murder and torture akin to the callous deed of burying alive infants as was practised by the pre-Islam kuffaar Arabs. Abortion or murder of a live foetus is HARAAM and is never permissible regardless of what grounds thousands of Muslim doctors may cite in vindication of such murder authorised by the kuffaar medical establishment and given legality by the satanic laws of kuffaar governments. The poor Maulana who made this ridiculous claim has clearly made a grave blunder. He has to retract his serious blunder. Sometime ago a husband wrote to us seeking a fatwa to legalize the murder of his infant which was yet to be born. His reasons for the desire to acquire Shar'i sanction for the murder were that his wife was extremely sick, suffering from several serious diseases and that several senior doctors unanimously asserted that the child will be horribly malformed if born. These doctors behave as if they are the Creator and as if the destiny of humanity lies in their hands and in their surgical tools. The father was informed that under no circumstances whatever—life or death—is the murder of his unborn infant lawful. Alhamdulillah, the child was born perfectly normal contrary to the unanimous prediction of the doctors. The mother lived and the child was healthy. Things happen with the command and control of Allah Ta'ala. Assuming, that the child will be horribly malformed and that the mother's life is truly in danger, then too, the Shariah does not legalize murder.

Q. A female professor of Islamic studies recently said in a lecture that it is permissible for women to cut their hair. Please comment.

A. The 'professor of Islamic studies' does not know what she is talking. Being a 'professor of Islamic studies' does not mean anything. Such studies and doctorates acquired at kuffaar universities do not qualify a person to pass opinions on matters of the Shariah. The claim of the professor should be dismissed. It is not permissible for women to follow in the footsteps of the kuffaar. It is haraam for them to cut their hair. Every Muslim who grew up as a Muslim knows this basic mas'alah. The silly statements and baseless opinions of modernist professors should not be given any serious thought. Such anti-Islamic propagations are common to all modernist 'luminaries'.

Q. A woman professor recently addressed the congregation of men in a Musjid. She gave the lecture while all the men sat at her feet. What does Islam say about this?

A. There is not anything better that could be expected of effeminate 'men'. They are all part of the process of demoralization which has practically destroyed the Muslim community all over the world. Among the signs of Qiyaamah is the submission of males to females. Female domination or female masculinization and male effeminacy will be on the increase as Qiyaamah nears. It is one of the reasons why Muslim men can no longer wage Jihaad. They have become womanish. They grovel at the feet of a woman lecturer. They are the followers of Dajjaal. Such men will quickly become the camp-followers of Dajjaal. They lack in Imaan and are grossly deficient in Islamic practice, hence they wander around aimlessly like the holy cows of the Hindus—roaming about without any direction. These Muslim 'men' who sit at the feet of modernist female lecturers and professors, and that too, in a Musjid, are either too stupid of Islam or completely demoralized.

Besides effeminacy of these men, it is haraam to allow a woman into the Musjid to stand in front of males and lecture to them. Such ways are the methods of the immodest and immoral kuffaar. If there is a holy woman of true Islamic knowledge and who happens to be a paragon of virtue and piety, then advice from her can be sought from behind a screen. This is the command of the Qur'aan which declares:

"And, when you ask them (women) for something, then ask them from BEHIND A SCREEN. That is purer for your hearts and their hearts."

The Shariah prohibits women from going to the Musjid for even Salaat notwithstanding their proper Islamic attire. There is absolutely no scope for the type of degenerate activities which present-day Muslims are embarking on under the slogan of "equal rights for women". They are downright stupid and degenerate and imbecile in their minds to attempt any change in the Laws of the Qur'aan and Sunnah.

Q. In some quarters of the Muslim community there are calls for establishing equal rights for women. Please expound on the meaning of equal rights for women.

A. Those clamouring for such stupid 'rights' should do the expounding. Our function is to guard the sanctity of the Deen and to explain to unwary, but sincere Muslims, that these calls of the semi-Muslims or those masquerading as Muslims are part of shaitaan's conspiracy to scuttle the Deen. While Islam has bestowed many rights to women and has commanded love and justice for them, there is no such thing as equal rights with men. The Qur'aan Shareef very explicitly negates this kaafir concept of 'equal rights' for women. The Qur'aan says in this regard: **"Men are the rulers over women..." Rasulullah (sallallahu alayhi wasallam) has in no unmistakable terms spelled out the greater rights and authority of men. Those who follow the kuffaar will, of course, abhor the rulings of Rasulullah (sallallahu alayhi wasallam). They adopt a variety of kuffaar stratagems in their futile bids of kufr to abrogate the teachings of the Qur'aan and Sunnaah—such teachings which conflict with the liberal and immoral concepts of the libertine kuffaar. May Allah Ta'ala**

protect the Imaan of unwary and ignorant Muslims who fall into the traps of the agents of shaitaan. While these evil developments in Muslim society are lamentable, they are not at all surprising. This type of shaitaani attack on Islam and its institutions will be on the increase. But, there will always be a small group of Men of the Haqq to lay bare the kufr, the baatil and the fisq and fujoor of shaitaan's agents slinking in the community and carrying on their trade of baatil and kufr. In short, Islam does not condone the clamour for so-called equal rights for women. In a nutshell, equal rights in this context simply means advertising the female body for the carnal and bestial gratification of the lustful nafs of men. Women who have been employed by shaitaan or the agents of shaitaan to sell this vile concept are too stupid to see through the conspiracy despite the transparency of the plot. After all, they are, in the words of Rasulullah (sallallahu alayhi wasallam), **Naaqisul Aql** or deficient in the intelligence. What is surprising however, is the grip which a being of deficient intelligence exercises over the minds of men who are supposed to be of perfect intelligence. But, even male intelligence when exposed to kufr indoctrination, especially of the universities, becomes defective. In fact, the defect becomes worse than the natural deficiency in the female intelligence.

"WOMAN IS AURAH (an object of concealment). WHEN SHE EMERGES, SHAITAAN LIES IN AMBUSH FOR HER." (HADITH)

Q. The legal costs incurred in the recovery of debts are quite substantial and the delay in securing payment can sometimes be lengthy. Given this background, would it be permissible to provide in an agreement any of the following:

(1) A penalty clause for breach of contract, requiring the debtor to pay an amount for breach of contract, separately from the cause of action arising in the contract?

(2) A clause requiring the defaulting party to pay legal and collection costs?

A. These clauses and stipulations are not permissible. It is not permissible to take from the debtor one cent more than the amount he owes. The one, i.e. the creditor, who employs the attorney to summon and collect the debt, is liable for the attorney's fees. These fees cannot be imposed on the debtor. The additional money extracted from the debtor and described as legal costs, is classified in the Shariah as riba and is acquired by way of extortion.

Q. Is it permissible for me as an attorney to defend clients in criminal cases?

A. It is permissible to defend clients in criminal cases if you are convinced of their innocence. In fact, you have to accept their innocence as long as they deny the crime with which they are being charged. As long as Shar'i evidence is lacking and you have not seen the client committing the crime, you have to assume them to be innocent. If the client confesses his guilt to you or you have such facts at your disposal to convince you of his guilt, then you will have to differentiate between Muslims and non-Muslims. If the client is a non-Muslim, it will not be permissible to defend him because you will be defending a guilty person who does not make amends. You cannot expect him to make proper amends

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

for his crime since he is not bound by the laws of the Shariah. Even the moral precepts of Islam are meaningless for him. Some non-Muslim attorney can defend him. You as a Muslim should not be a party to zulm.

If the guilty client is a Muslim, you should first extract a verbal agreement from him to the effect that:

* He makes taubah (repent).

* He undertakes to restore any haqq (right) of the other party if the case involves any right which may have been usurped or plundered by the client.

If the Muslim client is prepared to give you this undertaking, it will be permissible to defend him inspite of his guilt. Legally, i.e. in terms of the Shariah, he is not guilty. In an Islamic court, his confession to you will not be accepted as evidence against him. A man can be convicted of a crime only on the basis of evidence as defined by the Shariah. The concept of circumstantial evidence is not valid in Islam. Also, the testimony of fussaah witnesses regardless of their prominence in society, is not acceptable in an Islamic court. Thus, in a kaafir court there is absolutely no way of gaining an Islamic conviction. The man will therefore be legally innocent in Shar'i terms. If you as a Muslim strive to get a man convicted in a kaafir court (assuming that you are the attorney of the complainant), then you will be guilty of zulm. A conviction as well as the sentence of a kaafir court are baatil.

If the Muslim client refuses to give you the aforementioned undertaking, it will then not be permissible for you to defend him because it will be clear that he is bent on perverted transgression and plundering the rights of others.

Q. Some people who plead guilty in court require legal representation to mitigate the penalty they might receive. Is it permissible to act for them?

A. Yes, it is permissible to appear on their behalf. The question of aiding a guilty person in his zulm does not arise here. In the first place, whatever sentence will be handed down by the court will be in conflict with the Shariah. In acting for such clients there is no violation of any Shar'i principle, hence it will be permissible. You will appear to mitigate an un-Islamic punishment, not defend a wrong.

Q. Sometimes when the Imaam of our Jamaat Khaanah is not present, a brother who wears an earring on his left ear acts as the Imaam. What is the condition of our Salaat behind this man?

A. The act of a man wearing an earring in the style of the kuffaar is haraam. He is a faasiq. The imaamate of a faasiq is Makrooh Tahrimi. It is not permissible to appoint this faasiq to lead the Salaat. The Salaat performed behind such a faasiq should be repeated.

Q. I have bought a watch which has a leather strap. The black cover is 18 ct. gold electro-plated. Is it permissible for me to wear this watch?

A. It is not permissible for men to wear any item of gold. You should change the strap.

Q. The Imaam who comes to visit Muslim prisoners says that before a non-Muslim prisoner embraces Islam, he needs the permission of his non-Muslim parents. Is his understanding correct?

A. The Imaam has erred in having made this baseless claim. A person does not require the consent of parents to become a Muslim. Non-Muslim parents will almost certainly refuse to consent. Will the Imaam

then advise people to remain in their kufr? While a person should simply inform his non-Muslim parents of his adoption of Islam, he should not seek their permission. Imaan is compulsory for every man. The kuffaar will be assigned to Jahannum everlastingly for their kufr. The claim of this Imaam is extremely ludicrous.

"NEVER WILL PROSPER A NATION WHICH HANDS OVER ITS AFFAIRS TO A WOMAN. (HADITH)"

Q. A dentist recently billed me R50 in addition to the fee which he charged for consultation. The R50 was for telling me how to brush my teeth. Am I liable for paying this R50?

A. You don't have to pay him the additional R50 he is asking simply for telling you how to brush your teeth. His consultation fee covers this bit of advice as well. We shall give you better advice regarding your teeth. Use a miswaak regularly, several times a day, according to the Sunnah of Rasulullah (sallallahu alayhi wasallam), and your teeth will stay healthy. In addition, a miswaak is a cure for other illnesses as well. And, the best gain is the Pleasure of Allah Ta'ala and the considerable thawaab in the Aakhirah. This is golden advice for which there is no fee.

Q. In Malaysia there is a group which believes that their teacher/leader who had passed away in 1925 is not dead and will become Imaam Mahdi. This shaikh who had died was born in Java and was brought up in Malaysia. Please comment on this group.

A. This belief of this group is false. This is undoubtedly a deviant sect. Shaitaan inspires these deviates to fabricate such false beliefs. Imaam Mahdi will not be a Javanese nor a Malay. He will be an Arab from the family of Rasulullah (sallallahu alayhi wasallam). He will appear in Makkah Mukarramah and his headquarters will be in Damascus. During his time Nabi Isa (alayhis salaam) will descend from the heavens. Dajjal will also appear in the same time.

Q. It is said that the dog which accompanied the People of the Cave was transformed into a human being. Is this true?

A. The dog in the episode of Ashaabul Kahaf (Companions of the Cave) was not transformed into a human being. He is still a dog and is still alive, sitting outside the Cave mentioned in the Qur'aan. Allah Ta'ala has hidden the whereabouts of the cave and its occupants from our gaze.

Q. Will an animal shot with a rifle be halaal in the same way as an animal which is shot with an arrow if the Tasmeen is recited when shooting?

A. No, the animal will not be halaal. The Shar'i law in this regard is in conflict with Qiyaas (the logical deduction process of the Shariah). Any Shar'i rule which is in conflict with Qiyaas cannot be used as a basis for extending the ruling to another similar act. In terms of Qiyaas even an animal shot with an arrow should be haraam because the normal thabah procedure is not effected. However, in view of the Shariah's categorical ruling of permissibility, Qiyaas is set aside and the Shariah's ruling accepted. In such issues, the rule will not be extended to other similar acts. Thus, an animal shot with a rifle will be halaal only if found alive and thabah is effected to it.

Q. The only relative which survives a

man is his wife. He has no other relatives either on his father's or mother. How is his estate to be distributed?

A. If his only heir is his wife, she will inherit his whole estate.

Q. Who should choose a name for the child?

A. It is the father's duty to choose a good name for his child. Rasulullah (sallallahu alayhi wasallam) said that one of the rights which the child has over its parents, is to be given a good name.

Q. Recently a man was prevented from looking at the face of his deceased wife. Is he allowed to look at her face?

A. A man may not touch any bared part of his deceased wife's body with his bare hands. It is permissible for him to look at her face.

Q. When a woman dies, it is said that her father and sons have the first right over her body. It is their right to attend to her burial. Who is responsible for her burial if she has left no money?

A. The burial expenses of a man will be taken from his estate, but not that of a woman. It is the responsibility of her husband to provide such expenses even though he has no right over her body. The right of burying her is that of her father, then of her sons.

"AND REMAIN GLUED TO YOUR HOMES AND MAKE NOT A DISPLAY OF YOURSELVES AS THE EXHIBITIONS OF THE TIMES OF JAAHILIYYAH." (QUR'AAN) This is the Qur'aan's command to women.

Q. According to a newspaper report, a female professor from America recently delivered the Jumua Khutbah in a Masjid in Cape Town. What is the Shariah's ruling?

A. If the report is correct, it will be a lamentable commentary on the degeneration of the Muslims who had attended that jumua in that masjid. If the woman did in fact, deliver the Khutbah, then in addition to the kabeerah sin, the Jumua was not valid. All those who had participated have to compulsorily make qadha of Zuhr Salaat.

Q. Of how many raka'ts does Awwaabeen Salaat consists?

A. Two to twenty raka'ts. After the two Sunnat raka'ts of Maghrib, whatever Nafl Salaat is performed is called Awwaabeen.

Q. Do we fast on the 10th Muharram on account of the martyrdom of Hazrat Husain (radhiyallahu anhu)?

A. Fasting on the 10th Muharram became Sunnat during the time of Rasulullah (sallallahu alayhi wasallam). It is Masnoon to fast on either the 9th and 10th or the 10th and 11th. Fasting on these days of Muharram is not associated with the martyrdom of Hadhrat Husain (radhiyallahu anhu).

Q. A pamphlet issued by a Sunni Muslim implies that Hadhrat Muaawiyya (radhiyallahu anhu) employed deceit in his appointment of Yazeed as his successor and another Sahaabi, Hadhrat Mugheera Bin Shu'bah (radhiyallahu anhu) connived with him in this scheme. Please state the Shariah's view on this matter.

A. The pamphlet giving this evil picture of Hadhrat Muaawiyya and Hadhrat Mugheera (radhiyallahu anhu) only serves the cause of the Shiahs. It is not permissible for a Muslim to cast any aspersion on the noble characters of these senior Sahaabah. A man who implies that these Sahaabah were guilty of deceit comes within the scope of Divine Curse. All the Sahaabah were uprighteous.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A child had accompanied his parents for Hajj when he was a na-baligh (minor). Should he repeat the Hajj after puberty if he is by the means?

A. The Hajj which was performed before buloogh (i.e. before having attained puberty) remains Nafl. After buloogh if the person is by the means Hajj becomes Fardh.

Q. A child performed Isha Salaat. Thereafter, before commencement of Fajr time he discovers that he has attained buloogh (puberty). What is the position of his Isha Salaat?

A. Since he became baaligh during Isha time, he has to perform the Isha Salaat. The Isha which he had performed prior to buloogh is Nafl.

Q. A woman wants to proceed for Hajj with her father-in-law who does not observe Purdah. In fact, he refutes the validity of Purdah. Is it permissible for her to go with him?

A. It is not permissible for her to go for Hajj with this faasiq. If he refutes the Shar'i law of Hijaab, he ceases to be a Muslim. It is permissible for a woman to travel in the company of only such a mahram who is observant of the Shariah. It is not permissible for her to travel with a faasiq mahram. If the mahram is a careless person who does not bother about Purdah or he does not care whether other males speak with the woman, then it is not permissible for a woman to travel with such a male even if he happens to be her father, brother, son or husband. Only a mahram conscious of the Shar'i laws of Hijaab is an adequate mahram for a woman who wishes to go on a journey.

Q. A certain family celebrates meelaadun nabi every year. Every participant is issued a raffle ticket. At the end of the meelaad celebration, a draw is held. The winning number is announced and the lucky one is awarded a free trip for Umrah. Is this raffle permissible?

A. If the participant pays any money or fee, the raffle is then an act of gambling. The award (the Umrah ticket) will be haraam and it will not be permissible to utilize it for Umrah or for anything else. If a fee is not paid, the award will be permissible although this whole act is nafsaniyat and frivolity enacted in the name of ibaadat. The meelaadun nabi celebration is bid'ah. The raffle increases the evil of this bid'ah. Under guise of ibaadat base motives and futility operate. The people of Bid'ah resort to such ludicrous acts of frivolity to give impetus to their baseless and nafsani customs in the same way as christian churches serve hotdogs and coke to attract people to church. Since meelaad is a baatil act of bid'ah, its perpetrators invent stupid and nafsani acts to perpetuate it.

Q. Some people claim that our Nabi (sallallahu alayhi wasallam) forbade marriages to converts. A Muslim girl wants to marry a boy who has converted to Islam from Hinduism. The parents refuse permission and have disowned their daughter. They say that it is a disgrace for their daughter to marry this boy. They have gone to the extent of saying that Allah Ta'ala wishes to humiliate them and that they will never see their daughter marrying an inferior person like this boy. Please comment.

A. When Allah Ta'ala decides to humiliate anyone, no one can interfere with His Decree. The parents of this girl suffer from the disease of takabbur (pride). Their ignorance constrains them to speak such drivel. It is haraam to hold

others in contempt. It is very wrong and evil to claim that Rasulullah (sallallahu alayhi wasallam) had forbidden marriage to converts. All the Sahaabah were converts. There is absolutely no truth in the claim of these parents. They entertain Hindu ideas, hence they have reacted in this manner. If their daughter marries the convert, there is no way in which the parents can disown her. She remains their daughter and she will inherit in their estate. According to the Shariah they cannot deprive her of her Shar'i rights. The talk of disowning is, therefore, plain nonsense. While parents have the full right, in fact an obligatory duty, to advise their children in the matter of marriage, they are not allowed to react in the despicable way in which the parents of the girl in the question did. If they have valid reasons for withholding their consent and blessings, they are entitled to do so. But, the grounds stated in the question are not valid in the Shariah. Parents do have the right to withhold their consent even if the boy happens to be the son of the king. If they have valid Shar'i reasons, they can advise their daughter not to marry the boy. While there is nothing wrong with the desire of parents for their children to marry within the clan, it is haraam to hold members of other clans in contempt. Allah Ta'ala has created all nations and races and languages. People should respect one another and not believe in their superiority over others. But, no one has the right to insist that one marries out of the clan. There is greater affinity and compatibility among members of the same clan. These are essential requirements for a successful married life. Numerous marriages break down as a result of incompatibility which surfaces after marriage. However, if the person of one's own clan is not of good moral character and another person of another clan is of good character, marriage should be to the one of good character as long as he/she is a Muslim. The Qur'aan Majeed says:

O people! We have created you from man and woman and We have made you into families and tribes so that you know one another. Verily, the noblest of you by Allah are your most pious."

Thus, by Allah Ta'ala, the criterion of nobility is Taqwa based on Imaan. No one has the right to despise another. But, this does not mean that nationhood is of no consequence. Allah Ta'ala Himself is the Creator of nations. Islam does not subscribe to the baseless ideas and theories of either the racialists or the non-racialists.

Q. The Mujlisul Ulama is condemning the Muslim Personal Law Board although the Jamiatul Ulama bodies of Transvaal and Natal have joined. I am sure that considerable good will come from this. I feel that the Mujlisul Ulama too should support this move to incorporate aspects of the Shariah into the law of the land. Please comment.

A. The day the Mujlisul Ulama supports baatil it will cease to be an organization of Haqq. It will then have no justification and no mandate from the Shariah to claim to be the exponent and guardian of Haqq. The so-called Muslim Personal Law Board is dominated by modernist elements who are inimical to the Shariah and the Sunnah. The presence of the two Jamiats on this deviate board is a great disservice to Islam and the Muslim community. The only function which the Jamiats will be able to execute

in an organization overwhelmed by forces of baatil and bid'ah, will be to act as rubber stamps. The Jamiats' participation only serves the aims of the modernist enemies of Islam. The modernists will manipulate the Jamiats to gain some recognition. But, Insha'Allah, the plot will not succeed. The craze among modernists is to destroy the Deen by way of baatil interpretation. The conglomeration of baatil elements in the M.P.L.B. negates all possibility of this body constituting an asset for the Muslim community. Instead of any benefit, the body will only bring about greater fitnah.

EQUALITY?

Q. Strenuous attempts are being made in various quarters to promote equality of the sexes as an Islamic teaching. What does Islam have to say on this topic?

A. Modernists and ignorant Muslims are trying to get onto the bandwagon which the government has set into motion. While these deviated and ignorant Muslims are trying their very utmost to find Islamic credibility for this baseless idea, they have miserably failed to produce a single valid Islamic argument for their contention. The strongest Islamic fact negating the claim of the equality of the sexes is that Islam does not permit a woman to lead males in Salaat. A woman can never be the Imaam if there is even one man in a congregation of a thousand worshippers (one man and 999 women). Other Shar'i facts emphatically refuting this kufr concept are:

* The Qur'aan states: "Men are the rulers of women.."

* The Qur'aan says: "For men is a rank over women."

* Rasulullah (sallallahu alayhi wasallam) described women as 'Naaqisaatul Aql' (of imperfect intelligence).

* The testimony of two women equals that of one male. The Qur'aan is explicit on this.

* Males inherit twice the share of a female.

* The Shariah has made men the maintainers (providers) of women.

* Children go by the names of their fathers, not mothers.

* Rasulullah (sallallahu alayhi wasallam) said that if prostration for any human being was lawful, he would have commanded wives to prostrate to their husbands.

* A man can marry four wives, but a woman can marry only one husband.

* Never did Allah Ta'ala bestow the Mantle of Nubuwwat to a female. All Ambiya were men.

* The Qur'aan vests the right of divorce in only the husband. A woman cannot pronounce Talaaq as a husband is permitted to do. If the wife pronounces talaaq a thousand times, it is not valid, but if the husband utters it once, the talaaq is valid.

* Junuah Salaat is compulsory on males, but not on females.

* In the Shar'i Hudood and Qisaas (the prescribed forms of punishments, e.g. cutting the hand for theft, flogging for fornication), the testimony of women is not at all accepted. Conviction in such crimes can be gained only by the testimony of males.

* A woman is not allowed to go on Hajj or on any other journey without a male

AN EVIL CUSTOM

Just as hijab (purdah) has to be observed for the living so too does it have to be observed for the dead. Emphasising this hijab, Rasulullah (sallallahu alayhi wasallam) told Hadhrat Ali (radhiyallahu anhu): "Do not look at the thigh of a living or a dead man."

Everyone is aware that in spite of the five kafan shrouds which completely cover a female mayyit (deceased), a sheet is drawn over the grave when her body is lowered to conceal her wrapped body from the eyes of men.

However, un-Islamic practices and customs require the total abandonment of hijab for the dead. The dead body of a male is placed among females who crowd around to view him. The face is exposed to the gazes of females for whom the mayyit is a ghair mahram for whom hijab is incumbent. It is regrettable that even learned men condone this haraam practice which prevails widely in the community.

This evil practice has degenerated to the level where the male relatives of the deceased troop into the room one by one to view the exposed face of the male mayyit. Around the body are seated women who stare at each man trooping into the room in emulation of the practice of the kuffaar. In addition to violating the Shariah's hijab law regarding the mayyit, they also transgress the Shariah's prohibition with regard to staring at ghair mahram males. This haraam practice is most disgraceful and disgusting.

One of the main reasons for the perpetuation of this evil is not only the silence of the learned men, but their participation in this haraam practice has completely misguided the ignorant public. When learned men participate in such practices, the layman is led to believe in their permissibility.

The occasion of Maut (Death) is a reminder for every person that he/she is next in line. It should remind one of the futility of this world and the importance of the Akhirah. Rasulullah (sallallahu alayhi wasallam) said:

"Remember in abundance the severer of delights, i.e. Maut."

But, instead of taking lesson from Maut, Muslims are using the occasion for courting the Wrath of Allah Ta'ala by seeking gratification for their evil nafsani desires. Viewing ghair mahrams is an act of haraam nafsani gratification for which the punishment is terrible in the Hereafter according to the Hadith of Rasulullah (sallallahu alayhi wasallam). When a person forgets Allah Ta'ala, his/her heart hardens and becomes impervious to naseehat. Vice and virtue cannot then be distinguished. The Qur'aan says about these hardened hearts:

"The Fire (of Jahannum) is for the one whose heart has become hard as a result of refraining from the thikr (remembrance) of Allah."

The commission of haraam right at the side of the mayyit is most despicable and shocking. It indicates the corrosion of the heart and the high degree of insensitivity. May Allah Ta'ala protect us all from such corruption and spiritual disaster.

Zakat our Condition

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To

enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

A HUSBAND'S DUTY

Rasulullah (sallallahu alayhi wasallam) said: **"A man is rewarded for everything, even for the morsel of food he puts (with his own hands) in the mouth of his wife."**

This Hadith provides a wonderful prescription of love between husband and wife. The Hadith teaches the husband to be considerate and loving to his family. His duty does not end with bringing the food and providing a shelter. It is essential for the husband to show affection to his wife and children.

Many husbands have all the time for outsiders while they delude themselves into believing that they have no spare time to spend with their families. This is a shaitani deception. The husband is under Shar'i obligation to spend time with his wife and children. Some husbands spend hours listening to the radio late at night; some spend half the night fishing; others again squander the time in idle conversation with friends. In such ways the valuable time granted by Allah Ta'ala is wiled away in futility and haraam while the wife and children are neglected at home.

Love and happiness demand that the husband spends more than what is required for basic needs. Happiness in the home and love cannot be procured by restricting the expenditure to basic needs. A man has to spend within his means and without being extravagant, to keep his wife happy and to build up the bond of love. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that it is Waajib (compulsory) for the husband to give his wife pocket money from time to time to enable her to spend it on things she wishes to buy. But, some husbands are extremely miserly. They curtail even basic expenditure. Such an attitude is cowardly and despicable and unbecoming of a Muslim husband.

Rasulullah (sallallahu alayhi wasallam) said: **"Be kind to women, for verily, they are in your prison."**

Allah Ta'ala has made the man the ruler of his wife. While the Qur'aan is explicit in conferring on him this superior rank, ignorant men misunderstand the Qur'aanic concept of rulership of men. The rulership which the Qur'aan awards the husband, does not permit him to abuse and maltreat the woman. It demands that he behaves lovingly, tenderly and magnanimously towards her. Harshness, miserliness and inconsideration are all in conflict with the husband's office of rulership.

The man who picks a fight with his wife over every petty thing, allowing his temper to explode in harshness and expletives should understand that he is behaving cowardly and taking gross advantage of a wonderful Amaanat (Trust) which Allah Ta'ala has placed in his custody. The wife was assigned into the husband's care on the Name of Allah. The bond between them is, therefore, sacred. If he abuses this Amaanat, he will be hauled disgracefully into the Divine Presence on the Day of Qiyaamah.

FRIENDSHIP

"A person follows the way of his friend. He should therefore discern the one whom he befriends." (Hadith)

Friendship exerts a determining influence on the morals and thinking of a person. Rasulullah (sallallahu alayhi wasallam) has, therefore, instructed that the Mu'min be very careful of the person whom he befriends. A person with evil ideas and immoral character is bound to adversely influence his friend.

Among the closest friends which a person has are his teachers, whether they happen to be teachers in the secular field or Deeni sphere. It is, therefore, of the greatest importance to ensure that those under whose care children are placed for tuition are not kuffaar, fussaah and fujjaar. The irreligiosity of the teacher will exert its harmful influence on the child. Commenting on this danger, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said:

"A man himself, should teach his household members. It is necessary to mention with emphasis and clarity that the teacher of a young girl should not be a ghair mahram."

Madrasahs and Maktabas should understand this message of profound wisdom.

TILAWAT

A dangerous deception of shaitaan is the idea of there being no benefit in reciting the Qur'aan Majeed without understanding the meanings of the words. Such people deify plain and pure Tilawat of the Qur'aan. They ridicule those who recite without understanding the meanings. They encourage reading translations and discourage Tilawat. It should be well understood that this notion and shaitani deception is kufr. It is a denial of the explicit command by Rasulullah (sallallahu alayhi wasallam) to engage in Tilawat. The Hadith clearly mentions the great benefit and reward of reciting the Qur'aanic text even without understanding. According to Rasulullah (sallallahu alayhi wasallam) the minimum thawaab (reward) for a single harf (letter) recited is 10 virtues (Allah Alone knows this value). Furthermore, pure Tilawat has always been the practice of Rasulullah (sallallahu alayhi wasallam), of the Sahaabah, of the great Auliya and of the whole Ummah for the past fourteen centuries.

HARAM MEDICINE

Commenting on the uninhibited acceptance of impure and haraam medicines, Hakimul Ummat Maulana Thaavi (rahmatullah alayh) said:

"The condition of Muslims has become lamentable. They will abstain from things which by nature they feel to be detestable, e.g. drinking urine. But, they do not regard with disgust things which the Shariah has branded detestable, e.g. alcohol. This attitude implies that such a person is the slave of his nafs, not the slave of Allah."

No care is taken regarding medicine. Whether it is halaal or haraam pure or impure, is of no concern to them. Such medicines are administered even if the Rooh is in the process of departing. No one is concerned. The Shariah's permission to use impure medicine applies in only cases of dire emergency when it is a matter of life and death. The permission to use haraam medicine is not general. Such medicines cannot be used simply to facilitate cure or to improve health. Medical treatment (for health and cure)

From page 8

MISSIONARY OF KUFR

criticism.

So warped has become the thinking of these deviant modernists that they believe the divinely created and chosen role for woman to be 'secondary'. Childbirth is, therefore, a secondary role for a woman in the thinking of the advocate of kufr. House-wifery is a secondary role for her. Being an obedient and a loving wife is a secondary role for woman in the kufr thinking of the modernist advocate of kufr. Every role which Allah Ta'ala has defined for the woman is regarded as secondary by the missionary of kufr and her ilk. But, sweeping the streets and parading immorally in the public will not be improper for woman in this kufr proposal because woman according to the idea of the woman missionary is like a man—to be in the streets and in the public.

PRIMARY ROLE

A woman's occupation as a mother and a wife is in fact her primary role in life. This is the role into which Allah Ta'ala has cast her. It is unjust and stupid to attempt to expel her from the home and wean her away from her primary role and ask her to indulge in activities which are not secondary for her, but which are in total conflict with her natural and divinely chosen role.

The Qur'aanic command: "And stay firmly (glued) in your homes", is a command to women to be involved in their primary role. The Qur'aanic command: "O Nabi, tell your wives, your daughters and the women of the believing men to draw over them their jilbaabs.", is an instruction for women to behave in accordance with the demands of their primary role which, among other things, require them to conceal their bodies from the gazes of men.

The Qur'aanic verse:

"Men are the rulers over women", is an explicit mention of the subservient role of women. While it could be said that Islam has made women subservient to their husbands, it is incorrect to say that their role of subservience to their husbands is secondary. Such subservience is in line with their primary role which dictates such subservience.

Islam does not believe in a classless society. There are ranks and gradations even among the Ambiya. While all Ambiya were equal in their truth, in rank and status, all were not equal. Similarly, in rank and status there is inequality between man and man. Thus, the rank of the father is superior to the rank of the son. And, at times the rank of a woman is superior to that of a man, e.g. the rank of the mother is higher than that of her son. Thus, when it is said that a woman is subservient to a man, it does not mean subservient to all men. She is subservient to her husband in rank. But, this subservience does not enslave her to her husband. She is not required by the Shariah to even prepare his food and wash his clothes. She is not under legal compulsion to do the housework. What wrong is there in this subservience? A subservience which is noble and based on respect and love! But, the gross and deceitful manipulation of the term 'subservient' by the modernists is an attempt to convey that in Islam woman is rendered a slave of man in general. This is a black lie. She is not even the servant of her husband. On the contrary, her husband with his superior rank is her slave. It is he who has to slog in the rain, cold and heat from morning to night to provide a comfortable home and a comfortable life-style for her who lives like a queen in

a true Muslim home. Islam has given her the status of a queen in spite of her 'subservience' to her husband. The husband is responsible to provide everything for her. His superior rank will be employed only to govern the home in accordance with the divine decree and conduct of life.

If this noble 'subservience' is unacceptable, then all forms of subservience should be unacceptable in greater degree. The student should not be subservient to his tutor; the son should not be subservient to his father; the subjects in a country should not be subservient to the law. In short, we all should adopt the code of the jungle where bestiality is the norm and the conduct of life.

EQUALITY?

Very explicitly, the Qur'aan says:

"For men there is a rank over women."

This is in complete negation of the silly idea of the equality of men and women. While men and women are equal in so far as reward in the Akhirah is concerned and while they are equal in the courts of Islamic law, there is no equality of rank between man and woman nor is there equality in their respective roles. And, even in certain aspects of law, they are not equal, hence the Qur'aan makes explicit mention of the testimony of two women being equal to the testimony of one man. Whatever interpretation the advocate of kufr assigns to this Qur'aanic proclamation, the fact remains that it is undeniable that the Qur'aan regards the testimony of a woman to be inadequate. Hence, two women have to testify. Not, only two women—but two women and one man will make up the requirement for a valid Islamic testimony. If there happen to be a thousand pious women giving evidence, but there is not a single man to corroborate their testimony, such testimony as presented by the thousand women will not be acceptable in an Islamic court of law.

Regardless of the factors which bring about this state of inequality between man and woman in their respective ranks, the undeniable fact is that the Qur'aan does discriminate between the ranks of men and women. The denier of this truth is a kaafir.

Rasulullah (sallallahu alayhi wasallam) explicitly forbade a woman from travelling without a mahram. But, a man does not require a 'mahram' with whom he has to undertake a journey. The Qur'aan vests the right of Talaaq in only the man. The attempt by the kuffaar in our midst to negate this right by their method of kufr interpretation can never change this Qur'aanic directive.

Innumerable teachings in Islam negate the stupid concept of equality or equal rights for men and women. Woman's very natural constitution makes her differ substantially with man. While a man has to perform five times a day Salaat every day of his life, a woman is granted exemption from Salaat for up to 10 days every month of her life. In spite of her wealth, if she is married, she is not required to use her wealth to feed even herself. Her being wealthy does not absolve the husband of his responsibility of providing for her. On marriage it is the man who pays her a dowry (mehr). She does not pay the man a dowry. The Qur'aan permits a man to marry for wives. But, a woman cannot marry even

two husbands. In the matter of inheritance, a woman gets half the amount a man receives. In burial she is wrapped in five shrouds while a man is wrapped in three. When lowering her body, the grave is covered, while not in the case of a man.. All these laws of the Qur'aan and Sunnah very clearly bring to fore the inequality between the sexes. It is only a perverted transgressor—a spiritually blind person sunk in kufr who will deny these Qur'aanic realities.

Instead of the call to re-interpret the Qur'aan, the advocate of kufr should proclaim her message by calling for the abandonment of Islam. Then every unwary and ignorant Muslim will understand exactly who is calling them and to what they are being called to.

MURTAD

We must unequivocally state that anyone who calls for the Qur'aan to be re-interpreted and for the abandonment of the Shariah as it has existed from the initial era of Islam is a murtad if before his call he was a Muslim. Any Muslim who seeks to tamper with the Shariah in this vile way in which the missionary of kufr is perpetrating should understand that he has transformed himself into a murtad. Allah Ta'ala says in the Qur'aan:

"Verily the Deen by Allah is only Islam."

Anyone who searches for another religion by way of any kufr interpretation cannot be a Muslim. Islam is what Rasulullah (sallallahu alayhi wasallam) explained and what had reached us through the reliable agency of the Sahaabah (radhiyallahu anhum).

Munaafiqeen and kuffaar will come and go. They will necessarily ply their trade of conspiracies against Islam, but Allah's Deen cannot be extinguished:

"They desire to extinguish the Light of Allah with their mouths while Allah will complete His Light even though the kaafireen detest it." Qur'an

Liars, frauds, deceits and impostors have studied the history of Islam, but Islam always triumphed. While numerous of its followers will take to the path of deviation, the pristine purity of the Divine Laws will be maintained until the Last Day. This is Allah's Promise.

MUAWIYAH

It is essential that Muslims realise that Hadhrat Muaawiyah (radhiyallahu anhu) was among the senior Sahaabah of Rasulullah (sallallahu alayhi wasallam). He was among the Kaatibeen-e-Wahi (the Scribes who wrote down the Qur'aanic Wahi immediately upon its revelation). He was employed in this lofty position of Amaanat by Rasulullah (sallallahu alayhi wasallam), who spoke glowingly of him.

It is haraam for any Muslim to disparage Hadhrat Muaawiyah (radhiyallahu anhu) because of his political conflict with Hadhrat Ali (radhiyallahu anhu). Whoever does so, invokes on himself the Wrath of Allah Ta'ala and the displeasure of Rasulullah (sallallahu alayhi wasallam). It is not permissible to speak or to write in such a manner as to cast aspersions against the integrity of Hadhrat Muaawiyah (radhiyallahu anhu) or of any other Sahaabi. Allah Ta'ala has not appointed any Muslims after the Sahaabah to sit in judgement over the disputes among the Sahaabah. Only Allah Ta'ala will judge the conflicts which had prevailed among the Sahaabah.

AIDING KUFR PAPERS

The Qur'aan Majeed states:

"Do not aid (one another) in sin and transgression."

According to the Shariah those who aid others in the perpetration of transgression are in the same category as the transgressors. Consider the example of so-called Muslim newspapers which present an outer facade of Islam while lacking in Deen in entirety. These newspapers peddle kufr and baatil under Islamic guise. They publish haraam photographs, advertise haraam wares and worst of all, serve the plots of the kuffaar by propagating ideologies, concepts and cults of the liberal west. They are out to harm and mutilate Islam.

The modernist papers are prime agents of shaitaan in the mission to subtly dismantle Islam. Kufr is propagated by way of devious interpretation. These so-called Muslim papers wrought greater Imaanic havoc to ignorant Muslims than the kuffaar missionaries who prowl around in the hope of ensnaring

ignoramus into their webs of kufr. But, the deceptions and snares of the modernists 'Muslim' newspapers are graver conspiracies than the plots of the non-Muslims.

HARAAM AID

Many Muslims, out of unwariness or negligence, assist these papers financially. They should understand well that their financial contributions to these pedlars of baatil and kufr come within the purview of the Qur'aanic prohibition which forbids aid to and participation with sin and transgression. Aiding the dissemination of kufr by contributing to these modernist tabloid agents of kufr is akin to kufr. Those who aid and abet kufr are classified as kuffaar in the Shariah. Advertising in these haraam papers is an act of grave transgression since such advertising assists the pedlars of kufr in their nefarious attempts to destroy Islam with their invective against the Sunnah of Rasulullah (sallallahu alayhi wasallam).

From page one THE KUFR OF RE-INTERPRETATION

posits the irrelevance of the Qur'aan? Indeed these modernist proponents of falsehood (baatil) pose a graver danger to Islam than all the kuffaar put together.

GRAVITY

Despite the extreme gravity of the kufr idea which the woman has presented in her booklet, Muslims have been gullible enough to bestow even Musjid platforms to her from which to propagate kufr, dhalaal and baatil. It does not behove the Ulama to maintain silence in the face of such danger which threatens to erode and eliminate the Imaan of unwary and ignorant Muslims. It is indeed, a major sin to permit this person any platform in the community from which to propagate baatil and kufr.

Re-interpretation of the Qur'aan Majeed means that the explanation or interpretation of the Qur'aan given by Rasulullah (sallallahu alayhi wasallam) is no longer valid; that the Divine Interpretation which has been authoritatively transmitted down the centuries in the Ummah is no longer applicable; that the Message of Rasulullah (sallallahu alayhi wasallam) was not for all people and for all time. This effectively negates the validity of the Qur'aan Shareef itself. It is a cunning and a satanic attempt to destroy the Islam of the Qur'aan. The endeavour is to mutilate Islam beyond recognition so that the same fate which overtook the Taurah and Injeel and the Shariats which stemmed from those Scriptures, be the fate of the Qur'aan and Islam. But, these deviates plodding the path of dhalaal and kufr cannot understand that the safeguarding of the Qur'aan and the purity of Islam is a responsibility which Allah Ta'ala Himself has undertaken, hence He says in the Qur'aan:

"We have revealed the Thikr (Qur'aan) and We shall guard it."

The Qur'aan Majeed also proclaims the futility of the plots of shaitaan's agents in the following terms:

"And, Allah will complete His Noor even though the transgressors detest it."

The Qur'aan is Allah's Noor. It cannot

be tampered with. The People of Haqq will not permit the myriads of satanic forces to mutilate the Qur'aan in their nefarious conspiracies to eliminate Islam. It is essential that Muslims understand the gravity of the kufr propagations of these modernists who acquire their kufr qualifications at kuffaar universities which are the greatest danger to the Imaan of Muslims attending these evil institutions.

MISSION OF KUFR

Every attempt to 're-interpret' the Qur'aan is a subtle ploy in a conspiracy to eliminate Islam. As long as the purity of Islam is maintained, the kuffaar cannot succeed in their plot. But, they have realised that the most effective way in which to harm Muslims is to erode their Imaan by the introduction of kufr corruption in their beliefs. Towards this end they have succeeded to introduce missionaries who sport Muslim names. Thus, these missionaries bear the names of Ahmad, Muhammad, Aishah and Faatimah. While they pass as Muslims on account of the stark ignorance of the average Muslim, they are active in the dissemination of their kufr by presenting ideas such as the re-interpretation and reconstruction of the Qur'aan and the Shariah respectively. Muslims must be on their guard against this type of kufr. People who call for the re-interpretation of the Qur'aan and the reconstruction of the Shariah are not Muslims. They are kuffaar of the most dangerous kind. They are in the category of the Munaafiqeen. They seek to scuttle the Deen as brought and explained by Rasulullah (sallallahu alayhi wasallam).

It is incumbent on all Muslims to beware of the mission of kufr which is creeping into the Ummah or which has already made considerable inroads via the agency of kuffaar sporting Muslim names and speaking the language of Muslims.

MAUT

"As long as there is the fear of uncertainty regarding the state of Maut, the heart derives no pleasure from any excellence nor does the heart aspire for anything." (Hadrath Thaani)

From page 1

MPLB - A BATIL BODY

strong opposition against the MPLB. This un-Islamic forum should not be permitted to gain recognition by default.

CANNOT PROSPER

Organizations which adopt the un-Islamic way of putting females at the helm of affairs can never be successful. Rasulullah (sallallahu alayhi wasallam) said that people who assign their matters to women will never prosper. The modernist elements are hell-bent on giving religious sanction to female leadership. In their insane desire to curry favour with non-Muslims, especially with the government, they are preprepared to destroy their Imaan by denying the Qur'aanic truths which the Ummah has accepted and followed since the advent of Rasulullah (sallallahu alayhi wasallam). In their mad stupor to gain kuffaar recognition, they import female deviates from overseas to support and expound for them their ideas and desires of liberalism. It is the plain scheme of the modernist deviates to re-mould Islam—to destroy Islam—to introduce another stupid and kufr cult which they would like to name Islam. But, the Ulama will not permit such kufr to gain recognition under the umbrella of Islam.

The vice-president of the MPLB is a female who has been appointed in direct contradiction to Rasulullah's prohibition which states: **"Place women in the background as Allah Ta'ala has placed them in the background."**

LIBERALISM

The MPLB will become an avenue for the introduction of liberal kufr ideas which will be imposed on Muslims with the connivance of a government with whose un-Islamic concepts of feminism and equality of the sexes the modernist elements of the board are in full agreement. Muslims should, therefore, be on their guard and withhold their recognition from the baatil body. Forces inimical to Islam are manipulating modernized 'Muslims' to wrought Imaani destruction and the elimination of the Shariah from within. The Jamiats on the MPLB should understand the ploys of the enemies of Islam and not allow themselves to be misappropriated and manipulated to give respectability, credibility and acceptability to the MPLB. A great disservice to Islam is in the process of being enacted by the Jamiats' presence on a body which is alien to Islam. It is a body of fitnah which bodes ill for the community.

TAMPERING

It is abundantly manifest from the very first two insipid papers prepared by the MPLB that tampering with the Shariah will be the style and method of this group of individuals. Greater importance will be accorded to baatil personal opinions of liberalism and the Shariah will be sidestepped. Such a body can never be granted recognition by Muslims.

When a member/official of a body decries 'Shariah Committees' and all serving on that body behave like deaf and dumb creatures unable to offer any adequate response to rebut the kufr of the member, it is clear illustration of the Shar'i incompetence of such a body which befools itself by labouring under the silly notion of its ability to represent Islam and the Ummah. When members of a body seek to deny the validity of any Islamic institution, it sets in motion the process of sealing its own doom.

Vinegar

NEW YORK (special) - Research from centres around the world report what ancient healers knew thousands of years ago that *vinegar is the wonder elixir for a healthier life.*

Since ancient times a daily dose of apple cider vinegar has been taken to control weight and maintain well-being.

Today, countless reports and scientific studies praise the curative and preventative powers of vinegar as part of our daily diet.

And now after long research, for the first time, over 300 vinegar super-healing home remedies and recipes have been gathered by noted natural health author Emily Thacker in her exclusive book, *"The Vinegar Book"*.

It's the most complete collection since the discovery of vinegar 10 000 years ago.

You'll learn how to melt away pounds with a mealtime vinegar cocktail.

Find trusted remedies to beat colds, ease painful arthritis, and other joint diseases.

Vinegar is nature's own drug-free anti-inflammatory.

Scientific tests show its natural storehouse of vitamins and minerals - over 93 different components - to fight what ails you and help extend life.

Imagine! Just one spoonful of apple cider vinegar is endowed with vitamins, minerals, enzymes, amino acids, nutrients and important pectin and beta carotene.

More than 70 different research studies have verified that *beta carotene lowers the risk of getting cancer and it boosts the body's immune system.*

And pectin helps your body reduce cholesterol levels to lower the risk of cardiovascular disease.

"The Vinegar Book" will amaze and delight you with 308 natural ways to enrich your personal life and home. Time honoured folk remedies that show step by step how to mix vinegar with other kitchen staples to:

- Improve metabolism
- Aid digestion
- Help lower cholesterol
- Uses for middle ear problems
- Care for eye infections
- Condition problem skin
- Amazing hair treatments
- Relieve night time leg cramps
- Soothe sprained muscles
- Forestall osteoporosis
- Help headaches fade away
- Corn and callus relief
- Aid to maintain health
- Skin rashes, athletes foot
- Relieve insect bites
- Remedy for urinary problems
- Use for coughs, colds
- Destroy bacteria in foods
- Heart and circulatory problems
- Lower high blood pressure

To receive your trial copy direct from the publisher at the special introductory price of R44.50 (plus R4.50 postage and handling) - Total R49.00 simply write on a piece of paper your name and address and send it along together with a cheque or money order to:

Green Tree Press, Dept. Y1, Private Bag X33, Halfway House, 1685
Sunday Times Magazine September 25, 1994

SAUDI SIGHTINGS?

The following statement has been circulated by the Newark Masjid Committee of New Jersey, US:

"SAUDI ARABIAN ULAMA TO ANNOUNCE THAT ERROR WAS MADE ON 1412/1992 MOONSIGHTING"

The first day of the fasting for the month of Ramadhan has been Friday, March 6, 1992. False claims of an earlier sighting had been made by the countries of Saudi Arabia and the United Arab Emirates. These reports were rejected by the majority of Islamic organizations throughout the Muslim World since the new moon was not even born at the time of this alleged sighting. After there were no reported sightings anywhere in North America, the consensus was made to wait 30 days before beginning the fast on Friday. A notable exception to this was New Jersey where many centres instructed Muslims to fast on Wednesday.

ISNA also rejected the claim of Wednesday as being the start of Ramadhan. However, even after there was no sighting on Wednesday evening, their Fiqh Committee decided to announce that Thursday would be the first of Ramadhan in order to accommodate those who had begun on Wednesday (the rationale being that this would allow one group to fast 30 days and the other to fast 29 days, and still be in accord for the Eid). This reasoning was also rejected by most of the organized jamaats who were now in complete agreement that Ramadhan had to begin on Friday.

Now as has been the case for too many years in the past, the Saudi Ulama met and have admitted that a mistake was made and will issue a statement to this effect. Also, ISNA will fax a similar announcement to all centres throughout North America. They will be instructing those who began their fast on Wednesday or Thursday to consider these as NAFL FASTS. This will result in them having to fast one or two additional days this year.

The problem is that Saudi authorities for some reason are intent on using the date of the new moon (which is invisible) as opposed to the actual sighting of the Hilaal. There is documented evidence that this has been the case for at least the past fifteen years.

Efforts have been continually made to point out these inaccuracies, but they seem to have fallen on deaf ears. More details will be available as soon as the statements by the Saudi Ulama and ISNA are made public."

The above report illustrates the complete unreliability of reports on the Hilaal sighting emanating from Saudi Arabia. Their alleged sightings are invariably two days ahead of the entire World of Islam. It is not permissible to commence Ramadhaan and celebrate Eid on the basis of the reports issued by these secular, fassaaq regimes saddled in the Muslim lands.---MAJLIS

THE SOLUTION

Islam and the Ummah are encircled by a multitude of evil and shaitaani forces. They appear in a variety of garbs. The Christians, Jews, their lackeys in the form of modernist Muslims and the governments holding sway over the lands of Islam, are all wedded in a single conspiracy to eliminate Islam. Operating from different platforms and adopting a plethora of methods, they all have one thing in common, viz., the destruction of the Islam brought by Rasulallah (sallallahu alayhi wasallam)—the Islam expounded by the noble Sahaabah. As long as Muslims adopt the guidance of the Shariah, the conglomeration of shaitaani and kufr forces cannot harm the Ummah. The Qur'aan says: **"And, if you have patience and adopt Taqwa, their plots will never be able to harm you in the least."** Muslims should understand that the only solution and guaranteed protection for us is to turn to Allah Ta'ala; to adopt the Sunnah of Rasulallah (sallallahu alayhi wasallam), and to develop true fear of Allah (Taqwa). Conferences and formation of organizations and the many other methods schemed up by self-appointed benefactors of the Ummah are futile. The only lasting solution is the Qur'aanic prescription of **Inaabat Ilallaah** (to turn to Allah with heart, body and soul).

VINEGAR

Rasoolullah *sallallahu alaihi wasallam* said:

"Vinegar is a wonderful food!"

"Vinegar is a wonderful food!"
(Muslim)

WORKERS

Once a Sahaabi asked Rasulallah (sallallahu alayhi wasallam) about the errors of the slave. He wanted to know how many times a day the master should overlook the mistakes committed by the slave. Rasulallah (sallallahu alayhi wasallam) replied: "Seventy times".

A worker sells his labour, not his honour and his reputation. An employer is not permitted to abuse and belittle his worker. Islam does not permit such contemptible behaviour. Employers feel that by virtue of the wages they are paying, they have a licence to insult and abuse their employees when the latter err in their duties. This attitude is not permissible. It is an attitude which stems from pride which is the special quality of shaitaan.

If there is no compatibility between the employee and the employer or if the employer feels that the worker is grossly disobedient and neglectful of his duties for which he is being paid, the work contract should be honourably terminated without any grudges and acrimony.

MEDICAL BUTCHERY

"In 1974 the US Senate investigation into unnecessary surgery reported that US doctors performed 2.4 million unnecessary operations causing 11,900 deaths and costing about 3.9 billion dollars. It has been calculated by Professor John McKinlay, a noted critic of medical waste, that more deaths are caused by surgery each year in the US than the annual number of deaths during the wars in Korea and Vietnam, which were considered national tragedies,"

(HEALTH SHOCK—Martin Weitz)

MEDICAL CURSE

"The greatest single curse in medicine is the curse of unnecessary operations, and there would be fewer of them, if the doctor got the same salary whether he operated or not.

I am not accusing the medical profession of dishonesty, but I am saying that we should be defended from unfair temptation.

Cowboy surgery is still mainly an American problem, but what is to stop British surgeons cashing in on the private health care boom?" (HEALTH SHOCK)

AND, WHAT IS THERE TO STOP SOUTH AFRICAN DOCTORS AND ALL OTHER DOCTORS FROM SUCH CURSES AND MALPRACTICES? —Majlis

From page 9

HARĀM MEDICINE

cannot be rationalised on the basis of preserving a life by the utilization of a haraam substance, e.g. consuming haraam meat in the state of such starvation which leads to death or to use a haraam liquid, etc. to dislodge food stuck in the throat.

The subject of medicine is not of absolute certainty. (In other words, cure is not an absolute certainty.) For this reason medical treatment is not waajib (compulsory). In the majority of cases such medicines produce loss in this world and in the Akhirah. In the words of the Qur'aan:

"The world and the Akhirah are lost."

THE FITNAH OF SO-CALLED MUSLIM PERSONAL LAW

The Qur'aan Majeed is emphatic and explicit in the finalisation and perfection of the Shariah. The Shariah is the Law of Islam as promulgated by the Qur'aan and the Sunnah. The Law-Maker of the Shariah is none other than Allah Rabbul Izzat Who declares in His Qur'aan:

"This Day have I perfected for you your Deen, and completed for you My Favour, and have chosen for you Islam as Deen."

Since the Shariah of Islam is of Divine Origin, it tolerates not the slightest suggestion of reform in any of its laws. Any call for reform in the family laws of the Shariah, is an unambiguous call of kufr. Any person who desires any 'personal' law of the Shariah to be reformed, changed, watered down or mutilated to conform to any bill of rights hammered out by fussaag and kuffaar should understand that his Imaan has departed.

RECOGNITION?

Some miscreants and misguided fellows are advocating the interpolation and transformation of the Shariah to conform to the bill of rights of the country for the miserable and dubious price of recognition of Islamic personal law by the state. Such recognition is not required by Islam or by the Muslim community. The hybrid of Muslim organizations clamouring for such recognition do not represent the Shariah of Islam. As such they hold no Shar'i mandate to speak on behalf of the Muslim community. The presence of the two Jamiats on the misguided Muslim personal law board does not bestow any Shar'i status or Islamic credibility to this board which portends a grave fitnah for unwary Muslims who may be hoodwinked into acceptance by the misleading notion of the board catering for true and unadulterated Shar'i Law.

It is necessary to apprise all those concerned in these matters that the Personal Laws as well as all other Laws of Islam are sacred and not negotiable. The 'recognition' carrot which the deviates are dangling in the faces of short-sighted and childish friends of Islam is not needed by the Muslim community. The community in South Africa has gone about its personal law affairs for centuries without state recognition. State recognition or non-recognition is not an aim to be pursued. The recognition of our marriages is by Allah Ta'ala. Such Divine Recognition suffices for the Ummah.

Those endeavouring to clamber onto the bandwagon of so-called Muslim personal law are motivated by worldly aims devoid of Deeni altruism. It is essential that ordinary Muslims do not become entrapped by any flowery and seemingly Islamic rhetoric employed by the deviates to gain the support of the community for their new religion which they are attempting to market under the name of Islam.

REFORM?

To satisfy the demands of the country's bill of rights, murtadds still under Islamic guise are advocating that the Shariah's marriage, talaag and inheritance laws be changed and modernized (a process which they dub reformation and reinterpretation). This kufr process of reformation advocates among its kufr, the following:

- * That the man's Shar'i right of Talaag be cancelled and vested in some judicial committee acceptable to the non-Muslim state. The logical conclusion of any such move will be adulterous unions. If the husband's talaag pronouncement is overridden and he is compelled by any authority or by his ignorance to maintain his association with the woman who was formerly his wife, he will pass his life in adultery and produce illegitimate children.

- * That females be given the right to contract their own marriages without the consent or blessing of their Shar'i guardians. This move, in some cases (according to the Shaafi Math-hab), will create adulterous unions, not Nikahs. Without the consent of the Shar'i guardian the marriage will simply not be valid according to the Shaafi Math-hab. And, according to the Hanafi Math-hab, while the marriage will be valid, it will be shorn of Divine Blessings. According to all four Math-habs, apart from the legal implications, such marriages are not permissible in view of the conflict with the Sunnah.

- * That the husband's marital power over the wife be abolished. Infringing on this right is denial of the Qur'aan which entrenches the superior rank and control of the husband.

- * That the ex-wife be entitled to maintenance even beyond the Shar'i Iddat period. This is in conflict with the Qur'aan and Sunnah. The Shariah orders maintenance for her only during her iddat and that too if she has not wilfully abandoned the marital home.

- * That so-called legal disabilities related to illegitimate children be abolished. The Shariah does not recognize illegitimate children to be the legitimate children or the legal children of the man who had fathered them by adultery or fornication. As such, he has no legal obligations towards such offspring even though he may and should provide for them on moral grounds.

- * That so-called inequalities in the Islamic inheritance code be modified to bring woman on par with men.

- * That women be granted equal right to terminate the Nikah despite the fact that the Shariah has not bestowed the

right of talaag to her.

KUFR

Every one of the aforementioned moves is an act of kufr because it represents the denial of the Laws commanded by Allah Ta'ala. The deviates are conspiring to transform Islam into a totally new religion, albeit bearing the same name, namely, Islam. They are plotting the same fate for Islam which had overtaken the Shariah of Musa and Isa (alayhimas salaam).

While the followers of Nabi Musa and Nabi Isa (alayhas salaam) had succeeded to subvert and destroy the Taurah and Injeel, the deviates among the Muslims fail to discern that Allah Ta'ala, Himself has guaranteed the purity and protection of the Shariah of Muhammad (sallallahu alayhi wasallam). Allah Ta'ala has created institutions and devices to safeguard this Shariah of Islam until the Last Day. The modernist deviates will, therefore, fail miserably in their despicable attempts to destroy Islam.

It is essential for all Muslims to understand that the Muslim personal law board is simply another kufr attempt to bring about the destruction of Imaan and Islam. Muslims are, therefore, under sacred obligation to dissociate themselves from this move. The dangling carrot of 'recognition' is a fatal poison which some sincere, but short-sighted and childish Muslims consider to be worthwhile pursuing. May Allah Ta'ala guide them and imbue them with correct understanding to discern the quagmire in which they are permitting themselves to become entrapped.

THE SUFFERING UMMAH

Rasulullah (sallallahu alayhi wasallam) said:

"SADQAH EXTINGUISHES THE WRATH OF ALLAH."

Muslims in a number of places all over the world, are overwhelmed by calamities. Suffering, starvation, kuffaar torture and zulm have become ways of life for certain Muslim communities. This is the scenario in Bosnia, Kashmir, Palestine, Arakan, Bangsamora-Mindano, East Africa and elsewhere.

Every Muslim has a sacred duty to assist the suffering bretheren as much as possible for the sake of Allah's Pleasure. The provision of such assistance is an on-going process. Those who are blessed with the abundance of Favours of Allah Ta'ala should look at the wasteful avenues into which they channel their money while large segments of the Ummah are suffering under kuffaar tyranny.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Is it permissible for a woman to camouflage her black hairs (moustaches) for it appears masculine?

A. It is permissible. In fact, it is better that she removes the moustaches.

Q. Can a woman with brown hair use black dye?

A. No, it is not permissible. Rasulullah (sallallahu alayhi wasallam) forbade the use of black dye.

Q. People say that one should not clean the dirt in the navel because it is dangerous. What is the Shariah's view?

A. In fact, it is compulsory to apply water even in the navel during ghusl.

Q. I read in a kitaab that Hadhrat Luqmaan (alayhis salaam) said that a woman should not cut her nails during haidh. What if her nails are very long?

A. Nails and hair should not be cut during the state of haidh or janaabat. She should ensure that her nails do not grow so long that cutting becomes necessary during her haidh. It is Sunnat to attend to the nails once in seven days or at least once in two weeks. It is haraam to leave them beyond 40 days. Nevertheless, if she has a valid reason she may cut her nails during the haidh period.

Q. Recently a Qaari from Egypt visited the country on a Qiraa't tour. Wherever he recited Qiraa't in the Masjid people were not allowed to tape his Qiraa't. Only one person appointed by the Qaari or his hosts was allowed to record the Qiraa't. Is it permissible to prevent people from recording his recitation?

A. It is not permissible to prevent any Muslim from recording the Qiraa't. The reason for preventing them is the worldly motive of money-making. The Qur'aan-e-Kareem is nowadays peddled by qaaris for perouniary gain. The Aayaat of Allah Ta'ala are being misused and abused for the sake of money. If everyone is allowed to tape the Qiraa't, there will be very few people to buy his cassettes.

Q. Can a woman read the translation of Yaseen if the booklet contains the Arabic text as well? I mean in the state of haidh?

A. The booklet with the Arabic text of Yaseen may not be touched without wudhu or when one is in the state of janaabat. While a translation may be read, the Arabic text should not be together.

Q. Please comment on the 3 day and 40 day khatam practices. People have different forms of such practices.

A. All forms of 3 and 40 day customs are bid'ah (innovation). These practices have neither origin nor sanction in the Shariah. It is not permissible to engage in such un-Islamic customs. While reciting the Qur'aan is of great benefit for the dead, the customary forms in vogue are baseless.

Q. People believe that it is not permissible to cut mangoes while in the state of haidh. Is this true?

A. It is utterly baseless. It must be some Hindu custom or belief.

Q. When a non-Muslim woman embraces Islam, how many haidh periods should she wait before marrying a Muslim?

A. If she is an unmarried woman, she can marry immediately. If she has left her husband or is divorced from him, then she has to wait for a period of three haidhs to pass.

Q. The trustees of a Madrasah complex hire out the Madrasah hall for such weddings which cater for haraam activities, e.g. intermingling of sexes photography, etc. Can the income be used for the Masjid and Madrasah?

A. It is haraam to hire the hall for such

haraam activities. The trustees are guilty of perpetrating flagrant transgression. The income derived in this way is haraam. It is not permissible to use it for the Masjid and Madrasah. It should be compulsorily given away to the poor without a niyyat of thawaab.

Q. My child's paternal grandmother spoils the child alot. She teaches the kid haraam things and has photographs of him taken. I am against these things. She objects when I send the child to my mother for visits. Does she have this right?

A. You are the mother and you have the greatest right over your child. You are obliged by the Shariah to prevent your child from doing what is haraam. Even if your mother-in-law becomes annoyed, you should not permit your child to be taught haraam. It is your duty to guard the morals of your child. The mother-in-law has no right of preventing the child from visiting her maternal grandmother.

HUSBANDS

The conduct of many ignorant husbands is deplorable and unjust. While they have taken their wives into their custody in the Name of Allah Ta'ala, they fail to appreciate the value and importance of this sacred Pledge. At home they scowl and display ill temper towards their wives who have to slog to keep their husbands happy and comfortable. But outside the confines of the home, they are all smiles and behave like paragons of virtue towards females who are haraam for them. Politeness, good humour and courtesy are exhibited for other women while the woman who has been accepted in the Name of Allah is maltreated and rebuffed. This evil and cowardly display by husbands will be severely punished by Allah Ta'ala, not only in the Aakhirah, but in this world as well. Husbands should remember the following command of the Qur'aan:

"And treat them beautifully."

Husbands who maltreat their wives--those who show unkindness and flare up into filthy tempers over every triviality are branded as cowards by the Shariah. They behave dishonourably and shall have to answer for their injustice.

Q. My husband is an ardent Tablighi Jamaat worker. His enthusiasm for the work is, however, causing problems at home. Although he gives much of his time for tabligh, he refuses to assist with the ta'leem of his children. Consequently, he completely neglects their ta'leem and Islamic training. When I objected to this attitude of his, he bluntly and rudely told me: "A senior Maulana of the Jamaat said that the fitnah of Qiyaamah will start from women and it is from the women of South Africa." My husband further commented that it is my type of woman from whom this fitnah will start. But, I only try to make him conscious of his obligation to his own children. Am I wrong in so doing?

A. The extremism of your husband is testimony for his stark ignorance and his enslavement to his nafs. Shaitaan appears to people in Deeni guise. While he labours under the deceptive notion of being in the path of Allah, he is in reality following shaitaan. When a man talks such trash as you have mentioned, it is clear that he is under the influence of shaitaan. His first and foremost duty--his obligatory duty is the ta'leem, tarbiyat and tableegh of his wife and children. This

is the command of the Qur'aan which states: **"O People of Imaan! Save yourselves and your families (wives and children from the Fire (of Jahannum))."**

We are inclined to believe that your husband is speaking a confounded lie by attributing the nonsensical statement to a senior Maulana of the Tablighi Jamaat. Seniors do not utter such drivel and falsehood. May Allah Ta'ala guide your husband and show him the meaning of Allah's Path.

Q. A husband neglects his wife so much that he has reduced her to a nervous wreck. She hails from another country and has no relatives here. He spends much of his time in tabligh programmes. He frequently comes home at 2 or 3 in the morning. There is strong suspicion that he is having an extra marital affair. But, he claims that he comes from Jamaat programmes. The wife pleads with him to send her home if he is unable to live with her as a husband is required to. What advice can you offer this man?

A. Undoubtedly, he is abusing her rights. He is guilty of injustice and is inviting Allah's Wrath on him. He is using the Jamaat as an excuse to shield his nocturnal misdemeanours. The elders of the Jamaat in his locality should speak with him and try to guide this miscreant. If he is unable to live correctly with his wife, he should rather set her free honourably and not torment her in this way. If he wishes to be saved from the torments of the grave and the punishment of Jahannum, he should either fulfil his duties as a Muslim husband or release her honourably as Allah Ta'ala commands in the Qur'aan Majeed: **"Either keep (her) with justice or set her free with kindness."**

He should remember that Rasulullah (sallallahu alayhi wasallam) said that there is no barrier between Allah Ta'ala and the Call of the mazloom (the oppressed). His oppression of his wife will destroy him physically, morally and spiritually. He will be the loser in this world and the Aakhirah.

Q. Is it correct for a Muslim to greet another Muslim with only the words 'Salaam'?

A. It is not permissible to corrupt the Sunnah form of greeting in this way. It is incumbent to say: Assalamu Alaikum!.

Q. My aunt has sold all her jewellery and divided the money equally among her two daughters and one son. Has she sinned by not giving the son double?

A. She has not sinned in doing so. In fact, the Islamic rule is to give all children, male and female, equal gifts if the gifts are given during one's lifetime. The rule of giving a son twice the amount a daughter gets applies to inheritance only.

Q. A man gave his wife one talaq. She lives separately. He visits her daily claiming that he is still married to her. Is this proper?

A. When the husband issues one talaq, he has the right to take his wife back before expiry of three haidh periods. Within this iddat period, if he takes her back or says that she is still his wife or he has close contact with her, then such action implies retraction. She, therefore, remains his wife. However, if he had not taken her back during her iddat, the nikah is automatically terminated and he can then come back to her again only if another nikah is performed between them. The woman too will be free to marry any other person. She is not obliged to marry her first husband. Although he can take his wife back without renewing nikah during the

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

iddat, the one talaq given remains suspended. In other words, he now has the right of issuing only two more talaq. If at any time in the future he again gives her talaq, then the new talaq will be added to the suspended one. Thus if he pronounces one talaq, two will be suspended (the previous one and the latest one). Thereafter if he again pronounces one talaq, even after years, then all three talaq come into force and the nikah is finally terminated forever. He can then not again marry her.

Q. Does a step-father have to observe purdah for his step-daughter?

A. Hijaab (Purdah) must be observed. The girl has to adopt full hijab for her mother's husband if he is not a mahram to her. She has to treat her step-father just as she would a complete stranger.

Q. A man marries a woman and divorces her before having consummated the marriage. Can this man now marry her daughter?

A. Since the marriage has not been consummated, it is permissible for him to marry her daughter. If the divorce took place after consummation, then marriage to her daughter will not be valid.

Q. If a man divorces his wife before having consummated the marriage, can he marry this woman's mother?

A. No, marriage to her will not be valid. In the answer to the previous question it will be observed that marriage to the divorced wife's daughter under these circumstances is valid. The same does not apply in relation to the divorced woman's mother.

Q. A couple discovers after some years that during their infancy they were breast-fed by the same woman. What is the state of their nikah and their children?

A. If it is confirmed that this is indeed the case, the nikah is not valid. It is incumbent on them to immediately separate. There is no nikah between them because they are Ridhaa-i (Milk) brother and sister. However, the children will not be said to be illegitimate. The children will be legitimate and will inherit in the estate of both parents.

Q. A man has two sisters in his nikah. An Imaam fully aware of the man's nikah to the other sister, performed the nikah to the second sister. What is the Shariah's view?

A. This so-called imaam is a great fraud and a plunderer of Imaan. The ceremony which he performed is not a nikah. Nikah to a woman during the subsistence of the nikah with her sister is simply not valid. The man lives in adultery with the second sister and any offspring he may have from her are illegitimate.

Q. A step-father kisses his step-daughter with sexual desire. What is the consequence according to the Shariah?

A. According to the Shariah the consequence of this haraam act is the termination of the man's nikah with the girl's mother. The nikah with her mother is no longer valid and there is no way in which he can again marry his ex-wife nor can he marry this girl.

Q. A doctor made a mistake when he operated on a man. Instead of amputating the left hand, he amputated the right. The unfortunate patient wants to sue the doctor for damages. According to the Shariah is this doctor liable for damages?

A. Yes, he is liable. In an error of this kind, the doctor is liable for what is known as the Diyat (Penalty) which runs into many thousands of rands. We are not

at this moment quite certain of the exact amount. Nevertheless, this could be ascertained when the need arises. The matter could also be resolved by way of Sulah (Compromise Settlement). The parties could agree on a sum mutually arranged.

Q. A wife deserted the marital home. After the husband gave her a talaq, she lays claim to all the household goods which her husband had bought. Is this permissible?

A. If the husband had not given the goods to her, then she has no right of claiming. She can claim only what belongs to her. It is haraam for her to claim what does not belong to her.

Q. A woman taking advantage of the law of the land denies access to the father of her child. The marriage is only in terms of the Shariah. Since the Islamic marriage is not considered legal, the father is not regarded as the legal father, hence legally he has no right of access to his child. Although the woman is seeking maintenance for the child through the kaafir court, she does not want the father to see his baby. Please comment on this situation.

A. According to the Shariah, the father has the right to see his child and have reasonable access to him/her. If it is a boy, the father has the Islamic right of taking custody of the child at the age of seven and if it is a girl, then at the age of puberty. The child's mother is perpetrating a grievous act of haraam by denying the father his legitimate right. Her behaviour is spiteful, despicable and totally in conflict with the Shariah.

Q. If a man has given his wife one talaq and wishes to reconcile, how should he go about it?

A. There are two types of talaq after which reconciliation is valid. The one kind is called Talaq-e-Raj'i and the other kind, Talaq-e-Baa'in. When Talaq is issued in clear terms, i.e. the word 'talaq' or any of its derivatives or its equivalent in another language, e.g. 'divorce', then the talaq is called Talaq Raj'i. When Talaq Raj'i takes place, the husband has the right of taking his wife back before expiry of her iddat period. The iddat period is three haidhs (menstruations). At any time during the duration of the iddat he can reconcile with her and take her back without the need to renew the nikah. But, once the iddat has expired, the nikah too expires and then reconciliation is not valid without renewal of nikah. The nikah will have to be performed again and the woman is entitled to refuse to be married to her former husband.

If the husband issues divorce in ambiguous terms, e.g. he says: "Get out and go back to your parents" or "Our relationship is no longer that of husband and wife" or "I am finished with you" or any similar statement which could mean an intent to divorce, then if it was his intention to divorce (talaq), such statements will construe Talaq. But, if he says that his intention was not talaq, then talaq will not come into effect. If his intention in uttering these ambiguous words was talaq, it will be known as Talaq-e-Baa'in which severs the nikah bond forthwith. The man can no longer take her back. If a reconciliation is agreed on, nikah is essential. But, the woman is not obliged to marry him. If they agree to marry, the nikah could be performed during the iddat or after the iddat. But, if she chooses to marry

another man, the nikah may be performed only after expiry of her iddat.

Q. A mother is aware of her son's gambling. She hesitates to cook or eat the food he buys. Is her attitude right?

A. In fact, she should not hesitate to cook or eat the food he buys. She should emphatically prohibit him from bringing such food into the house. She should never cook or eat such haraam food. Her stern action will, Insha'Allah, assist her son in getting rid of his haraam practice.

Q. Muslim women usually go to doctors during their pregnancy for scans and other tests. Is this permissible?

A. It is not permissible. They should never go for such routine, immoral and haraam scans and tests.

Q. Is it permissible for a woman to puff the hair at the forelock?

A. These kuffaar hairstyles are haraam. Rasulullah (sallallahu alayhi wasallam) said that whoever imitates a people becomes of them.

Q. Are emulsifiers used in a wide variety of sweets, chocolates and other edibles halaal?

A. Emulsifiers are derived from both plant and animal sources. It is almost impossible to ascertain whether the emulsifiers being used are halaal or haraam since both types are used. Literally, there are thousands of varieties of foodstuff in which these emulsifiers are used. It is best to abstain from products in which emulsifiers are used. If it is confirmed that a particular variety uses animal emulsifier, then undoubtedly, it will be haraam. In so far as all these products are concerned, we can say that at least they fall in the Mushtabah (Doubtful) category, hence Taqwa requires abstention.

WIVES

While the Shariah orders husbands to show kindness towards their wives, it commands wives to be obedient to their husbands. The husband's kindness and the wife's obedience are the essential ingredients for a happy and lasting marriage.

Wives should not insist on their rights when the husband fails to observe them. They should rather put their husbands to shame by their obedience and patience. Disobedient wives should remember that Rasulullah (sallallahu alayhi wasallam) said:

"He (the husband) is either your Jannat or your Jannat."

In one Hadith, Nabi (sallallahu alayhi wasallam) said that if Sajdah was permissible for any being besides Allah, he would have ordered the wife to make Sajdah to her husband. The rank of the husband should thus be manifest.

A good and decent wife is only expected to obey her husband and not make demands which bring bitterness in the home. Insistence on the execution of legal rights is not the prescription for happiness. The Muslim wife should not adopt the lewd ways of kuffaar women who consider themselves on par with their husbands in terms of the kufr concept of equality of the sexes. Islam does not subscribe to this baseless and satanic theory.

A wife who is dutiful and obedient to her husband despite his injustice towards her, attains the rank of shahaadat (martyrdom).

Q. It is contended that Mufti Kifayatullah (rahmatullah alayh) issued a fatwa to the effect that if a man gives his

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

his wife three simultaneous talaqs and the couple refers their case to an Ahl-e-Hadith Imaam who regards such three talaqs as only one revocable talaq, then the couple may reconcile on the strength of this Imaam's verdict. Is this correct?

A. In Volume 6 of his Fataawa, Kifayatul Mufti, Hadhrat Mufti Kifayatullah (rahmatullah alayh) states the following about this type of ruling of the Ahl-e-Hadith sect:

"Never is it permissible because, firstly this view is in conflict with the Qur'aan Majeed, Hadith Shareef and Ijma'. According to Allaamah Aini, it is in conflict with the Ahlus Sunnah Wal Jama'ah and according to Haafiz Ibn Hajar, the one who holds this view is a violator of Ijma'. Secondly, this is in reality following the desires of the nafs and making a mockery of the sacred Shariah. Nauthubillaah! And Allah knows best."

Further, in several places in his Fataawa, Mufti Kifayatullah states:

"Three talaqs in one session or to utter three talaqs in a single statement take effect according to the Sahaabah, Taabteen, Aimmah-e-Mujtahideen and the Jamhur Ulama of the Ahlus Sunnah Wal Jama'ah.....This is the Math-hab of the four Imaams, viz. Imaam Abu Hanifah, Imaam Shaafi, Imaam Maalik and Imaam Ahmad Ibn Hambal. And, on this view has been the practice of all Muslims of former and later times.....Therefore, whoever opposes this view is an opponent of the Ahlus Sunnah Wal Jama'ah and he enters the seat of the Muhtaddeen (Ahl-e-Bid'ah)."

Q. In respect of the Islamic law of polygamy, an opinion is afloat that a husband cannot contract a second marriage while still married to his first wife without him first going through a procedure of referring the matter to some arbitrators who have to be furnished with sound reasons for his intended second marriage. Is this view compatible with the Shariah?

A. This is an utterly baseless view which is in conflict with the Qur'aan and Sunnah. It holds absolutely no substance. It is a product of the apologetic mind of the westernized Muslim who is keen to appease his kuffaar western masters. He stupidly attempts to make the Islamic law of polygamy acceptable to the kuffaar. The husband does not require anyone's permission to contract a second, third and fourth marriage. Neither does he need the consent of some kufr-inspired court, nor of any arbitrators nor of his wife. While the Shariah places utmost emphasis on the husband to treat his wives equally and with justice, the validity of the nikah is not dependent on the husband's just attitude and kindness to his wives. Assuming that a man does not treat even his first wife justly and all indications are that he will not mete out equal treatment to any other women whom he intends marrying, then too, the nikah he performs with them is valid. The sin he commits is another matter. A man's desire for a second, third and fourth wife is sufficient sound reason for him marrying. His desire to abstain from extra-marital affairs is the soundest reason for marrying a plurality of wives. The concepts of the kuffaar west are baseless and unacceptable to Islam. His injustice to his wives will be compensated with the Fire of Jahannum in the Akhirah where he will be resurrected paralyzed in half of his body. But, the chastisement in store for him does not negate the

validity of his marriages. The very reason which motivates a man to marry a first wife, motivates him to marry a second and a third and a fourth wife. If a man's reasons for marrying a first wife are sound, then it is illogic to claim that his reasons for wanting to marry a second wife are not sound because the very reason which motivates him to marry a first time, motivates him to marry a second, a third and a fourth time. If his reasons for his desire to marry again have to be tested for soundness by some silly court of arbitrators, it follows that his reasons for wanting to marry even a first wife have to be tested for soundness because there is no difference in these reasons of a first, second, third and fourth time. Basically they are the same because Allah Ta'ala has created man polygamous by nature.

Q. In some circles it is argued that Islam encourages the acquisition of the knowledge of worldly sciences. It is claimed that there is no fragmentation of knowledge into Deeni and worldly knowledge in Islam. Please comment.

A. It never ever was the contention of the Ulama that Islam discourages the acquisition of worldly knowledge. Knowledge of the worldly sciences is essential. Aadam (alayhis salaam) was taught worldly knowledge by way of Wahi via the medium of Jibraeel (alayhis salaam). Idrees (alayhis salaam) was a tailor by profession. The Qur'aan Majeed speaks of Dawood (alayhis salaam) manufacturing armour. Some Ambiya were carpenters, etc. At times certain branches of worldly knowledge become incumbent in view of their need. This world is an abode of material cause and effect. Allah Ta'ala has created material forces and agencies for man's temporary stay on earth. This world is known as Alamul Asbaab (the realm of ways and means). We agree with the view that Islam encourages the pursuit of worldly knowledge. What is not acceptable is the immoral and kufr environment of the secular institutions of these times. While Islam encourages beneficial worldly knowledge, it declares haraam the immoral institutions of the kuffaar. Islamic encouragement for the pursuit of worldly knowledge is not acceptance by the Shariah of the libertine educational institutions of the west.

The claim that Deeni knowledge is not a separate entity far superior to worldly knowledge, is utterly baseless. The knowledge of the Deen is the knowledge of that science which deals with the beliefs and practices of the Mu'min. Thus, the knowledge of mending shoes cannot be equated to the knowledge of reciting the Qur'aan. The knowledge of cutting hair or of laying bricks or of castrating animals, for example, cannot be put on par with the knowledge of Qur'aan, Hadith and Aqaa-id. Those who make such preposterous claims only exhibit their stark ignorance. When the Qur'aan differentiates between even acts of ibaadat, the one being of lesser worth than the other or the one being of greater merit than the other, how is it possible that it does not differ between worldly knowledge required for man's temporary stay here and Deeni knowledge necessary for his everlasting stay in the Hereafter and for the acquisition of Allah's Pleasure? These claims of the modernists stem from the inferiority of their mental process—an inferiority which is the consequence of having acquired worldly

education from athiests and fussaqs whose mission it is to propagate liberalism and immorality.

Q. Is it permissible to make dua to get married to someone in whom one is interested?

A. It is permissible. The correct way of making dua is to say: O Allah! If there is goodness and success in marrying him/her, grant my wish and if there is evil and failure in this, create an obstacle to prevent me marrying him/her.

One should ask Allah Ta'ala for goodness and not be insistent on one's desires because one does not know if marriage to a certain person is good or bad. Only Allah Ta'ala knows, hence resign oneself to Allah Ta'ala.

Q. I have been involved with a boy for almost 3 years. We both wish to marry, but his mother is opposed to us marrying. The only reason she has for her refusal is that my brother is married to his sister. She threatens to disown him if he marries me. Is her reason valid for refusing?

A. Her reason is not valid. It is imperative that this haraam relationship be terminated immediately. If it is not ended, then marriage is the only solution even if the mother is against it. For the past three years both of you have not concerned yourselves with Allah's Wrath and Pleasure. Have you thought about Allah Ta'ala disowning you and this boy for your haraam relationship?

Q. A woman born a Muslim and known to be a Muslim publicly declares she is not a Muslim. What is the state of her nikah? If she dies, how should she be buried?

A. Whether she made such a declaration in public or in private, she is not a Muslim. Such a person is a murtadd. Her nikah is automatically annulled. It is haraam for her former husband to live with her. She cannot be buried as a Muslim. She should not be buried in the Muslim cemetery. Non-Muslim undertakers or her non-Muslim friends should attend to her burial if she dies in this state of kufr.

Q. A clean-shaven Qaari from abroad was allowed to recite qiraa't to Musjid audiences. Is it permissible to permit such a Qaari to sit on the mimbar and recite to the gathering?

A. Shaving the beard is haraam. One who perpetrates haraam so flagrantly and shamelessly as shaving his beard is termed a faasiq in the Shariah. According to the Hadith, the Arsh of Allah shudders when a faasiq is honoured. Allowing the faasiq the Musjid platform and permitting him to sit on the mimbar to exhibit his skills at Qiraa't is, undoubtedly, an act honouring him. It is not permissible to allow such a person the honour of sitting on the mimbar and reciting to the Musjid audience.

Q. What is the Shariah's view on a brigade for lads? Is it permissible to form such a brigade?

A. The formation of such a satanic brigade is haraam. The lads will be sounding the bugles of shaitaan and performing antics which are pure shaitaani acts. The La'nat (Curse) of Allah is on such evil activities. Muslims have sunk to such low levels of corruption that they consider it good to lap up every filth and immorality which the kuffaar gorge out.

Q. A man in Malaysia who happens to be the leader of a sect claims to be Imaam Mahdi. Please comment.

A. He is nothing but a fraud and a deceit. Imaam Mahdi's appearance will be in Makkah Mukarramah and his headquarters will be in Damascus.

QUESTIONS and ANSWERS

MULISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. I am a medical doctor belonging to a medical association which charges membership fees. I am told that these fees are not permissible in Islam. Please shed some light on this.

A. Membership fees come within the Islamic definition and scope of Riba, hence haraam. It is, therefore, not permissible to pay membership fees.

Q. Is it permissible to cut up dead bodies? Students of medical science have to learn by cutting up dead bodies.

A. Islam has ordered the utmost respect and honour for man's dead body. Rasulullah (sallallahu alayhi wasallam) forbade breaking any part of the dead human body, saying that it is tantamount to breaking the bones of a living person. He even forbade sitting on the grave. There are many Shar'i rites related to the dead body. The rites of ghusl, kafan, dafan, etc. are many. It is haraam to cut and experiment on human bodies regardless of whatever medical benefit is perceived in such desecration and mutilation of Insaan. If such permission is given by the Shariah, the compulsory rites of ghusl, kafan, janaazah Salaat and dafan will all be negated. These Shar'i acts pertaining to the dead bodies of Muslims are Fardh-e-Kifaayah on the Muslim community. If a Muslim body is assigned to be desecrated by medical mutilation, the entire community to which that body is related will be guilty of having abandoned the Fardh duty. If it is the body of a non-Muslim, then too, such mutilation and desecration of Insaan remain haraam.

Q. Are Muslims living in a non-Muslim country under Islamic obligation to obey all the laws of the land even if such laws conflict with the Shariah?

A. Rasulullah (sallallahu alayhi wasallam) said that an obedience to anyone which results in disobedience to Allah Ta'ala is not lawful. It does not matter who it may be—whether parents or a government, it is not permissible to obey anything which is in conflict with the Shariah. If one is compelled by the coercive oppression (zulm) of the government to obey, then at least detest the act in the heart. It is not Islamically incumbent to obey even such laws which are not in conflict with the Shariah. If a non-Muslim government makes a law which is transgressed by a Muslim, there is no punishment and no accountability for it in the Akhirah. When a Muslim is not allowed to submit or obey even the anti-Shariah wishes and orders of his parents, then to a far greater degree will it not be permissible for him to obey a non-Muslim government.

Q. Who has the first right to appoint mutawallis for a Masjid?

A. It is the right of the Waaqifeen (the donors) to appoint the mutawallis (trustees) of the Masjid. Even if a single person had built the Masjid, it is his Shar'i right to appoint the mutawallis and the Imaam of the Masjid. He is entitled to even stipulate the mutawalliship to be restricted to a particular family. It is incumbent to respect his wish and to abide by his stipulations. The stipulation of the Waaqif is in the same category as the stipulation of the Shariah. The directives of the Waaqif could be overruled only if they conflict with the Shariah.

Q. Are all sweets and chocolates haraam?

A. While we cannot say that all sweets and chocolates are haraam, we do say that they all are Mushtabah (Doubtful). Rasulullah (sallallahu alayhi wasallam) exhorted abstention from Mushtabah things. Indulgence in Mushtabah ultimately

leads to partaking in haraam. Sweets and chocolates all contain emulsifiers, stabilizers and a variety of other ingredients passed off under chemical names. These ingredients are of both plant and animal origin. Since it is not possible to accurately establish the types of ingredients in the thousands of varieties of sweets and chocolates, it is best to abstain from all.

Q. I was placed under liquidation. It is my intention to pay all my credits in full as I am fully aware of the consequences of debt in the Hereafter. When I was placed under liquidation by the creditors, the fair market value of my stocks, equipment, vehicles and other items was R240,000. The amount I owed the creditors was R350,000. The liquidation sale brought in only R40,000. After deduction of fees and costs, the creditors received only R28,000. Since it is my intention to pay my debt, I would like to know how much I have to pay according to the Shariah?

A. You have to pay your creditors R110,000. They took away R240,000 of goods from you, hence they are entitled to the balance of R110,000. Their agents (the liquidators/trustees) sold the assets for R40,000 on their own instructions, hence the creditors are responsible for the loss of R200,000. You are neither responsible for the costs and fees of the liquidation because the liquidators are not your agents. They are working for the creditors who had employed them. It is, therefore, the responsibility of the creditors to pay the liquidators.

Q. Recently the Bosnian Muslims surprised the Serbs by recapturing a large area which the kuffaar had occupied for the past two years. Sadly, the Bosnian army celebrated their victory with wine and merrymaking. We now hear that most of the territory taken by the Muslims has been recaptured by the Serbs. Could you please comment on this state of affairs?

A. The greatest enemies of the Bosnian Muslims are not the kuffaar Serbs. The Muslims themselves are their own enemies. It is not the military prowess and the technological superiority of the kuffaar which have humbled the Ummah. On the contrary, it is the kufr, immorality and modernism of the kuffaar which has corrupted, corroded and destroyed the Imaan and Akhlaaq of Muslims. In consequence of the total adoption of kufr culture by Muslims, they have abandoned Islam and the Sunnah culture. The humiliation which has settled over the Ummah is nothing other than punishment from Allah for flagrant and incorrigible transgression. Muslims are not in need of arms and technology to vanquish the enemy. There is no dearth of these assets in the Ummah. They require Imaani power which is non-existent today, hence the Ummah lies grovelling at the boots of the savages and barbarians. As long as they remain stagnated in this morass of kufr, fisq and fujoor, they should expect humiliation and disgrace to be their lot. This is the Decree of Allah Ta'ala declared in the Qur'aan and Hadith.

Q. What is the state of a man's Salaat who practises magic and witchcraft on people?

A. His Salaat is not accepted because magic destroys Imaan. Magic (Sihr) is kufr and the one who dabbles in this kufr becomes a kaafir.

Q. A new Muslim died. His only Muslim heir is his wife. How has his estate to be distributed?

A. His wife inherits his whole estate.

Q. There is no compatibility between a husband and his wife. They are always fighting and arguing. The wife, in an argument with her husband, demanded that he gives her talaaq. When she repeatedly made the demand for talaaq, the husband said: "Pack your bags and get out of my home and life." Is this statement talaaq according to the Shariah? The husband says that he had no intention of talaaq.

A. In view of the wife's demand for talaaq, this response of the husband is construed as talaaq by the Shariah. The wife should understand this statement to mean talaaq and not accept the denial of the husband. The talaaq which has come into effect by this statement is called Talaaq Baa-in which annuls the nikah forthwith. However, since only one talaaq has been issued, they can reconcile. They have to perform nikah again. But the woman is not bound to accept his proposal of marriage.

Q. The only relatives of a deceased are his wife and maternal aunt. How do they inherit in his estate?

A. The wife inherits one quarter of the estate and the balance of three quarters will be taken by the maternal aunt.

Q. Is it permissible for a Muslim to work as a magistrate or judge in the western system of justice?

A. It is not permissible. He will be constrained to mete out 'justice' in terms of kufr laws which are in conflict with the Shariah. He will have to find people guilty who are not guilty in terms of the Shariah. He will have to hand down punishment which is not valid in the Shariah. In short, he will simply act as an agent of zulm and baatil which is haraam.

Q. When the creditor instructs a lawyer to summon a debtor, considerable legal costs are involved. Who is liable for the costs: the creditor or the debtor?

A. The creditor who had instructed the lawyer is liable for the costs. It is haraam and zulm to force the debtor to pay these costs.

SUBSCRIBERS NOTE.....

WHEN SENDING YOUR SUBSCRIPTION, PLEASE STATE WHETHER IT IS FOR A NEW SUBSCRIPTION OR A RENEWAL. THIS INFORMATION SAVES US MUCH VALUABLE TIME

Q. When a partner in a business dies, what is the position of the partnership?

A. With death, the partnership with the deceased ends. It is necessary to assess the state of the business. His share of the assets has to be paid to his heirs. This assessment should be effected immediately on his death.

Q. I bought a business complex in which one of the shops has been let to a bottlestore. In view of a lease, I am unable to evict the owners of the bottlestore. What is the Shariah's view?

A. The rental is not permissible. The rent which you acquire from the bottlestore should be given to the poor without a niyyat of thawaab. When the lease expires, evict the tenant.

Q. A man uttered thrice talaaq to his wife, but it was almost inaudible. The wife never heard a single word. The husband says that he did state the words with his tongue although the words were inaudible. Is this talaaq valid?

If Allah touches you with an affliction, there is none but He who is the Remover. (Qur'an)

MEDICINE - ALLAH'S BOUNTY

There emerges from the stomach of bees a drink of varying hues. In it is a cure for mankind. (Qur'an)

"AND WHEN I BECOME SICK, IT IS ONLY HE (ALLAH) WHO CURES ME."

(Qur'aan)

Rasulullah (sallallahu alayhi wasallam) said: **"For every sickness there is a cure."**

Medicine is a wonderful Ni'mat from Allah Ta'ala. It is He Who is **Shaaful Mardh** (The Curer of sickness). In the foods which Allah Ta'ala has bestowed to us and in the ways and styles in which He has instructed us to utilize these bounties are cures and remedies for illness. While abuse of the bounties results in physical and spiritual illness, correct and grateful use of the Ni'maat of Allah Ta'ala produces physical and spiritual health.

THE SOLE CREATOR

The Creator of even disease is Allah Ta'ala. Creation and spread of disease are the effects of His Wisdom and Will which no one is entitled to question. Just as He is the Creator of illness, so too is He the Creator of cures. In this regard, Hadhrat Abu Darda (radhiallahu anhu), the eminent Sahaabi, says:

"It is Allah Who has brought down disease and the remedy. For each disease there is a cure. Adopt medical treatment but refrain from unlawful methods."

HARAAM REMEDIES

Once when someone said to Rasulullah (sallallahu alayhi wasallam) that he produced liquor (alcohol) for medical use, Nabi (sallallahu alayhi wasallam) replied:

"Liquor is not a remedy. It is a disease."

In another Hadith it is said:

"Never has Allah put the cure of my Ummah in such substances which have been made haraam for them."

Emphasising this fact, Rasulullah (sallallahu alayhi wasallam) said:

"He who uses alcohol as a remedy will not be granted cure by Allah Ta'ala."

HARMFUL

Even if kuffaar medical science discerns some benefits and cures in the utilization of alcohol and other haraam and impure substances, it should be understood that the Creator of these substances is fully and more aware of the detriments which result in consequence. While there may appear ostensible cure, in reality these haraam and impure substances engender other physical ailments as well as spiritual maladies. When Allah The Creator has declared the evil and the harm of haraam substances, it does not behove the Mu'min to frown and attempt to question Divine Wisdom solely on the basis of kuffaar

ATTRIBUTES OF KUFR

While purity and obedience are the attributes of Imaan, impurity and disobedience are the qualities of kufr. It is precisely for this reason that western medical science stresses so much on making use of haraam and najaasat as cures for diseases. Thus, the use of blood, alcohol, faeces, human after-birth, pus, etc. constitute important items of kuffaar medicine.

While love and mercy are the natural attributes of Imaan, malice and cruelty are the qualities of kufr. We thus see cruelty playing a vital role in the medical establishments of the kuffaar. The degree of cruelty perpetrated on the dumb creatures of Allah Ta'ala in the name of medicine is revolting and heart-rending.

While humility and trust in Allah are the attributes of Imaan, arrogance and conceit are the qualities of kufr. The Mu'min afflicted with disease, despite making use of the lawful remedies provided by Allah Ta'ala, reposes his trust in Allah and humbly supplicates to Him for cure, fully aware that it is not the medicine or the remedy which can cure. The medium of medicine is efficacious only by the command of Allah Ta'ala.

On the contrary, the western medical practitioner is swollen up with arrogance and conceit. He believes in his research and in the efficacy of the medicine and treatment he provides although 99% of diseased people are never cured by his medicine. Infact, western medicine produces deterioration of the disease. The patient goes from one drug to another until he is hitched onto medical drugs to the degree where the drugs too are rendered useless in the provision of even temporary relief.

CURE

Hadhrat Abu Hurairah (radhiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever treats himself with halaal medicine will be cured and whoever treats himself with haraam medicine will not be healed."

Cure is confined to lawful substances. A sick person cannot be cured with haraam even if the haraam and impure medicine ostensibly produces cure. The cure of haraam medicine is illusory. It results in more sickness. While it may suppress one ailment, another disease emerges in consequence. When Allah Ta'ala has not put the cure of the Ummah in haraam, it is not reasonable for Believers to expect cure in haraam substances.

OLD HOME REMEDIES

Old, pure and wholesome home remedies are extremely efficacious in curing sicknesses. These remedies in fact originated from Divine instruction which Jibraeel (alayhis salaam) imparted to Nabi Aadam (alayhis salaam). After Aadam (alayhis salaam) was brought down to earth, Jibraeel (alayhis salaam) schooled him in the various professions necessary for man's sojourn in this transitory abode. Farming, cooking, preparing garments, etc., were all taught to Nabi Aadam and Hawwaa (alayhimas salaam) through the agency of the Angel. It is inconceivable that such an important and essential branch of knowledge as medicine was not imparted to Aadam (alayhis salaam).

Whenever Aadam (alayhis salaam) was in need of any information for any development, Jibraeel (alayhis salaam) would arrive with instruction, advice and guidance from Allah Ta'ala. It is, therefore, unreasonable to surmise that Aadam (alayhis salaam) was unaware of medicine. In fact, medicine is a purely Islamic science which has been lost by Muslims and polluted by the kuffaar. Regarding the knowledge of medicine, Imaam Shaafi (rahmatullah alayh) commented:

"After the Knowledge which distinguishes between halaal and haraam (i.e. Shar'i Knowledge), I know of no more nobler science than medicine."

Lamenting the neglect by Muslims of this knowledge, Imaam Shaafi said:

"They (Muslims) have lost a third of human knowledge and have allowed themselves to be surpassed by the Jews and Christians."

"Truly, the People of the Book (Jews and Christians) have overtaken us in this wonderful art."

It should, however, be understood that the Ilm of Medicine refers to that knowledge of medicine which initiated from the time of Aadam (alayhis salaam) and progressed over the various epochs by divine guidance. It does not refer to the destructive and haraam practices and medicines of the western kuffaar medical establishment.

Muslims should accord greater importance to home remedies which have, in reality, been handed down from generation to generation from the time of Nabi Aadam (alayhis salaam). The efficacy of these remedies will indeed surprise people. Many non-Muslims too have published books on such remedies which employ only halaal and pure substances which are highly recommended in the Ahadith of Rasulullah (sallallahu alayhi wasallam).

The numerous home remedies and the medicines of the hukama have all filtered through down the ages from the Ambiya in general and from Luqmaan (alayhis salaam) in particular. It is a knowledge which Muslims have lost, but which some kuffaar are pursuing. While Muslims meekly follow all the harmful practices of the western medical establishment, many qualified and senior medical practitioners of the western medical establishment have turned heretics and have exposed its fallacies, myths and evil.

The rights of the wife are not confined to financial expenses. To keep her happy is also her right (but within Shar'i bounds).

"Be kind to women, for they are like prisoners by you." - Hadith

UN-LAWFUL

VACCINE FROM FOETUS

The British paper, THE GUARDIAN of 29th October 1994 reported the following:

A BOYCOTT of the Government's vaccination programme against measles was threatened last night by Britain's 1.5 million Muslims.

The move comes after two Catholic schools pulled out of the campaign to immunise seven million schoolchildren, which begins next week amid fears of a measles epidemic.

Islamic leaders in Leicester have ordered the city's Muslims not to allow their children to have the combined measles and rubella vaccine - derived from cells cultured nearly 30 years ago from an aborted foetus - until more is known about its origins. Muslims oppose abortion.

This weekend, leaders of national Muslim organisations will consider ordering a boycott after studying the background to the vaccine.

The headmasters of two Catholic schools, Ampleforth in Yorkshire and Stonyhurst College in Lancashire, have refused to allow pupils to have the vaccine.

The report alongside, bears testimony to the haraam activities and the lengths to which the kuffaar medical establishment will go..

The very basis of western medicine is haraam and najis. Its system of immunisation is among its greatest deceptions. Islam does not permit the myth and the fraud of vaccination. The very concept of immunisation is repugnant to the Shariah. Islam does not allow the introduction of filth and haram into healthy bodies on the presumption that such impurities will prevent imaginary disease in the future.

THE DEFORMED CHILD

"O People! If you are in any doubt regarding the resurrection, then (reflect): Verily, We (Allah) have created you from sand, then from a sperm-drop, then from a clot of congealed blood, then from a lump of flesh formed (i.e. properly shaped) and (sometimes) deformed so that We display to you (Our Power). We keep you in (your mothers') wombs for an appointed time as We please, then We extract you as an infant....."

(Qur'aan, Surah Hajj, Aayat 5)

The decision to create a fully and properly formed child or a deformed one is the Decree of Allah Ta'ala. Deformities in the unborn child are not the result of any accident. These are by Divine Design as the aforementioned Qur'aanic aayat explicitly states. It is Allah Azza Wa Jal Who decides if a child is to be born with deformity.

THE STAGES

According to Rasulullah (sallallahu alayhi wasallam) forty days after fertilisation, the nutfah (sperm-drop) develops into the alaqah (clot of congealed blood). Within the next 40 days, the alaqah develops into the mudghah (lump of flesh). At the end of the third 40 day period (i.e. 120 days after the process of fertilisation), an Angel is sent to breathe Rooh (life - soul) into the foetus. At this stage, the Angel calls: to Allah:

"O my Rabb! Mukhallaqah or Ghair Mukhallaqah?"

Mukhallaqah means a properly and fully formed child. Ghair Mukhallaqah means a deformed child. Thus, the development of the foetus into a properly formed or malformed (deformed) child is decreed by Allah Ta'ala.

Allah Ta'ala in His infinite Wisdom decides whether the foetus will develop into a properly formed or a deformed person. Since this is the Divine Decree, it does not behove the Mu'min to register displeasure and discontent when Allah Ta'ala bestows a deformed child to him/her. Parents should understand that the foetus is a gift from Allah Ta'ala. It is destined to develop into a human being. The bestowal of a child to parents is a wonderful Ni'mat (bounty) irrespective of the child being born deformed. Regardless of the condition of the gift, it should always be remembered that the gift is the bestowal of Allah, Rabbul Izzat, The Creator Who had chosen the deformed form for the child.

There are many benefits and great wisdom in the creation of deformed children. Allah Ta'ala Alone is aware thereof. But, on the Day of Qiyaamah, the parents who had accepted the Divine Choice will be overjoyed when they behold the immense rewards which Allah Ta'ala will bestow to them for their contentment and service of love and sacrifice which they had offered to the deformed child here on earth. Thus, whether the child is born sick or deformed, parents should wholeheartedly accept it and not bemoan their fate. Mute silence of discontent (a forced sabr) is not the attitude which the Muslim parents should display when they have been awarded a deformed child. While it is not said that one should pray for deformed children, it is imperative that displeasure and complaint should never be the attitude when a deformed child is

born. Allah Ta'ala knows why he had bestowed a malformed child to the parents.

THE MEDICAL ESTABLISHMENT

The stock advice of the kuffaar medical establishment is to abort the foetus if the doctors guess and conjecture that the child will be born with deformities. It should be understood that even prior to the Rooh entering the foetus, abortion or wanton destruction of Allah's Ni'mat remains **haraam**. A foetus which is to develop into a human being cannot be destroyed on the advice of doctors whose thinking has been contaminated by western and kuffaar influences.

The doctors define abortion as "the termination of intra-uterine life". But, Islamically abortion is akin to murder, torture and the wanton destruction of Allah's bounty. It is an act akin to kufr. While legally abortion of the foetus prior to 120 days is not described as murder, morally and in reality, it is murder at any stage of the foetus. The destruction of such a wonderful Ni'mat of Allah Ta'ala is not a slight crime. Life is sacred regardless of the sphere in which it exists or develops, whether intra-uterine or extra-uterine. The foetus too is sacred whether there is life in it or not.

A diagnosis of foetal abnormality is not a valid ground for abortion of the foetus even before 120 days, i.e. when the Rooh has not yet entered the foetus. Even if the conjecturing of the doctors proves to be a fact, the foetus cannot be destroyed. Even the deformed child has the right to live and worship Allah Ta'ala just as the properly formed child enjoys this right. It is **haraam** to plot the destruction of the foetus which will develop into a human being who will recite the Thikr of Allah Ta'ala. That foetus which could perform thousands of Sujood inspite of the deformities created for it by Allah Ta'ala, will on the Day of Qiyaamah stand in the Divine Court accusing its murderers.

TERMINATION OF LIFE

Neither doctors nor parents have the right to decide the termination of the life of a developing foetus. This is Allah's prerogative right. When a human being enters this Divine Preserve, he becomes guilty of murder and wanton destruction of a sacred bounty. It is most unreasonable and cruel to decide to terminate life because it is believed that the child will be born deformed. Even if it is born deformed, it has the right to live. Destroying the foetus which is believed will develop into a deformed human being is tantamount to murdering the deformed child after it has been born.

The location or realm of the life is of no significance. Destroying life inside the womb or outside the womb is the same crime.

Parents should not go by the advice of doctors. As Muslims they are bound to accept with contentment the Will of Allah Ta'ala. It does not behove them as Believers to act in conflict with His Pleasure.

THE DEFORMED CHILD

When a deformed child is born, the parents should accept it with love. The thawaab for this attitude of love is tremendous. We are sure that the reward

for the service of love which the parents will offer their deformed child will be the ranks of Shahaadat (Martyrdom). Parents who care lovingly for well-formed daughters will be very close to Rasulullah (sallallahu alayhi wasallam) in Jannat. The proximity will be greater in the case of having cared lovingly for deformed children.

The deformed child should not be viewed with disgust and displeasure. The very attempt to perpetrate destruction of the foetus on the kufr advice of doctors implies parental disgust and displeasure for the Divine Decree. Allah's Ni'mat should be accepted wholeheartedly with gratitude. He knows what is best for His creation.

CONJECTURE

The predictions of the doctors are not the Holy Writ. They are notorious for their guesswork. There are cases in which the doctors had predicted that if the life of the unborn is not destroyed, the child will be born horribly malformed. But, Allah Ta'ala belied them by permitting the child to be born perfectly healthy and beautifully formed. Therefore, in such matters their advice and exhortation should be summarily dismissed as being the product of kufr influences.

IMMUNIZATION MYTH

By Laurie Garrett
STAFF WRITER

PEDIATRICIAN CELIA CHRISTIE watched in astonishment last year as one child after another came into the University of Cincinnati College of Medicine's infectious diseases ward, victims of whooping cough. At night the hospital ward reverberated with their characteristic "wuh-coop" coughing and gagging.

At least 300 whooping cough cases occurred in Cincinnati during the summer of 1993, the majority among children over 1 year of age who had been properly vaccinated.

Around the world, unexpected outbreaks of diseases in supposedly immunized people have prompted worried public health officials to reassess the long-accepted notion that most childhood vaccines offer lifelong protection. A new

NEWSDAY, TUESDAY, AUGUST 2, 1994

VACCINATION

Another lesson learned was that the downsides and dangers of vaccines may not be obvious for months or years after immunization. "Clinical trials can only tell you part of the story, and the whole process of developing a vaccine needs to be supported by a full-scale post-marketing analysis, lasting for years," Milstein said.

But none of the international agencies has the legal mandate to conduct such tests, or analyze the safety of vaccines. That's all up to the manufacturer and the drug safety boards — such as our Food and Drug Administration — in each country.

Dr. Steven Rosenthal, in vaccine safety for the U.S. Centers for Disease Control and Prevention, spent several months in 1981-92 investigating the development of the EZ and Schwarz vaccines, finding a trail of cover-ups and mistakes that contributed to the deaths in Senegal, Guinea-Bissau and Haiti. His unpublished conclusions, obtained by Newsday, were presented to the State Department last year. "Vaccine development is really hard, and this whole thing with EZ just makes everyone more cautious," Rosenthal said. "But it's not all bad. People now agree that we need more post-marketing studies. More looking for the unexpected. Hell, most vaccines that are on the market now were never tested that rigorously. We do need to be more careful, and it is going to be more expensive."

(Newsday, Aug. 2 1994—U.S.A.)

FIRASAT

Shah Kirmāni (Rahmatullah alayhi) said:

"Never will err the firāsāt (inner light of Imān) of one who lowers (removes) his gaze from what is unlawful; who controls his nafs; who develops his heart with contemplation (murāqabah) and his body with obedience to the Sunnat; and, who accustoms his nafs to eating what is halaal."

COPYRIGHT — PREVENTING THE THIKR OF ALLAH

"Who is a greater oppressor than the one who prevents in the Musaa'jid of Allah that His Name be remembered and he strives for their (Musaa'jid's) destruction."

(Qur'aan)

"They have traded the aayaat of Allah for a miserable price; then they prevented (others) from the His Path. Indeed evil is it what they are perpetrating."

(Qur'aan)

Every Deeni act of ibaadat, tableegh, ta'leem, Thikr, etc., is part of the Path of Allah Ta'ala. Those who prevent others from any activity which is in the Path of Allah Ta'ala are described as the worst oppressors. And, those who prevent others from fostering in any way whatever the Deen and Remembrance of Allah, "trade Allah's Laws for a miserable price".

Preventing others from any Deeni activity is a characteristic of the kuffaar. When a Muslim too adopts ways which prevent others from disseminating the Words of Allah Ta'ala, he too comes within the scope of the general application of these Qur'aanic verses.

COPYRIGHT

When a Muslim taking the aid of the kuffaar method of copyright prevents others from disseminating Deeni matter which is contained in the book, he comes within the purview of the aforegoing Qur'aanic verses which condemn those who prevent others from the Thikr and the Path of Allah. Any book of the Deen discusses or is supposed to discuss Allah Ta'ala and His Shariah. Allah's Shariah is for the guidance of mankind. No man has the right to monopolise the Words of Allah and His Rasool for monetary gain. No man has the right to restrict others from copying, reproducing and disseminating the Deeni subject matter which his book contains. Those who deny others this right, do so purely for worldly considerations, mainly money. It is greed which motivates them to prevent others from disseminating the Word of Allah Ta'ala.

The one who seeks the aid of kuffaar laws to prevent another Muslim from publishing Deeni matter contained in the copyrighted book is similar to the one who prevents others from Thikrullaah because all Deeni discussion is Thikrullaah.

The Words and the Deen of Allah Ta'ala are employed, not only for monetary gain, but also for introducing impediments in the Path of Allah Ta'ala by preventing others from further disseminating what has been expounded.

PEOPLE OF HAQQ

The criticism here is directed to the People of Haqq—to those who although propagating true Deeni teachings in their books, are swayed by pecuniary interests. Worldly attachment has induced them to 'protect' their monetary designs by adoption of the western copyright measure to prevent Thikrullaah being disseminated on a wider scale.

In so far as the Ahl-e-Baatil are concerned, there is no need to take up issue with them in the matter of copyright because they are actually rendering Muslims a favour by impeding a wider distribution of their writings which are in actual fact the product of their deviate

opinions and desires. Their self-imposed restriction on their writings for the sake of material gain serves the interests of the Deen. But, when those who purport to be the followers of the Sunnah and the exponents of Haqq resort to the despicable laws of the kuffaar thereby preventing the wider propagation of Allah's Words, then it becomes necessary to take up oudgels with them. It does not behove Men of the Haqq to "trade" the aayaat of Allah for a "miserable price".

FACTORS OF PROHIBITION

The following are the factors which render copyright unlawful in the Shariah:

* It is in the category of preventing the Thikr of Allah Ta'ala. Such action is the misdeed of the kuffaar.

* Trading in rights is not valid in Islam. This applies to valid rights—rights which the Shariah recognizes, e.g. the right of inheritance, the preemptive right of purchasing an adjacent property, the right of occupation, etc., etc.

* Copyright is not a valid right in terms of the Shariah. It is a baatil right created by the kuffaar. It has no reality in the Shariah.

Since copyright is not even a right in Islam, it is haraam to impose restrictions on the free and lawful rights of others by preventing them from doing what the Shariah allows them to do.

When a person purchases a book, it belongs to him. He is fully permitted to do with the book as he pleases. He may reproduce the book, read the book, lend the book or do with it as he deems fit.

* Knowledge is the property of every person. No one has the right to prevent people from disseminating knowledge.

TRIALS

Rasulullah (sallallahu alayhi wasallam) said: "When Allah has decreed for a servant a rank which he is unable to attain with his actions, then Allah involves him in trials pertaining to his body, his wealth and his children. The servant then exercises Sabr in these trials until he acquires that lofty rank which Allah has decreed for him."

(Ahmad, Abu Dawood)

Sabr is a wonderful virtue. The acquisition of lofty ranks by Allah Ta'ala are attainable by means of patience and resignation to the Will and Pleasure of Allah Ta'ala as is clear from this Hadith.

Calamities and trials for a Muslim are also the Ni'maat (Bounties) of Allah Ta'ala. When the Muslim's actions are such that he is unable to acquire thereby the lofty rank set aside for him in the Aakhirah by Allah Ta'ala, he is involved in trials. As a result of his patience and contentment with the Will of Allah Ta'ala, his shortcomings are effaced and he gains the rank of elevation.

It should thus be understood that the trials and difficulties which Muslims suffer are the consequence of their own deeds and misdeeds. For their purification, these trials are necessary.

FABRICATIONS

In a bid to hoodwink unwary and ignorant Muslims, the votaries of the customary meelaad celebrations are presenting fabricated narrations and passing these off as Hadith. It is a known and acknowledged fact by even the Ahl-e-Bid'ah that the custom of meelaad originated several centuries after Rasulullah (sallallahu alayhi wasallam), yet they now seek to deceive Muslims with such fabricated narrations which purport that the Khulafa Raashideen practised these baseless meelaad customs of the Ahl-e-Bid'ah. None of the Sahaabah, neither the Taabieen nor the Tabe Taabieen practised these bid'ah customs.

EVIL OF SIHR

"But, the shayaateen committed kufr and teach people sihr (magic)."

The (people) learn (from the shayaateen) that which harms them. It does not benefit them. They know very well that whoever has purchased it (sihr), for him there is no share in the Aakhirah. Indeed most vile is that for which they have traded their souls, if only they know."

(Qur'aan: Surah Baqarah)

The aforementioned Qur'aanic verses state that sihr or magic is a shaitaani inspiration. The Shar'i definition for sihr is: "Sihr is an act in which nearness to shaitaan is gained and with the aid of shaitaan the act becomes magic."

According to the Shariah, sihr is all such acts, manifestations, demonstrations and effects which are achieved by satanic aid and influence. This aid is acquired from shaitaan by the acquisition of his pleasure which entails obedience to him. His pleasure is obtained in several ways among which are:

- * Uttering kufr and shirk minoantations.
- * Reciting the praises of shaitaan.
- * Worshipping the stars and planets.
- * Murdering innocent people and drinking their blood.
- * Being permanently in the state of janaabat (impurity and filth).

These are some of the ways and methods of gaining proximity to shaitaan. Since shaitaan is the embodiment of evil, filth and kufr,

closeness to him is possible only by the perpetration of filth, evil and kufr.

SHAITAANI PROXIMITY

Proximity to the Devil is usually attainable by only such persons who possess a natural inclination to satanism. There is by nature an affinity for evil and filth in them. These are attributes which are most appealing to shaitaan. He, therefore, enlists such people to be his special agents. He confers on them his special attention and bestows to them magical powers which Allah Ta'ala has created in him.

For shaitaani proximity, filth is of such importance that perpetual janaabat is a vital requirement. Furthermore, eating exoreta, total abstention from taking Allah's Name and habitual commission of immorality are essential for the saahir (magician).

SIHR AND IMAAN

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Beware of two destroyers of Imaan: shirk and sihr. (Bukhaari)

That sihr destroys Imaan is clear from the Hadith. According to Imaam Maalik (rahmatullah alayh), the saahir (magician) is a kaafir who has to be executed. Imaam Maalik went to the extent of declaring that the taubah of the saahir is not valid and that the only course of action is to execute him. Imaam Hambal (rahmatullah) and Imaam Abu Hanifah (rahmatullah alayh) have made similar claims.

BOSNIA

Purely by the fadhl of Allah Azza Wa Jal have the Muslims of Bosnia been recently gaining successes against the barbarian Serbs on a number of fronts. Undoubtedly, the Bosnian Muslims have suffered horrendously for more than two years under the brutal tyranny of the kuffaar Serbs. It is the sincere and fervant dua of every Muslim that Allah Ta'ala turns the tables on these savages. We can only hope and pray that the Muslims of Bosnia have learnt and understood that they were and are being targetted for brutal extermination by the combined kuffaar west solely for their 'sin' of being Muslims.

SEMBLANCE

Inspite of the fact that the Bosnian Muslims in all practical aspects are 'Serbs', having fully adopted the kuffaar culture of the savages, they are still the targets of the west which cannot stomach the existence of a Muslim state, even though nominally, in the heart of Europe. As far as the Bosnians are concerned, there exists only the slightest semblance of Islam. Neither are they aware of the Kalimah nor do they know how to greet. The communist domination has totally alienated them from their Islamic moorings.

Wine and all types of haraam are a way of life in Bosnia. Even today, after having suffered so much, Bosnian Muslim soldiers could be seen enjoying their liquor in public. Recent victories against the Serbs have been celebrated with merrymaking and liquor. This all goes to indicate the extent of almost the complete destruction of Islam in Bosnia.

CALAMITIES

The calamities which settle on Muslims are generally Allah's punishment for our transgression. The Qur'aan Majeed says: *"We have sent against you those who are servants for us--they are powerful and stern. Thus, they penetrated the homes..."*

When disaster overtakes Muslims on such a terrible scale as we have witnessed in Bosnia, it is clear evidence for the Athaab of Allah Ta'ala. If Muslims fail to learn and take lesson from such mighty upheavals, the Divine Punishment will simply return as the Qur'aan declares:

"And, if you return (to your transgression), then We shall return (to Our Punishment)."

MUSĀJID OF BOSNIA

The degree of hatred which the Serbs and the Croats cherish for Islam and Muslims can be gauged from their destruction of the Musaaajid in Bosnia.

In Bosnian territory captured by the Serbs and Croats in the initial stages of the war, over a thousand Musaaajid have been flattened. The sites have been completely cleared and converted into parking lots and other public amenities.

While this development is lamentable and hurting to Muslims, we should not lose sight of the fact that the ground for the destruction of our Musaaajid by the kuffaar is prepared by Muslims themselves. Before the physical destruction of the Musjid building takes place, the spiritual destruction is completed by Muslims by their abandonment of the Musaaajid.

When Muslims no longer utilize the Musjid for Salaat, then according to the Hadith of Rasulullah (sallallahu alayhi wasallam), the Musjid invokes Allah's Curse on the people living in its vicinity. It is a tragedy that Muslims do not perform regular Salaat in the Musjid of their neighbourhood, they have in reality destroyed the Musjid. The existence of the Musjid in the midst of such a transgressing community is no longer justified. Allah Ta'ala accepts the supplication of the Musjid and the community is uprooted and at times the Musjid is destroyed as has been the case in Bosnia.

MOSTAR

In the Bosnian town of Mostar there are 36 Musaaajid. Of the 36 only one is presently in operation. Thirty five Musjids have been destroyed and reduced to rubble by Serb artillery. Even in the one operating Musjid only a handful attends while thousands are living close by.

Regardless of the factors to which we could attribute the alienation of the Bosnian Muslims from Islam and the Musaaajid, the irrefutable fact remains that Allah Ta'ala, in His Wisdom, has deemed it appropriate to inflict the Muslims with such terrible and horrendous punishment as they have suffered in the recent past. May Allah Ta'ala guide them and save us too.

MUJAHIDEEN

Groups of Mujaahideen fighting independently from the Bosnian army are achieving considerable successes against the Serbs. These Mujaahideen consist of both Bosnians and outside Muslims.

Inspite of being ill-equipped and small in numbers, they are, Alhamdulillah, making a valiant effort. They have been able to penetrate deeply into Serbian ranks, instilling fear into the barbarians.

Inspite of the blockade and embargo imposed by the kuffaar, the Mujaahideen have their ways of entering and departing from Bosnia.

PALESTINE

The bloody conflict between the irreligious Yasar Arafat and Hamas was inevitable. Yasar Arafat never was an Islamic figure. He has been chosen by Israel as its agent solely on account of his anti-Islamic stand.

Palestine or the section of Palestine which has ostensibly been placed under Arafat's rule is not autonomous rule for the perpetuation of Israeli rule, but only in a different form.

While Palestinians fighting Palestinians is a sad and a lamentable development, it is imperative for Muslims who have the Deen at heart to purge the land of these traitorous agents of the kuffaar.

If Israel labours under the impression that that the wings of Hamas will be clipped by Yasar Arafat, it is in for a severe shock. When Israel itself, given its sophisticated security system and huge military arsenal could not vanquish Hamas in the battlefield, it must indeed be stupid to expect Yasar to accomplish its dirty work.

Although the members of Hamas are not strict followers of the Sunnah nor are they staunch Muqallideen, nevertheless, they proclaim themselves from an Islamic platform. We can only make dua that Allah Ta'ala guides them along the Path of the Sunnah and may He grant them resounding successes and decisive victories over the kuffaar and their agents. The Qur'aan-e-Kareem declares:

"There is no aid, but from Allah, The Mighty, The Wise."

BOSNIAN MUSLIMS AND KUFFAR SERBS

The recent advances made by the Bosnian Muslims have sent thousands of Serb kuffaar scurrying like rats. Large areas have been recaptured by the Muslims despite the great disadvantages they have in all spheres. In sheer desperation, the west has reacted by supplying the Serbs with napalm and cluster bombs which they are using against the Muslims in an attempt to prevent the onward advance. All Muslims should make fervant dua for the success of the Bosnian brethren and the destruction of the kuffaar barbarians. It should be remembered that the Serbs never were a conquering army. They are cowards who prey on young girls and old women, ravaging them and plundering their honour and chastity. May Allah's Wrath and Curse be on them.

Inspite of the heavy odds loaded against them, the Muslims have held their ground in Sarajevo for the past two and half years. Inspite of the Serbs receiving full aid from the west while Muslims are

beleaguered and cut off, the kuffaar have failed to capture Sarajevo. This itself speaks volumes for the inability of the Serbs. They are not a nation capable of a honourable fight.

They have simply managed to lodge themselves with heavy weaponry on the wooded hills surrounding Sarajevo. It is from the hilltops that they are pounding the defenceless citizens at the bottom. But, they dare not enter the city. After all, the Serbs are kaafirs. The kuffaar lack courage. America's recent humiliating retreat from starving Somalia indicates the level of cowardice and fear in these kuffaar. On the ground, they cannot engage even a vastly inferior Muslim army. One can expect cowardice and brutality from a people whose main weapons are raping little girls and brutalising the weak whom they have captured.

The Muslims of Bosnia are for all practical purposes Muslims barely in name. But, notwithstanding their Imaani

weakness, they have been able to hold out against overwhelming odds. From this Muslim performance one can imagine the wonderful successes they would have achieved if they were Muslims following the Sunnah of Rasulullah (sallallahu alayhi wasallam). The success of the Muslim army lies in only obedience to Allah Ta'ala. Such obedience is the total adoption of the Sunnah. The Qur'aan says:

"If you aid Allah (His Deen), He will aid you and plant your feet firmly against the kuffaar."

SAABIREEN

Allah Ta'ala says in the Qur'aan: "And, if there are 20 Saabireen (Patient ones) among you, they will vanquish 200 (of the kuffaar). And, if among you are a 100 (Saabireen) they will overcome a thousand of the kuffaar. That is because they are a people who lacks understanding."

Thus, the vital requirement for Muslim victory is Taqwa based on the Sunnah.

MAUT

"Every soul will taste death."

(Qur'aan)

What is Maut (Death)? Is it total annihilation or is it the severance of soul from the body? What happens to the soul from the body? Does his consciousness end with the advent of Death? Do the dead experience enjoyment and pain as the living do? Can the awareness of a living man whose soul is locked in the material body compare with the awareness of a dead man whose soul has been released from his body?

The obvious answer to the last question is: No! Although the living are aware and the dead are aware, there is a difference in their respective states of awareness. Death is not pure annihilation. It is simply a movement from one sphere of existence to another.

After death the soul returns to the body although not exactly in the same form as it is present in the body in this mundane realm. The dead body is again activated in Barzakh so that it could submit to the interrogation in the Grave. (Barzakh is that state of life from after death until Qiyaamah. It is a partial physical and partial of Barzakh, they emerge to meet the new entrant with great joy and pleasure. They enquire from it regarding those who are still living on earth.

The Angels then transport the soul from one heaven to the other until it finally is ushered into the Divine Presence. It is then returned to earth where it observes the ghushl, kafan and dafan being accorded to its body. It proclaims "Proceed with me, hastily! Proceed with me hastily! (if it is a holy soul) or it screams "Where are you taking me? (if it is an evil soul). The people attending to the body are unable to hear these calls and cries of the soul.

IN THE GRAVE

When the body has been finally placed in the Qabr (Grave), it inserts itself between the body and the kafan. The soul is aware of the sand being filled into the grave and it hears the last receding footsteps of the people.. Neither sand nor stone can prevent the Angels from reaching the dead man. Even if the body is interred in a hollowed out stone which is then sealed, the Angels cannot be prevented from reaching the body. These dense physical substances cannot prevent even the jinn from penetrating them. Subhaanallaah! Allah has made stone and earth for the Angels like air is for the birds.

In spite of the body being in a grave of narrow dimensions, it expands by the Command of Allah for a great distance as far as the eye can see (i.e. for the pious soul).

If the grave had to be opened, the people on earth would not be able to observe this vast expanse and transformation in the grave. Neither can they observe the bliss or the torment of the grave. Allah by His Wisdom and Power has cast a veil over this state of the grave. This could be understood from our knowledge of the jinn who inhabit the earth. They are among us; they raise their voices, but we neither see them nor hear them. There are Angels among us, but we do not see or hear them. Angels fought by the side of the Muslims in Badr, but the Muslims did not see them. Jibraeel (alayhi salaam) would frequently visit Rasulullah (sallallahu alayhi wasallam) in the midst of people without them seeing or hearing him.

AT DEATH

When man nears death, the Angel of Death stretches out his hand to take possession of the Rooh (Soul). and he

seizes it and speaks to it. It then emerges peacefully if it is a pious soul or it is forcefully extracted if it is an evil one. A celestial light of exceptional radiance and a sweet fragrance engulf the soul (of the pious man). It then ascends amidst rows of Angels. But, the people around the dead cannot see these wonderful happenings.

The evil one is tormented and punished while his people are around him. One who is asleep either enjoys his dream or is tormented in his dream while those around him remain unaware.

Even in this physical domain, man remains unaware of the activities of numerous physical objects around him. Every inanimate object possesses a degree of awareness. It glorifies Allah and prostrates to Him without man being aware thereof. The Qur'aan bears testimony to this:

"There is nothing which does not glorify His praise, but you do not understand their Tasbeeh (glorification)."

At times the Sahaabah heard the tasbeeh of the food which they were eating. That was because of the purity

IN BARZAKH

The Qur'aan says:

"O Soul at peace! Return to your Rabb, well-pleased (with Him) and well-pleased (is He with you). Enter among My servants. Enter into My Jannat."

The Grave inspires fear into us. But, we are unaware of the delights of Barzakh. The bliss of Barzakh is superior to any pleasure we know of here on earth.

Rasulullah (sallallahu alayhi wasallam) said:

"When the Mu'min is in close proximity to death, Angels of Rahmat approach him. When the soul is removed (from the body) they place it in a beautiful white silken cloth and bear it to the portals of Heaven. They comment: 'Never have we smelled such wonderful fragrance.' The soul is asked: 'How is so and so, how is so and so?' It will be said: 'Let him rest. He has just arrived from the abode of suffering (i.e. the physical world)."

The domain of Barzakh is vastly more spacious than the physical world. The final stage of the journey is the Aakhirah, either Jannat or Jahannum.

After death, the body disintegrates and remains in the ground while the soul is in the realm of Barzakh. The bliss and the punishment in Barzakh are not the same as in the Aakhirah. Despite the separation between the body and the soul in the state of Barzakh, there remains a relationship between the two. Thus, the pleasure and pain of this realm are experienced by both.

This condition could be likened to the state of sleeping although, naturally, there is a vast distinction. During sleep the soul subsists fundamentally in the body. It emerges somewhat like a ray of light to the heavens and the sleeper sees a dream in which he experiences either happiness or grief.

After death the soul subsists fundamentally in Barzakh, not in the body. When Allah Ta'ala wishes either bliss or torment for the soul, He unites it with the body. Irrespective of the abode in Barzakh the soul may be in, Allah Ta'ala activates a relationship between it and its body. Sometimes the pleasure or the pain occurs to the body and soul simultaneously and at other times to only the soul.

(ABRIDGED FROM IBNUL QAYYIM'S KITAABUR ROOH)

ULAMA'S ROLE

Rasulullah (sallallahu alayhi wasallam) said that the Ulama are the Heirs of the Ambiya. In their capacity of being the Heirs of the Ambiya, they are the representatives of Rasulullah (sallallahu alayhi wasallam) and of Islam.

THE RASOOL'S MISSION

The mission of Rasulullah (sallallahu alayhi wasallam) was to establish on earth Tauhid and the Divine Law which is the structure raised on the foundations of Tauhid. This structure comprises of Aqaa-id (Beliefs) and A'maal (Actions). It is thus the first and foremost duty of the Ulama to guard and protect that inheritance which they have acquired from Rasulullah (sallallahu alayhi wasallam).

THE WAY

The way in which the Ulama have to execute their duty is to follow the method of the Rasool and his illustrious followers. Each of the noble Sahaabah and the illustrious Taabieen who was a Representative of the Rasool executed his sacred duty from his own Deeni Platform. For discharging their duty the Ulama are not in need of any platform offered by others. It does not behove the Ulama to become embroiled in dubious diplomacy to satisfy this deviate and that deviate. When Ulama join ranks with deviates and people of baatil in an attempt to woo them, the Haqq inevitably suffers.

COMPROMISE WITH BAATIL

When Ulama are desirous of currying favour with those who are opposed to the Sunnah of Rasulullah (sallallahu alayhi wasallam), they feel constrained to compromise with baatil. This evil process of compromise with baatil gradually leads to such a degree that Ulama who believe themselves to be members of the Haqq begin to feel comfortable within the ranks of the Ahl-e-Baatil and Ahl-e-Bid'ah.

Those Ulama who have adopted the policy of compromising the Haqq by accepting the un-Islamic demands of their co-organizationists will become increasingly entrapped in the web of baatil. They will then resort to a policy of justification to justify all their wrongs. In the ultimate end, they will become the opponents of Haqq in league with the modernists and the bid'atis without even realising the disaster in which they have become engulfed.

IMPERATIVE

It is imperative for the Ulama to realise that their association with deviates to the extent of compromising the principles and teachings of the Sunnah is in fact abdication of their sacred role of being the Guardians of the Shariah. There is absolutely no need for the Ulama to become involved in such forums which are dominated by forces inimical to the Shariah and the culture of the Sunnah. The sacred duty of the Ulama is to propagate the Haqq and safeguard the Shariah and the Sunnah. It is their duty to keep the Muslim public informed of the Haqq. But, in their association with the people of baatil, the Ulama are losing their direction and abandoning their sacred posts.

Aspirin headache

London: Headache sufferers who take drugs like aspirin or paracetamol to relieve the pain may actually make their symptoms worse, and run the risk of addiction, according to a study.

Doctors say that misuse of painkillers is often linked with the frequency of headaches, and the findings explain how these drugs can turn occasional migraines into a daily headache. The problem covers a range of common painkillers which millions of people rely on for headache relief. The research findings, to be presented at the 10th Migraine Trust International Symposium in London will show that people who experience regular headaches can become trapped in a vicious circle. The painkillers they take trigger further headache episodes. They may develop a tolerance to the drug and so increase the dose, suffering a "rebound" headache.

If they stop taking the drugs their headaches will improve in the long term but initially the pain can get worse and new, unpleasant symptoms develop. Many sufferers turn back to the drugs.

MUMIN'S DUTY

"Adopt forgiveness, command righteousness and turn away from the ignorant ones."

(Qur'aan)

The Mu'min is required to always proclaim virtuous conduct and righteousness. Everyone in his own sphere and capacity has to fulfil this duty.

In his role as a commander of righteousness, the Muslim is bound to encounter opposition, difficulties and trials. People will criticize, revile, mock and jeer at the propounder of truth. The Qur'aan instructs that such attitudes be warded off with forgiveness. The one of Haqq should overlook these excesses of those who criticize him without abandoning his duty of Amr bil Ma'roof.

When the ignorant ones attempt to engage the commander of righteousness in argument, the Qur'aanic instruction is to turn away and refrain from disputing with ignorant muses.

PIOUS COMMUNITY

"Of the Nation of Musa is a community which follows the Haqq and with the Haqq they decide their affairs." (Qur'aan)

The reference in this ayat is to one of the tribes of Bani Israaeel. Frustrated by the gross rebellion and transgressions of Bani Israaeel, one of the Twelve Tribes supplicated to Allah Ta'ala to remove them to a far away region, away from the other tribes, so that they may pass their days in obedience and ibaadat.. Allah Ta'ala accepted their dua and removed the entire Tribe to a distant place in the east where contact with the others was totally severed. Here they engaged in pure ibaadat and obedience without hinderance.

RASULULLAAH

After the appearance of Rasulullah (sallallahu alayhi wasallam), Allah Ta'ala arranged for their entry into Islam in a wonderful way. On the Night of Mi'raaj, Jibraeel (alayhis salaam) took Rasulullah (sallallahu alayhi wasallam) to the land inhabited by this Tribe. They all accepted Islam at the hands of Rasulullah (sallallahu alayhi wasallam). He taught them the recitation of some Surahs.

When Rasulullah (sallallahu alayhi wasallam) asked them if they had any system of weight and measure, they replied: "We pile up the grain which we have harvested. Everyone takes whatever he requires (free of charge). There is, therefore, no need for weight and measure."

Rasulullah (sallallahu alayhi wasallam) asked: "Does anyone among you speak any lies?" They said: "No! If anyone speaks a lie, a fire immediately descends and devours the liar." Rasulullah (sallallahu alayhi wasallam) asked: "Why are all your homes identical?" They said: "So that no one gains the opportunity of vieing with another." Rasulullah (sallallahu alayhi wasallam) asked: "Why have everyone already prepared his grave in front of his home?" They said: "So that Maut always remains a vivid reality in front of us."

(Tafseer Qurtubi)

WOMAN'S ZAKAAT

The obligation of Zakaat on a woman's wealth and jewellery and her Qur'baani devolve on her, not on the husband. It is not the husband's responsibility to discharge her Fardh obligations. If the husband willingly pays her Zakaat and makes her Qur'baani with her consent, it will be his favour on her. But, if he does not do so, it remains her obligation to discharge her Zakaat even if she has to sell her jewellery.

OWNERSHIP

Marriage does not confer on the wife property rights in her husband's wealth. She never becomes owner of any part of her husband's wealth simply by marriage. Rasulullah (sallallahu alayhi wasallam) even forbade the wife from taking or giving any of the husband's property without his consent. The unjust property systems which come into effect in terms of kuffaar laws have absolutely no validity in the Shariah. It is, therefore, haraam for a divorced woman to claim any part of her ex-husband's property on the basis of kuffaar laws. Usurping the man's wealth with the aid of the coercive power of the kuffaar court is fraud and robbery in terms of the Shariah.

"On the Day of Qiyaamah husbands will be questioned regarding the Deeni rights of their wives. The husband is unconcerned of her Salaat and Deen. Alas!" (Hakimul Ummat)

PRIDE

"I shall divert from My Signs those who exhibit pride on earth baselessly. Even if they observe every sign, they will not accept Imaan and even if they see the path of guidance they will not adopt it as the path (to follow) If they see the path of deviation, they will adopt it as the path (to follow)" (Qur'aan)

Takabbur (pride) is such a calamity and misfortune which effaces in man the capacity to see and understand the Truth of Allah's Hidaayat. Pride constitutes the most formidable barrier for Uloom-e-Rabbaaniyyah (Divine Knowledge) also known as Ma'rifat All spiritual capacities are blocked off by pride. Such a person will fail to correctly understand the Naseehat and meanings of the Qur'aanic verses. He will be incapable of deriving lesson from the events daily transpiring around him.

Divine Knowledge which is apart from book knowledge is the consequence of Allah's Rahmat. This special mercy is in turn the product of man's tawaadhu' (humility) which is the opposite of takabbur. It is pride which has destroyed Iblees and it is pride which destroys man as well. It is a calamitous malady present in even the poor. When a man feels insulted, he should understand that it is indicative of his pride.

GOSSIP

A man came to Hadhrat Hakimul Ummat

Maulana Ashraf Ali Thaarvi and said: "A certain man said this about you (and he narrated the criticism)." Hadhrat replied: "That man is very good. He had at least been considerate enough to refrain from making these statements in my presence. But, you have proven yourself inconsiderate by reporting these statements in my presence." The reporter was reduced to shame and regret by this reply. He never again had the courage to come and gossip.

TAQWA & ILM

Taqwa (piety) produces barkat in Uloom (Islamic Knowledge). Alas! it is precisely this factor (taqwa) which is lacking nowadays." (Hakimul Ummat)

Students of Islamic Knowledge should understand that minus Taqwa the acquisition of the Noor of Knowledge is an impossibility. ILM is a Noor. Book knowledge is not true ILM. It is only a vehicle for the external form of ILM. When the Deeni scholar lacks the Noor of ILM, he will be dominated by moral vices without even realising the calamity into which he has fallen. Pride, vanity and envy with all their resultant evils become ingrained in his character. His knowledge is then manipulated for worldly motives and he enters the ranks of the Ulama-e-Soo' (Evil Ulama).

MAN - THE RULER

Offering some advice to women, Hadhrat Thaarvi (rahmatullah alayh) said:

"The Qur'aan confirms that the husband is the ruler over the woman. Wifehood is the cause of obedience to the husband. You have no right to disobey. However, should he prevent you from Salaat, Saum (and obedience to Allah), then you are entitled to disobey him."

In Islam there is no place for the western ideas of equality between the sexes. This idea of the kuffaar adopted by deviated Muslims is a denial of the distinction which Allah Ta'ala has created between man and woman.

THE MUHADDITHEEN

Once the renowned Muhaddith, Imaam Tirmizi (rahmatullah alayh) went on a journey after he had become blind. Along the journey when the camel reached a certain spot, Imaam Tirmizi seated on the camel lowered his head as one would do to avoid colliding with an object in front of one. When the man leading the camel asked the reason for this action, Imaam Tirmizi replied: "To avoid colliding with the tree's branches." The man said that there was no tree. Imaam Tirmizi immediately ordered the man to halt the camel at that very spot and said: "If my memory has weakened so much, then from today I shall no longer narrate Hadith."

Imaam Tirmizi sent someone to the nearby village to make enquiries regarding the tree. Most people did not have knowledge of any tree having been at that spot. However, some old men of the village confirmed that a tree had been standing there twelve years ago, but had since been cut down. On receiving this confirmation, Imaam Tirmizi proceeded with the journey.

This episode is simply one among innumerable similar anecdotes which bear testimony to the marvellous memory which Allah Ta'ala had bestowed to the Muhadditheen. They were a group created specially to safeguard the Ahadith in the same way as Allah Ta'ala had created the group of Fuqaha to safeguard the Shariah.

WIFE'S RIGHT

(Hadhrat Maulana Ashraf Ali Thaarvi)

Part of the expenses of the wife is the provision of a home for her. Generally most men even very religious persons are involved in a grave error in this regard. They do not consider it their Waajib duty to provide a separate home for their wives. They simply dump their wives with their relatives or parents.

The Shar'i order in this regard is that if the wife is not pleased to live together (with the husband's parents, etc.), then it is compulsory on the husband to make separate arrangements for her. If the husband discerns from her attitude that she is not happy to live with his parents, then even if she does not verbally request separate accommodation, it still remains Waajib on the husband to make provisions for a separate home for her. It is not permissible for him to keep her living with the others when she is not happy to live there. In fact, today's condition is such that even if the wife wishes to live with her in-laws and the inlaws are not happy with separation then too it is expedient to stay separately. In living separately, strife, corruption and ill-feeling are averted. Although the relatives will for a short while be displeased if a separate home is arranged for the wife, however, when later they see the benefits, they will relent and become happy.

However, the husband, if unable to arrange a separate house, is allowed to make separate arrangements inside a big house (where his parents or other relatives are living). In her own quarters she should have full privacy and should have the right of locking her place. The kitchen too should be separate. Much of the friction usually generates from the kitchen.

Some men consider it a great fortune to keep their wives under the domination of their mothers. As a result of the mother-in-law's domination, the wife is subjected to much stress and hardship.

(To page 12)

From page 5

QUESTIONS and ANSWERS

A. The verbal Talaq stated in this way is valid and effective even though it was said inaudibly. The validity of the Talaq is not dependent on audibility. All three Talaq are effective and the Nikah is completely terminated.

Q. Some Ulama in Transvaal are keen to acquire a radio station at the cost of R2 million to broadcast Islamic programmes. Please comment on this issue?

A. This is a move fraught with grave moral implications for the Muslim community. The Ulama enamoured by a radio station are behaving extremely short-sightedly. The radio in so far as the general public is concerned is primarily a medium of play, amusement, pastime and futility. It is highly improper to utilize this medium for the holy duties of Ta'leem and Tabligh. No person addicted to his programme of nafsani pleasure will tune off to listen to the religious programme. It is not permissible to utilize a medium given to haraam for Deeni activity. Music, immorality and futility are the main items of radio programmes. It is, therefore, not permissible to use this instrument for Allah's Deen. Furthermore, this move by the short-sighted Ulama is a warning stone set up by shaitaan for total acceptance of the television. In fact, some of these Ulama are already tinkering with the idea of 'Deeni' television programmes. When shaitaan takes hold of the mind, intelligence becomes blinded. Those who are so keen for this move of fitnah lack in Islamic perception. They fail to discern the grave danger inherent in their move for enlisting a shaitani medium for Deeni activity. There is no dearth of Deeni platforms for Tabligh and Ta'leem. The move for a radio station is purely a nafsani move. The huge sum of money could be spent constructively for true Deeni service. People of understanding and people who have the Sunnah truly at heart should dissociate themselves from this deviated move. May Allah Ta'ala grant these errant Ulama good understanding and insight so that they realise their folly.

BURIAL VEHICLE

An organization which is now defunct had collected funds to purchase a Janaazah (Burial) vehicle. Since the organization is no longer in operation, the trustee who is holding the funds wishes to hand over the money to an organization which is contemplating to purchase such a vehicle. Anyone interested, should contact: Hafez Yusuf Ganchi, P.O.Box 134, Benoni 1500. Telephone 421-9854 (Work)

In the event of there being no one to accept the funds, the trustee should use the money for Janaazah activities such as burial expenses for the poor. Even better, and in fact necessary, is to first refer to the donors. Obtain their consent or return the funds to them.

Q. Some jams contain an ingredient called pectin. Is this halaal?

A. Pectin is a plant substance, hence halaal.

Q. Many foods contain gluten. Is this ingredient halaal? What is lecithin?

A. Gluten is derived from wheat, hence halaal. Lecithin is made from both animal and plant substances. It is therefore necessary to abstain from products which contain this ingredient as it is not known if the lecithin used is of a plant or animal nature.

Q. Is it compulsory for the husband to buy new clothes for his wife every Eid if he can afford it?

A. It is not compulsory. There also is no need for ne

need for new clothes every Eid.

WOMEN AND WASTE

Commenting on the wasteful habits of women, Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"Most women have an inordinate greed to buy unnecessary things. The moment they see something pleasing to the nafs, they immediately wish to buy it even if they have no need for it. They simply stockpile goods (which they have no use for). To crown this, they neither make use of the items nor preserve them in good order. They allow the items to go to waste and destruction. They will be questioned on the Day of Qiyaamah for wasting their husbands' wealth in this way. They will have to account for it in Qiyaamah. It is not permissible for a woman to buy clothing for Eid with her husband's wealth without his consent."

Zakaat-our Condition of Acceptance

The aim of the Mujlisul Ulama zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shari'ah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shari'ah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

FORGETTING MAUT

Rasulullah (sallallahu alayhi wasallam) said: "Remember much the severer of delights, i.e. Maut."

Blotting out this inevitable reality from the mind makes man totally oblivious of his meeting with Allah Ta'ala. He then conducts his worldly life as if he will never die. He becomes wholly immersed in the false glitter of this life. As a result of this engrossment, he cannot spare a moment for spiritual stock-taking which is an incumbent exercise imposed on the Mu'min by Rasulullah (sallallahu alayhi wasallam) who ordered: "Take a reckoning (of yourself) before a reckoning will be demanded (in Barzakh and Qiyaamah)."

In consequence of this evil attitude, Maut when it suddenly arrives, it will be a fearful shock. But, then it will be too late. When the Angel of Death seizes the rooh, man's lament will be in vain. The Qur'aan desiring this occasion says: "How (will be that occasion) when the Mala'ikah seize their souls, beating their faces and their backs. That is because they followed such things which angered Allah and they disliked His Pleasure. He thus annulled their deeds."

THE SUFFERING UMMAH

Send your contribution to:
MUJLISUL ULAMA ZAKAAT
ORGANIZATION OF SOUTH AFRICA
P.O.Box 3393, Port Elizabeth 6056, S.A.

Bank: Standard Bank, Berrys Corner,
Port Elizabeth. Account No. 080645240.

When transferring funds directly to our banking account, do inform us and state whether it is Zakaat or Lillaah, etc.
JAZAAKUMULLAAH!

Zakaat Nisaab R416
MAHR-E-FATIMI R1170

WIFE'S RIGHT

From page 11

Husbands should understand well that it is not incumbent on the wife to serve her mother-in-law. If you (the husband) is a fortunate person, then serve your mother yourself or acquire the services of a servant to serve your mother.

Vaccines That Backfired

By Laurie Garrett
STAFF WRITER

FEW EVENTS in recent years have made vaccine manufacturers and researchers as skittish as the sorry — some charge, scandalous — episodes surrounding new measles vaccines.

Though measles may be a mild disease for children in wealthy countries, it is a major killer in most of the world — responsible for about 10 percent of all deaths of small children and infants — because the virus compounds the ill effects of malnutrition and other pediatric diseases, particularly diarrheal ailments. Some of those who die are unimmunized against measles, but many are infants 6 to 9 months of age — too young to receive standard measles vaccines.

So at the World Summit for Children in 1990, the United Nations resolved to reduce measles worldwide by 90 percent by 1995 through immunization. To accomplish that goal, better vaccines were needed that could be used in high doses on very young babies.

Two high-dose measles vaccines, dubbed Edmonston-Zagreb (manufactured by the French Merieux company) and Schwarz (manufactured by the U.S. Merck Sharp and

Dohme company), had been developed, made from live viruses. Early tests on 6-month-old babies in Mexico and Yugoslavia looked extremely promising.

But a team of French researchers, led by social demographer Michel Garenne of the Harvard School of Public Health, discovered that something very disturbing was happening to children in Senegal who received the Edmonston-Zagreb (EZ) vaccine: They were dying.

"No one knows why," Garenne said in an interview. "It's something completely unexpected, unprecedented, totally new." So new, in fact, that public health authorities worldwide initially refused to believe Garenne's data. And once forced to accept them, the entire vaccine community was suddenly made wary of innovations.

Garenne's group followed Senegalese children for three years after they were vaccinated (at age 6 months to 5 years), finding that, as expected, the measles incidence plummeted. But compared to those who got the low-dose vaccine, the children who received the high-dose EZ vaccine were twice as likely to die of other infectious diseases by age 2 to 3. Because the EZ finding made no obvious biological sense, Garenne and his colleagues were denounced in leading medical journals; the World Health Organization and United Nations Children's Fund stubbornly continued to promote the vaccine for months.

Recent studies in Guinea-Bissau and Haiti have not only confirmed Garenne's findings, however, but also showed the same strange killer effect was produced by high doses of the Schwarz vaccine.

Though the biological causes of the death-effect remain mysterious, Dr. Maurice Hilleman, Merck Research Laboratory director, is now convinced that it is real, and holds out serious lessons for future vaccine development.

Hilleman believes the live-virus vaccines actually stifled the infants' immune responses, rendering them vulnerable to all types of infection. That is, after all, what measles does. Giving babies such high doses was a "ridiculous concept that should never have been entertained," Hilleman said.

(Newsday, Aug. 2 1994—U.S.A.)



P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 11 No. 9

THE UNDERMENTIONED REPORT TAKEN FROM THE NEWSWEEK MAGAZINE DESCRIBES THE BRUTAL MASSACRE OF MUSLIMS IN BOSNIA ABOUT A YEAR AGO. WE REPRODUCE THE REPORT TO REVIVE THE DEAD CONSCIENCE OF MUSLIMS. SUCH ANECDOTES HAVE TO BE VIEWED WITH DEEP REFLECTION AND THE PROPER LESSONS SHOULD BE DERIVED THEREFROM.

"TAKE LESSON O PEOPLE OF INTELLIGENCE"
(QUR'AAN)

ABUBAKIR CHOUGAM
Box 10163
GELUKSDAN - 1547

'Let's Kill the Muslims!'

Bosnia: An on-the-ground report of the brutal massacre in Stupni Do

BY ROD NORDLAND

THE VILLAGERS OF STUPNI DO knew something was wrong when Anna Likic, the only Croatian resident and the wife of a Muslim, suddenly disappeared with all her children. Word travels fast in this tiny mountain hamlet in central Bosnia, a farming and sheep-grazing community of 250 people, most of whom are related and share a common surname. When the first mortar shell hit, 36 men of military age grabbed their hunting rifles and their few AK-47s and manned the bunkers they had dug along the edges of the village. But no one expected the ferocious artillery pounding that followed. Quickly overwhelmed, Stupni Do's defenders retreated to a couple of houses. There they spent the day trying

to hold off 600 Croatian nationalists—and protecting the 100 women and children who huddled together in the basements of the two homes.

The "death platoon"—a group of 30 or 40 Croatian paramilitaries—entered the village and marched down its only main street. Dressed all in black, they hid their faces under camouflage grease or covered them with ski masks to conceal their identities. But many of the villagers recognized them—a policeman and former colleagues from the nearby town of Vares. "We used to work together," says Fatima Likic. "We were friends a year ago, and then six months ago they started to hate us." The platoon sang martial songs and began shouting "Let's kill the Muslims!" and "Where are all the pretty girls for us to rape? Bring them out!"

Then the killing started. "I could hear Ibrahim Likic and his wife, Jeva, screaming while they were burning alive in their house," recalls Zinata Likic, who hid in the basement of her house with her two infants and eventually escaped through the woods to the nearby village of Dabravine. During the night she heard two Croatian soldiers raping the woman next door. Another neighbor, she says, was raped by soldiers who forced her to comply by threatening to kill her family—and then did so anyway. "People were begging, pleading, 'Please don't kill us, we're innocent,'" says Alija Likic, who hid in a clump of trees just outside town, close enough to hear much of the butchery.

The hearts of Muslims must necessarily throb with pain when reading of the atrocities and brutalities which the kuffaar are perpetrating on our brothers and sisters in Bosnia and elsewhere in the world. But, the Ummah stands impotent and an idle observer of the brutal massacres committed by savages. This impotency in itself is a punishment of Allah Ta'ala on the Ummah for its flagrant transgression and abandonment of Islam.

SLAUGHTERING MUSLIMS

The mass and brutal slaughter, rape, pillage and plunder of Muslims are not within the power of the kuffaar regardless of their slogan: "Let's Kill the Muslims!" The Qur'aan explicitly warns that such mighty upheavals are the enactment of Allah Ta'ala. Proclaiming this fact, the Qur'aan says:

"No calamity befalls but with the command of Allah."

The decree of Allah Ta'ala cannot be thwarted. His Decree of Athaab overtakes people and communities in a variety of forms. The kuffaar cannot harm Muslims even if this is their heart's desire. The Qur'aan says:

"There is nothing in their (desire) to harm, but with the permission of Allah."

The slaughter of Muslims at the hands of the kuffaar is Allah's Decree to punish and purify Muslims of their evil, immorality, transgressions, and kufr. When Muslims abandon Islam, turn their backs on the Sunnah of Rasulallah (sallallahu alayhi wasallam) and take to the path of rebellion against Allah's Law, then His Punishment becomes justified. Allah Ta'ala grants considerable respite and reminders in the form of bearable hardships. But when every reminder is ignored and the path of kufr

and immorality is firmly decided on, Allah Ta'ala opens up His Door of Chastisement which utterly uproots and destroys all those who come in its wake. Confirming this truth, the Qur'aan Majeed says about Bani Israaeel, which was the Muslim Ummah of earlier times:

"When the first promise came to pass, We sent against you such of our servants who were powerful in warfare and most stern. They then penetrated the cities. And, that was a promise decreed."

And when the second promise came to pass, they (the kuffaar) blackened your faces and penetrated the Musjid (Musjidul Aqsa) as they had penetrated it the first time. And they utterly destroyed whatever they overran. Perhaps (and soon) your Rabb will have mercy on you. If you return (to transgression) then We too will return (to punishment)." (Surah Bani Israaeel)

The Muslim Ummah of bygone times was utterly and brutally eliminated by kuffaar whom Allah Ta'ala sent against them as part of His Decree of Athaab for the flagrant and shameless transgressions of the Muslims. Musjidul Aqsa was penetrated, defiled and destroyed by the kuffaar. The homes of Muslims were invaded and the honour of their womenfolk pillaged and their wealth and properties plundered. Their lands were taken and the Muslims were enslaved.

ALLAH'S DECREE

The same Decree of Athaab is today being enacted in Bosnia, Kashmir, Palestine, Arakan, Somalia, Philippines and elsewhere. In every place Muslims have abandoned Islam. Islam is strange to them.

Since these mighty upheavals of disaster are the Divine Scheme, the entire Ummah

To page 12

The Mailis

SUBSCRIPTION RATES

Twelve issues

South Africa R15

Neighbouring States \$10 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$15

CHECHENIYYA

Hadhrat Thu'baan (radhiallahu anhu) narrates that Rasulallah (sallallahu alayhi wasallam) said:

"The time is near when all the nations of the kuffaar will call one another to oppose you like people are being called to a meal."

Checheniyya is simply one more chapter in the unholy alliance of the kuffaar. The unholy alliance of the kuffaar nations with America, Britain and Russia being the main actors, is bent on the elimination of Islam and the Ummah on a global scale.

While this satanic alliance functioning under the deceptive name, United Nations, is fully aware that it will never be able to efface Islam or the Muslims, it nevertheless, is mustering all its resources to crush the power of the Muslims. It is this conspiracy which is being played out today in Checheniyya.

BOSNIA

The kuffaar have reckoned that the Bosnian Muslims have been sufficiently neutralized and incapacitated for the moment, hence it is now turning its evil eyes to yet another Muslim nation, Checheniyya. The unholy kuffaar alliance on the one front has appointed the savage Serbs to decimate the Muslims of Bosnia and now on another front it has harnessed in Russia to eliminate the Checheniyyan Muslims.

U S S R

In the wake of the disintegration of the U.S.S.R the kuffar were faced with the nightmare scenario of several independent Muslim states in Central Asia bordering on Europe, with a people whose history is a bad memory for the enemies of Allah. Now at all costs, the mad desire is to crush the Muslims wherever they raise their heads.

CHECHENIYYA

Unable to fight the Checheniyyan Muslims, the Russians had to subject the populace and the lightly armed Muslim fighters to a six week barrage of heavy fire. The incessant pounding of weeks while having achieved the temporary objective of gaining partial control of buildings reduced to rubble, has not decided the outcome of this war. Insha'Allah, it is hoped—and we make dua—and all Muslims throughout the world are making dua that the Muslims of Checheniyya carry on the Jihaad against the bloodthirsty kuffaar in the same spirit as the Afghaans had.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. I intend to spend Eid in Makkah. I have been told that if I am in Makkah on the Day of Eid, then Hajj becomes incumbent. Is this correct?

A. If one happens to be in Makkah Mukarramah or at the Meeqaat during the months of Hajj (Shawwaal, Zil Qa'dh and the first few days of Zil Hajj), Hajj will be Fardh in the following cases:

* One has sufficient expenses until Hajj.

* The Fardh Hajj was not yet performed.

Therefore, if you had not yet performed your Fardh Hajj and you have sufficient expenses until Hajj, then Hajj will be obligatory on you if you are in Makkah on the Day of Eid.

ISLAMIC SCHOOLS?

Q. The trend nowadays is to establish secular schools where Islamic education is also imparted. These are secular schools. To what extent are such schools acceptable in Islam?

A. Such 'Islamic' schools are in reality a great deception of shaitaan. Shaitaan has succeeded in further alienating Muslim children from the Sunnah by having succeeded to introduce these so-called Islamic schools in the community. The superficial dimension of Islamic education at these schools is simply to delude the community. Every aspect of Islamic culture (the Sunnah) is being neutralized at these secular schools donning a religious mask. But, there is nothing Islamic in them.

What is so Islamic about these secular schools run by Muslims when the following un-Islamic acts common in all kuffaar schools prevail in even these so-called Islamic schools:

* Co-education which is a haraam practice is an accepted system at these schools. Boys and girls intermingle.

* Male and female teachers staff these schools. Males teach girls without observance of Hijaab.

* Haraam television and video are among the methods of teaching.

* Kuffaar sports form an integral part of the school system.

* In some (if not at all) such schools, the Qur'aan Majeed and other Islamic subjects are taught in kuffaar style. Children sit on desks with shoes on. The Qur'aan is treated as an ordinary secular book.

* In general the ways and methods and systems of operation at these schools are exactly the same as those prevalent at kuffaar school.

The only difference between the kuffaar secular schools and these so-called Islamic schools is that the latter is in the control of Muslims, albeit such Muslims who lack in any Deeni understanding.

Whatever vestige of Deeni education is imparted, is assigned an insignificant role. The Islamic ta'leem is cosmetic. Deeni Ta'leem imparted at these un-Islamic 'Islamic' schools is completely devoid of the Roohaani dimension. The Knowledge of the Deen cannever be acquired at such hybrid institutions which are bereft in entirety of Islamic spirit and direction.

These schools pose a graver danger to the morals of Muslim children than the kuffaar-run schools. These 'Islamic' schools are graced by even members of the Ulama fraternity. Our short-sighted bretheren are in fact assisting in the process of the demoralization of the community's children. The blessings which these schools receive from some Molvis lead people to believe

that these institutions are acceptable in Islam and that the children will benefit Islamically when in fact such a notion is false. Assuming that one is under some compulsion to send one's children to a secular school, the lesser of the evils will be to send the children to a secular school run by the kuffaar. In such a school (run by the kuffaar) those who still have some Imaani conscience will feel apprehensive and be on their guard whereas no such restraint, suspicion or fear will be displayed when the children attend a so-called Islamic school. The parents are misled and tricked into believing that their children are being cared for by Islamic personnel and that they are being schooled in the culture of Islam. But, nothing can be further from the truth.

It is imperative to divorce Deeni Ta'leem from secular education. Deeni Ta'leem should not be made the handmaid of secular education. Deeni Ta'leem should be imparted in separate Madrasahs which are totally independent. These integrated schools are ploys of shaitaan.

Q. A person wears an amaamah (turban) in such a manner which partially covers his forehead. He makes Sajdah on the turban. Is his Salaat valid?

A. When making Sajdah he has to apply pressure on the amaamah. The Salaat will then be valid. If he does not apply pressure and simply places his forehead lightly on the ground, the Salaat will not be valid because his forehead will then not be in contact with the ground.

Q. Some baaligh girls from foreign countries are attending girls madrasah in South Africa. They travel to South Africa without a mahram. According to the Ulama a female is not allowed to go for Hajj without a mahram. What is the Shar'i ruling regarding this practice?

A. It is haraam for a female to travel without a mahram male. Just as it is haraam for a woman to go for Hajj without a mahram male so too is it haraam for her to travel without a mahram in pursuit of higher knowledge.

Q. Some non-Muslim universities are offering courses in higher Islamic knowledge. It is even claimed that the Aalim Faadhil degree can be acquired by pursuing these courses at these institutions. Please comment.

A. Deeni knowledge is the direct product of Wahi (Revelation) which emanated from Allah Azza Wa Jal and transmitted by Jibraeel (alayhis salaam) to Rasulullah (sallallahu alayhi wasallam). Such knowledge can neither be imparted in nor acquired from universities of the kuffaar. Kuffaar professors and fussaag Muslims who have bartered away their souls for the miserable carrion of the world cannever act as the bearers of that Noor (Ilm-e-Deen) which originated from the breast of Muhammadur Rasulullah (sallallahu alayhi wasallam). The Ilm of the Deen is acquireable from only such Asaatizah whose Ilmi and Roohaani silsilah (Chain) is connected with Rasulullah (sallallahu alayhi wasallam)—a Chain with unbroken links—a Chain with no missing links. This Golden Chain of Ilm links up with Rasulullah (sallallahu alayhi wasallam) most authentically and authoritatively. Kuffaar universities and fussaag Muslims operating under the aegis of the kuffaar educational system have no hope, not even in their dreams, of producing an Alim who could be termed an Alim in the

meaning of the Qur'aan and Islam. The certificates which these universities dole out are pure scrap according to the Shariah. Even an ignorant labourer on the farm will reject the validity of such scrap issued to hoodwink, deceive and detract Muslims from the Path of Islam.

Q. How loud should a musalli recite the Takbeers with the Imaam? Some say it so loudly that other musallis are disturbed.

A. The Takbeer should be recited in such a manner that the musalli is able to discern that he is reciting it. There should be lip movement accompanied by a very slight sound which reaches his own ears. It is not permissible to pronounce the Takbeer or anything else so audibly as to disturb the musallis.

Q. Some Imaams hardly recite Thana, leave alone Ta-awwuz and Tasmiah. The tasbeeh in ruku and sajdah is very little. There is also no time for Durood and Dua. After Tashahhud they end the Salaat. Please comment on this method of performing Salaat.

A. Such persons should not be appointed to lead the Salaat. But people get Imaams according to their tastes. Since they perform Salaat in such a defective, careless and haphazard manner, they generally are at home with the type of miscreant imaam you describe in your question. It is haraam to perform Salaat in the despicable way you have described.

Q. A 15 year old girl has received a proposal of marriage from a boy of good character. Both are anxious to

perform nikah, but her parents refuse to accept the proposal, saying that the girl has to wait until she is 21 years old. Meanwhile the boy communicates telephonically with the girl. Are her parents doing the right thing by refusing and saying that she has to wait another six years before marrying?

A. If the parents' reason for refusing is only the girl's age, they are acting stupidly, childishly and selfishly in refusing the proposal. It is unreasonable and in conflict with the Shariah to induce the girl who is ready for marriage to wait six years. Rasulullah (sallallahu alayhi wasallam) ordered that parents ensure that their offspring are married when they are of marriageable age. At 15 a girl is an adult according to Islam. Furthermore, this girl is desirous of marriage. She also is in communication with the boy who has proposed marriage. The parents' refusal is fraught with serious moral implications. They have no right of denying the valid wish of their daughter. Only if the boy is of ill-repute and bad character or beliefs are they dutibound to reject the proposal. But if he is of uprighteous character, then under the circumstances it is **Wajib** for them to accept the proposal and give the marriage their blessings. They are cruel in their expectation of 21 years. How can they be so impervious and indifferent to the natural demands and the Deeni emphasis? In the present age it is morally calamitous to insist on the girl ready for marriage to wait for six years. These parents should understand that any sins of immorality perpetrated by the girl in this long interim will be for their account. In a situation of this nature, the girl has the right to have her nikah performed without parental consent. This right will have greater prominence if the parents are faasiqs or modernists. Such parents do not view a situation intelligently and Islamically because they lack both intelligence and Deen. The welfare of

QUESTIONS

their children is not of prime importance. Their imagined position in society and their false feelings of pride have to be pampered and maintained. In the process they ruin the spiritual, moral and Deeni lives of their offspring.

Q. Is it permissible for a man who has divorced his wife to give her jewellery to his second wife?

A. If the jewellery belongs to the first or the ex-wife, it is her property. He has no right of misappropriating another person's property. If the jewellery belongs to him, then he is entitled to give it to whomever he pleases.

SATANIC PLOY

Q. A Muslim organization is appealing for funds to send Muslim girls to learn Arabic at a university in an Arab country. Is it permissible to contribute funds for this purpose?

A. It is haraam to contribute funds for this purpose. It is not permissible to send Muslim girls into moral doom. Firstly they will be travelling without mahrams, which is a capital sin according to the Shariah. Secondly they will be taught to be audacious. Islam does not advocate self-expression for females. The emphasis and command for women are on concealment. The role which deviated modernists are carving out for Muslim girls is simply a ploy of shaitaan. Under the garb of education the girls are being introduced to moral ruin. Muslims conscious of their Imaan and their Deen should never aid and abet in such satanic ventures.

Q. I was a happily married man living in East London. A man from Durban was stranded. I took pity and gave him accomodation. We became good friends. After a while there developed an association between this man and my wife who left me for this man. I have not given her talaq yet. What are my rights and what is your advice? What does the Shariah say regarding custody of the children?

A. Before explaining your rights it is necessary to inform you that you are the first cause for the ruin of your marriage. You had discarded the Shariah's law of Hijaab. You had permitted the free association of your wife with this man who has betrayed you in this despicable way. People sneer at Islam's laws of Purdah. But when things go awry and they become the victims of their satanic attitudes, they lament and wail to no avail. You trusted this stranger with your wife. You paved the way for the development of an illicit affair. You opened the door of zina for them. You should now blame yourself, not the man and your wife. Your best solution now is to divorce her. There is no good in living with a woman whose infidelity is confirmed. A woman who betrays her husband should be given her freedom. Let her marry the man whom you have indirectly chosen to be her husband. You as the father have the right of custody of the children. Even if the children are minors or infants, you have the right to take them. The mother in this case forfeits her right of custody on account of her infidelity, untrustworthiness and betrayal. Her running off with a stranger is sufficient cause for withholding custody from her. Those who have no regard for Hijaab should take lesson from this episode. A man should not trust even his Shaikh with his wife.

THE SUFFERING UMMAH

Rasulullah (sallallahu alayhi wasallam) said:

"SADQAH EXTINGUISHES THE WRATH OF ALLAH."

Muslims in a number of places all over the world, are overwhelmed by calamities. Suffering, starvation, kuffaar torture and zulm have become ways of life for certain Muslim communities. This is the scenario in Bosnia, Kashmir, Palestine, Arakan, Bangsamora-Mindano, East Africa and elsewhere.

Every Muslim has a sacred duty to assist the suffering bretheren as much as possible for the sake of Allah's Pleasure. The provision of such assistance is an on-going process. Those who are blessed with the abundance of Favours of Allah Ta'ala should look at the wasteful avenues into which they channel their money while large segments of the Ummah are suffering under kuffaar tyranny.

Send your contribution to:

MUJLISUL ULAMA ZAKAAT
ORGANIZATION OF SOUTH AFRICA
P.O.Box 3393, Port Elizabeth 6056, S.A.

Bank: Standard Bank, Berrys Corner,
Port Elizabeth. Account No. 080645240.

When transferring funds directly to our banking account, do inform us and state whether it is Zakaat or Lillaah, etc.
JAZAAKUMULLAAH!

A DEAD CONSCIENCE

The Imaani conscience of the Ummah is dead. Daily we hear and read of the calamities befalling Muslims all over the world. We hear, read and observe the hardships Muslims have to endure. They are being expelled from their homes. Their homes are plundered. The honour and chastity of their womenfolk are raped and pillaged. The most unspeakable atrocities and the most horrendous acts of brutality are perpetrated by the kuffaar on Muslims. While Muslims of today are quick to raise slogans and hurl abuse and vituperation against the kuffaar savages, they are not prepared to offer any meaningful material assistance to those who make efforts to be of assistance to the fallen brothers and sisters. The only way in which Muslims today can really offer aid to their unfortunate bretheren is to provide financial help. But in this regard we are found to be most lacking.

While Muslims have millions for erecting idle show-pieces which they terms Mosques; while they have millions to squander on misguided projects; while they spend huge sums on haraam wedding and engagement functions, they dole out peanuts for the aid of their suffering bretheren.

Countless Mujaahideen have sacrificed their lives for the noble Cause of Jihaad against the kuffaar savages. Their families are destitute, numerous without shelter and food. Yet, we indulge in revelry and extravagance. We cannot open up our hearts. We are too miserly to contribute generously to this noble Cause. Such wealth should be confounded--wealth which is available for waste and haraam, but cannot be tendered to aid the stricken bretheren languishing in the most miserable conditions of want. Allah Ta'ala declares in the Qur'aan Majeed:

"NEVER WILL YOU ATTAIN PIETY UNLESS YOU SPEND (OF THE WEALTH) WHICH YOU LOVE."

QUESTIONS

Q. Is it permissible to kill insects with a spray, etc.?

A. If the insects are harmful, it is permissible to kill them. However, it is not permissible to kill them with fire and water.

Q. A friend of mine who had not been to Makkah wanted to know about Safa and Marwah. He wrote to the Majlis for information and you insulted him instead of explaining. This is not a proper attitude. Please comment

A. You are distorting the facts. The version you are now presenting is false. Your friend did in fact go to Makkah. The question was asked by a person who had gone for Hajj. When there, the person saw the green lights by Safa and Marwah. He saw people running between the two points. He had gone to perform Hajj, yet he did not enquire from someone there. He was under Shar'i obligation to acquire knowledge of the Hajj rules before having gone for Hajj. He committed a grave crime by not having apprized himself of the rules of Hajj before setting off for Hajj. Then he committed a graver crime by sustaining his ignorance in Makkah. He did not consider it necessary to enquire from someone in Makkah. His Hajj could have been at stake if the matter had pertained to a Waajib or Fardh act. Now after returning from Makkah he enquires. The cure for such ignorance and indifference is some effort. Such an indifferent person can spend five rands to procure a Hajj guide book which is available in abundance all over the country. He should acquire a book and study the rules of Hajj if he ever contemplates to go for Hajj again. This is what the Majlis said. Your charge of insulting him is baseless. People, even ignorant people, suffer from the malady of false pride. They therefore feel insulted when they are jolted a bit. But the jolting is in their own interests. Every ignoramus today thinks that he is a Fir'oun, puffed up with pride. They go to Makkah for a tour and to pass their time in futility and merrymaking. Hajj is furthest from their minds. Their attitude and actions over there are bold translators of their intentions.

Q. My husband wants to marry a woman who is separated from her husband. She has not yet obtained talaq from him. Her husband married a second wife without her knowledge. Now that she has discovered this, she is furious, hence she separated. She is waiting for her Talaq and so is my husband. Meanwhile he has been giving her presents. Is my husband right in doing so? Was this woman right in her action?

A. A man has the Shar'i right of marrying a second, third and a fourth wife. The validity of any marriage is not dependent on the permission or knowledge of the existing wife or wives. Nevertheless, it is wrong to withhold such information from the first wife. A marriage cannot be kept a secret for long. The purpose of witnesses in a nikah is to publicize the marriage, not to conceal it. The wife erred grievously by abandoning her husband. She also appears to be extremely selfish and irresponsible. She left her husband because he took a second wife, but is prepared to be the second wife of another married man. Her attitude is inconsiderate. Your husband is also in grave error for lauding her with presents while she is still in another man's nikah and while he is not allowed to have any contact with her. You should not commit the same error. Remain at home and be patient.

QUESTIONS and ANSWERS

MUJLISUL ULEAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A man's wife does not cover her hair and refrains from Zuhur Salaat every day. On Sundays she misses all five Salaat. How often should he remind her? She gets very irritated when he reminds her and does not speak to him for the whole day.

A. It is the obligatory duty of the husband to ensure that his wife performs regular Salaat and obeys the injunctions of Islam. If he fails in the execution of this duty, he will be liable for the sin of having abandoned a compulsory injunction. A husband cannot allow his wife to destroy her Imaan in this rebellious way. Her irritation is of no consequence. He must ignore her irritation and if repeated good counselling does not open up her mind, the husband should then institute sterner measures to compel her to perform Salaat. He should not be bothered about her trick of not speaking to him. On the contrary he should become 'very irritated' and refuse to speak to her until she comes to her senses. He should refuse to eat the food she prepares. The food prepared by such an insolent and rebellious wife is spiritually contaminated. Her rebellion against Allah Ta'ala is exceptionally grave. The Qur'aan commands that when all sensible measures fail, the only way in which to civilize her is to give her a light beating. If this too fails, then she is a lost case. Talaq is then the best solution. A man conscious of Allah Ta'ala cannot live with a woman who hovers on the brink of kufr. The Qur'aanic order for such disobedient and rebellious wives is:

"...Give them good counsel. (If this fails) then banish them from the beds. (If this fails), then beat them."

Q. What is the Shariah's view on the issue of buying and selling life insurance?

A. The Shariah's stand on this issue is well-known. It is haraam to deal in any kind of insurance.

Q. With the criminal onslaught against Muslims in this country, should't Muslims petition the authorities for the imposition of the death penalty? It is not safe in some areas to drive to the Masjid at night or early morning.

A. Allah Ta'ala says in the Qur'aan Majeed that the cause of fasaad (anarchy) is the evil and transgression of people. Crime and violence are on the increase and are not directed specifically against the Muslims because they happen to be Muslim. On account of the collapse of the moral structure of Muslims, they have become easy targets for criminals. Muslims, on account of their moral bankruptcy are fearful of even their own shadows nowadays. They have expelled Allah's fear from their hearts. In consequence Allah Ta'ala has filled their hearts with fear for men. The onslaught about which you are speaking is part of Allah's punishment for our transgressions. In an area occupied by tens of thousands of Muslims, the Muslims are unable to arrange their own protection. They are incapable of organizing themselves for their own protection despite their numbers and their wealth. They have become spineless because they have destroyed their moral fibre by the adoption of the life-style of the kuffaar. We have turned our backs on the Sunnah of Rasulullah (sallallahu alayhi wasallam), hence these calamities. Muslims have launched a criminal onslaught against the Qur'aan and the Sunnah. The criminal onslaught against them (about which you speak) is only a logical consequence. The answer is not the imposition of the death penalty

on the criminals. The western penal system is no deterrent for crime nor can any worldly government eliminate or even just contain the spiralling crime rate. As far as Muslims are concerned, the only solution is repentance, submission to Allah Ta'ala and the adoption of the Sunnah. When Muslims will decide to change their moral condition by reverting to the Qur'aan and Sunnah, Allah Ta'ala will transform their mundane state of disgrace and degeneration.

Q. Is it permissible to manufacture and sell games machines in which money is placed to play for fun?

A. It is haraam to manufacture and sell such satanic equipment which destroys the morals of people. Shaitaani fun is haraam. To assist in any venture which caters for such fun is haraam.

Q. Many husbands are cruel to their wives and children. They resort to abuse, vulgar language and even assault. They make the lives of their families miserable. The learned people should write more on this topic.

A. Much has been said and written regarding this topic. And the process of ta'leem is continuing. Our book, THE PIOUS HUSBAND deals with this subject in detail. For a copy write to the Y.M.M.A. P.O.Box 18594, Actonville 1506 South Africa.

Q. In one of your articles on Da'wah and Jihaad you said that Islam became dominant by Jihaad and that Da'wah came later. However, all Muslims are taught that Islam was not spread by the sword. Could you please explain?

A. Your query is motivated by some kind of prejudice. You read our article with a preconceived and a misconceived notion. You entertain a peculiarly lopsided conception of Da'wah and Jihaad, hence you did not understand what you had read, either by deliberate design or plain ignorance. Do you deny the irrefutable fact of truth that Islam conquered the territories of the kuffaar in a matter of a few years? Do you deny the innumerable wars which the Sahaabah waged against the kuffaar? When Islam conquered a land, were the inhabitants of that country Muslims or non-Muslims? Did Da'wah clear the path for Jihaad and the subjection of the kuffaar countries or did Jihaad clear the path for Da'wah? At what point did the Persians, Egyptians, Palestinians, Syrians, Tunisians, Algerians, Libyans, Moroccans, Sudanese, Somalis, etc., etc., embrace Islam? Prior to their subjection by Jihaad or after Jihaad? What do you mean by Islam not being spread by the sword? It was the Sword which brought the lands of the kuffaar under Islamic domination. After this accomplishment of Jihaad, followed the work of Da'wah. The Sword paved the way for the smooth operation of Da'wah. The Sword created the right climate for Da'wah. The Sword eliminated the hinderances and impediments which the kuffaar placed in the Path of Da'wah. While no person was compelled to recite the Kalimah at the point of the Sword, it is a stupid idea spawned by by prejudice and apologetism to assert that the Sword did not play the primary role in the conquest of the territories of the kuffaar. This does not mean that in today's world where Jihaad is no longer being waged, Da'wah should cease. Our article in no way suggests this baseless idea which is bugging you and other misguided brothers of the Tablighi Jamaat. Jihaad is a Shar'i institution in its own right. We did not

claim that Jihaad is a necessary requisite for the validity and permissibility of Tabligh. The importance and significance of Jihaad cannot be overlooked or argued away. By all means carry on with Tabligh even in this world where true Jihaad no longer exists, but never commit the error of minimizing the prime importance of Jihaad. Rid yourself of the notion that Islam was not spread by the Sword. Confound the criticism of the kuffaar and their Muslim modernist lackeys. While Da'wah or Tabligh was not effected by the Sword, all the lands of the kuffaar were brought under Islamic sway by the Sword. This is a Qur'aanic reality which cannot be refuted.

Q. A boy went to see a girl whom he intend marrying. Can he talk to the girl in the presence of her brother?

A. He is permitted to only see her. It is not permissible to talk to her. There is no benefit in talking to her for a couple of moments. He cannot fathom her character by speaking to her for a couple of minutes. Before marriage, enquiries should be made regarding the character of either the boy or the girl.

Q. Are Cheese Curds and Niknaks halaal?

A. These products are not halaal.

Q. Most Muslim newspapers/magazines portray pictures of people. Such papers are distributed from even Musjids. If some musalli removes the offending papers and dumps them, will it be permissible?

A. In fact it is Waajib to remove and dump them. However, even these baatil and kufr orientated magazines and papers of the modernists contain Qur'aanic aayaat and Ahadith narrations. The best way of disposing these papers is to incinerate them. It is not permissible to distribute these haraam papers whether from the Masjid or from anywhere else. It is the incumbent duty of the Masjid trustees, the Imaam and others in position to remove and destroy the baatil papers.

Q. Is it permissible to advertise in a Muslim paper which publishes pictures and advocates modernist views which are in conflict with the Qur'aan and Sunnah?

A. It is not permissible to aid such advocates of kufr and baatil in anyway whatever. To advertise in such anti-Islamic papers is to give impetus to kufr and baatil. Much of the drivel which the papers of the modernists carry is in diametric contradiction of the Shariah. A Muslim who supports these tools of shaitaan aids in damaging Islam.

Q. Is it permissible to buy repossessed vehicles at either a government or private auction sale?

A. It is permissible.

Q. Is it permissible to purchase a vehicle which comes with a guarantee?

A. It is permissible.

Q. Is it permissible to purchase a guarantee or warranty for a vehicle bought without a guarantee?

A. It is not permissible to buy a guarantee/warranty. Purchase of guarantees is not valid in the Shariah. It involves both riba (interest) and qimaar (gambling), hence haraam.

Q. We have inherited a television from our mother. What can we do with this item?

A. The only thing you can do with it, is to destroy it. It is not permissible to sell or give it to even non-Muslims. Instruments of haraam must be destroyed.

Q. The value of my Zakaat taxable assets is about R200,000, but I have a long term debt of R125,000. Is this amount

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. A man is survived by his wife, mother, one daughter and two nephews (brother's sons). How is his estate to be divided among them?

A. After paying all his debts, if any, the estate should be divided into 24 shares which will be distributed as follows:

Mother 4 shares; wife 3 shares; daughter 12 shares and the remaining 5 shares will be acquired by the two nephews who will share it equally between themselves.

Q. What should the muqtadi do in the second raka't if he has not completed the recitation of Tashahhud? The Imaam recites swiftly and gets up before the muqtadi has finished.

A. In Qa'dah Ula (the first sitting) even if the Imaam gets up, the muqtadi should remain sitting to complete Tashahhud. In Qa'dah Akheerah (the final sitting) if the muqtadi has not completed the Durood and Dua, he should nevertheless end the Salaat together with the Imaam. An Imaam who rushes through the Salaat in this way is incompetent and should be removed. It is essential that the Imaam recites slowly to enable the muqtadis to perform the Salaat correctly.

Q. What happens if the fast is broken a minute or two before sunset by mistake?

A. Qadha of the fast has to be kept.

Q. I have seen in some places musallis standing in qiyaam with their hands at their sides. They do not fold the hands. Is this also a proper way?

A. It is proper for only followers of the Maaliki Math-hab.

Q. In a robbery a man is killed. He died instantaneously from a gun shot. Is such a person a shaheed and do the rules of the shaheed apply to him?

A. Yes, he is a shaheed. His body will not be given ghusl nor will his clothes be removed. He will be buried in the garments which are on his body.

Q. The father of a girl is a modernist. He shaves his beard, is anti-Sunnah, deals in riba, detests purdah and insists that his daughter goes to university. The girl refuses and wants to marry a pious boy of good character and Deeni outlook. The girl too is the opposite of her father. However, the father flatly refuses to consent to the marriage. He is adamant that his daughter goes to university and chooses a secular career. Can she marry against his wishes?

A. By all means she is allowed to marry without the consent of her faasiq and faajir father. A father who has been alienated from the Deen, who lacks in Deeni understanding and who wishes to ruin the morals and Imaan of his daughter has no right of preventing her from marrying a good and a Deeni conscious boy. This girl should be resolute in her refusal to attend university. She should proceed with the nikah with or without her father's consent. The father's obligation is to protect the Imaan and morals of his daughter. If he is bent on destroying her Aakhirat, his wishes must necessarily be disregarded.

Q. When one goes on a journey, from which point is it permissible to perform

qasr Salaat?

A. If one goes on a journey of 88 km or more, one becomes a Shar'i musaafir (traveller). Qasr may be performed at the end of the town/city/settlement. The end in this context means the end of the buildings. From that point onwards, qasr is permissible even if the vacant land adjacent to the end of the town happens to be within the town boundary.

(Qasr: To perform two raka'ts Fardh Salaat instead of four. In Maghrib there is no qasr. In Fajr too there is no qasr. There is also no qasr in the Sunnat, Nafl and Witr Salaat. These have to be performed in full even during the journey. However, for a valid reason, it is permissible to leave out the Sunnat and Nafl Salaat.)

Q. Is it necessary to recite Ta-awwuz and Tasmiah in every raka't? Should Ta-awwuz be recited before or after Thana?

A. Ta-awwuz (Authubillaahi...) should be recited only in the first raka'at after Thana, i.e. before reciting Surah Faatihah. After Ta-awwuz, recite Tasmiah (Bismillaah), then Surah Faatihah. In every other raka't, recite Tasmiah before Surah Faatihah. It is permissible to recite Tasmiah in every raka't before commencing a Surah after Surah Faatihah.

Q. Is it permissible for a woman who has completed Umrah to cut her own hair to release herself from ihraam?

A. It is not permissible. It is haraam for anyone in ihraam to cut his/her own hair or the hair of anyone else.

Q. Some food products contain the ingredient Monosodium Glutamate (MSG) which is manufactured from either plant or animal tissues. Is it permissible to eat such products?

A. While it is permissible to eat a product containing only plant/vegetable ingredients, it will not be permissible to eat any product having the ingredient MSG. Since it is almost impossible to establish whether manufacturers are using the MSG derived from plants or animals, it is not permissible to eat these products. The words and assurances of the money-hungry non-Muslim manufacturers cannot be accepted. They will use any product which serves their monetary interests. Muslims are required by the Shariah to abstain from all Mushtabah (Doubtful) foods and substances. Indulgence in Mushtabah leads to indulgence in haraam.

SCHOOLS

Even non-Muslims have realised the grave moral and intellectual dangers which public secular schools are posing to their children as the report appearing hereunder confirms.

When people think independently and clearly, they are able to discern truths and realities which are unfathomable to those—even Muslims—whose thinking process is attached to aliens. Since the modernist Muslim outlook is a malady acquired from the kuffaar, our Muslim brethren cannot understand the moral and Imaani destruction which these public schools of kufr and immorality are causing to Muslim children.

The sign of intelligence is the acceptance of the truth irrespective of the quarter from which it emanates. In fact, the Mashaa-ikh say that the sign of true humility is to accept the truth regardless of the source from which it is available. Thus, the Muslim derives naseehat from even the kuffaar and animals.

Television

Now, Dr Patti Valkenburg and Dr Tom van de Voort, of the Centre for Child and Media Studies at Leiden, have reviewed all the research carried out over 40 years, with disturbing results.

The studies they reviewed looked for differences in the creative imagination of children from homes with television compared with those from homes without.

Tests ranging from teachers' assessments to games of "just suppose" were carried out.

Of the 17 studies analysed, covering many hundreds of children aged from three to 16, not one produced evidence that television boosted creativity.

In contrast, 10 of the studies showed that television was linked with a significant reduction in creative imagination.

School 'corrupts'

Revolt against liberal orthodoxy

A million children are now educated at home in America.

STEPHEN ROBINSON in Washington reports on the parents who believe that state schooling fails them

SHOSHANNA Linder is 16, has never puffed a cigarette, never tasted alcohol, rarely watches television and would certainly not go to a film her parents

might consider risqué.

But when US schools went back into action last week, Shoshanna instead was starting her day in the family dining-room with her mother and something that is banned in American classrooms: a prayer.

Home schooling is one of the fastest-growing grassroots movements in the US, where it is estimated that 1 million children now call their teacher "Mom". Through the early 1990s, the numbers have grown by 25% a year.

Conservative Americans are

removing themselves and their children from a civil society which they believe corrupts the young.

They fret about promiscuity, teenage pregnancy and sexually transmitted diseases.

Some cite low educational standards as the reason for keeping children at home.

In America, where there is little state supervision, most home-schooled children do better than average. It is striking how many of the children have creative enthusiasms.

Most teaching is done by mothers, who often keep just a chapter ahead of their charges.

The home-schooling phenomenon is part of a wider revolt against liberal orthodoxy. Millions of Americans look at their society — at the rancour of the unsettled racial debate, at politically correct notions of affirmative action, at tolerance of "lifestyle choices" — and decide they want out.

DAILY TELEGRAPH

THE POLISH

Rasulullah (sallallahu alayhi wasallam) said: "Everything has its polish. The Polish of the hearts is Thikrullaah."

RASULULLAH'S SUPPLICATION

"O Allah! I seek your protection from an evil friend and an evil moment."

A 'friend' who diverts one from Allah's remembrance is evil and an enemy. A moment spent in forgetfulness or sin is evil and destructive.

Vaccine ban

LONDON — The headmaster of a Roman Catholic boys' school has banned measles and rubella vaccinations.

Father Leo Chamberlain, head of Ampleforth College in North Yorkshire, says the original rubella vaccine developed 30 years ago used tissue from aborted foetuses.

Reports by Herald correspondents and Sapa-Reuter-AP-AFP

FUNCTION OF THE ULAMA

The sacred function of the Ulama is to safeguard the Deen. The Aqaaid (Beliefs) and the A'maal (Practices) of Islam have to be protected from the contamination of bid'ah, kufr and shirk. This is the prime duty of the Ulama who are the Heirs and Representatives of Rasulullah (sallallahu alayhi wasallam). As long as the Ulama faithfully discharge the duty of Amr Bil Ma'roof Nahy Anil Munkar, they will remain the stars of Hidaayat for the Ummah. But, corruption in the ranks of the Ulama destroys not only themselves, but the Ummah as well. When the Ulama fall into dhalaal (deviation) and utilize their positions for the acquisition of the despicable aims of Jah (worldly fame) and Maal (worldly wealth), then they fall from their pedestal of honour and enter into the ranks of the Ulama-e-Soo' (Evil Ulama) who act as the agents of shaitaan.

Once Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh) came to visit Hadhrat Fudhail Bin Iyaadh (who was among the Tab-e-Taabieen) and one of the most illustrious Mashaa-ikh and Auliya. Hadhrat Fudhail said:

"At one time you, the Jamaat of the Ulama, were the lanterns of Hidaayat for the cities. But now you are a source of darkness for the cities. You were once stars of Hidaayat for the people like the stars in the heaven from which people seek directions on land. Now, you have become for the world a source of confusion. You (the Ulama) no longer have shame for Allah Ta'ala.

You frequent the wealthy and accept their gifts without ascertaining whether halaal or haraam. Then you stand in the Mihraab narrating Ahadith."

While Hadhrat Fudhail was admonishing, Hadhrat Sufyaan with lowered head was reciting Istighfaar.

It is imperative for the Ulama to reflect and engage in constant meditation regarding their motives and actions. Destruction to the Deen is nowadays been wrought by Ulama under guise of Ta'leem and Tabligh. It does not behove the Ulama to become involved in dubious diplomacy and intrigue. They are supposed to be the Stars of Guidance. Honesty and truth must shine and radiate from them.

It is not the function of the Ulama to engage in menial activities such as supervising the food stores of the kuffaar and aiding in boosting their sales by means of halaal certificates. It is not the function of the Ulama to become part of a wedding custom. It is not the function of the Ulama to join hands with modernists and deviated persons and organizations in misconceived ventures advertised as Deeni activities. The honesty and uprightness of the Ulama should be such as to keep them far away and far above all such activities which detract from their prime function of guarding the Shariah.

PICTURE-MAKING

Rasulullah (sallallahu alayhi wasallam) said: "Every picture-maker will be in the Fire (of Jahannum)." (Bukhaari)

Television

After analysing decades of international research, psychologists at Leiden University, Holland, have failed to find a single study backing the idea that television stimulates children.

They have, however, found plenty of evidence for every parent's worst suspicion: that watching television stifles a child's creative imagination.

They have also uncovered evidence that it boosts the tendency to lapse into random — and potentially violent — daydreaming.

THE ULAMA— OUR ILLS

Allah Ta'ala says in the Qur'aan:

"Verily, only the Ulama of His servants fear Allah."

In terms of this emphatic Qur'aanic statement true khashiyat (Fear for Allah) is the attribute of only the Ulama. Thus, a learned man who lacks this khashiyat is not an Aalim in the meaning of the Qur'aan even if he possesses many certificates and diplomas and degrees which he had acquired from Darul Uloom, Madrasahs and universities by the pursuit of academic studies. Essentially, a learned man bereft of khashiyat is a jaahil since he will be a slave of his nafs. Passion and emotion will be his guides. He will misuse and manipulate the Deen for his baneful worldly motives of jah (fame) and maal (wealth).

PROTECTORS

Those learned men bereft of kashiyat can never be the guides of the Ummah and the guardians of the Shariah. They mislead the Ummah and distort the Shariah.

Rasulullah (sallallahu alayhi wasallam) said that in the body there is a lump of flesh. If it is healthy, the entire body is healthy and if it is diseased, the entire body is diseased. That lump of flesh is the heart. The Ulama are the heart of the Ummah, not only the heart, but the Brain as well. If the Ulama are diseased, the Ummah's heart and brain will malfunction. Corruption and degeneration will prevail throughout the ranks of the Ummah. Far from being the protectors of Islam, which their Office envisages, they then become destroyers of the Deen.

SOUL SEARCHING

There is an imperative need for the Ulama to do some serious soul searching regularly. It is necessary for the Ulama to contemplate and scrutinize themselves to discover the degree of their failings and the deception in which they are trapped.

Taqwa has become an alien concept to the Ulama. They frown and look askance when the subject of taqwa is broached. Even Ulama in the present age equate taqwa with some mystical cult in conflict with the Shariah. This attitude displays the stark ignorance of those who have set themselves up as the guides of the Ummah. They advertise themselves as organizations of Ulama and proclaim themselves to be the guides and leaders of the Ummah, yet their lifestyle is in conflict with the Sunnah of Rasulullah (sallallahu alayhi wasallam). How is it possible for such learned men to occupy the high and sacred Office of divine vicegerency? How can such anti-Sunnah sheikhs and maulanas ever think or fool themselves with the notion that they are the Heirs of the Rasool?

If one looks at their outward appearance, they resemble the ordinary fussaag in varying degrees of fisq. Their hearts are set onto the world like the hearts of wolves. They utilize their knowledge for the despicable and miserable carrion of worldly gain. They decry either by statement or by deed the Islamic institution of Purdah. Those who have acquired ilm from Ustaadhs of Haqq while not overtly refuting Purdah, practically disregard it and present some lopsided and baatil interpretation for their practical discarding of Purdah. They freely converse with the opposite sex. They sit in discussion with them.

They nominate and elect females to serve on public organizations. They consort with the people of bid'ah and baatil. They smile and act like bosom friends with such deviated 'learned men' whose beliefs and statements drip with kufr. They accept the liberal view propounded by deviated learned men on the issue of pictures and television. They lean over their backs to accommodate the ideas of a multitude of ignorant laymen who sit on par with them to discuss matters of Shar'i import—matters about which laymen are ignorant. They fear to proclaim the Haqq. They abstain from Amr Bil Ma'roof Nahy anil Munkar for the fear of evoking mockery, criticism and insult from the modernist deviates. They seek the pleasure of the people instead of the pleasure of Allah Ta'ala. They conceal the Haqq and they adorn the Haqq with deceptions and baseless interpretations for appeasing the modernists and the people of bid'ah. They then describe such malpractices as 'hikmat'. In fact, every abdication from Haqq is described as hikmat (wisdom) by the devious molvis and sheikhs of liberalism.

The modern and liberal sheikhs have been plodding the path of dhalaal and deception for many decades. But, now even maulanas who have been schooled in the Sunnah are also following in the tracks of these liberalized, suit and tie wearing sheikhs who do not know whether they are coming or going. In fact, they are wandering blindly in valleys of deception unable to distinguish between their left and right hands. If they eat with their left hand, they are unable to discern the notriety of the transgression they are perpetrating. Look at their public toilets and standing urinals in their Musjid complexes. They relieve themselves standing like animals unconscious of the Sunnah requirements of Istinja and Tahaarat. Yet, these learned men proudly stand in the Mihraab leading the Salaat and mount the Mimbar delivering discourses as if they are great Allamahs. May Allah Ta'ala save the Ummah from such shayaateen in human bodies.

Ulama who are Ustaadhs in even Deeni Madaaris while teaching big Hadith Kitaabs are shockingly lax in the implementation of the Sunnah. What piety and kashiyat can such Ustaadhs impart to their students? Ustaadhs participate in kufr sporting activities. Their trousers hang below their ankles. They eat from tables. Their talk and laughter are in conflict with the Sunnah. They fully indulge in La-ya'ni and Laghw (futility and nonsense), yet they teach Bukhaari Shareef, Muslim Shareef and Abu Dawood Shareef. What example can they be to their pupils?

A new destructive disease which is gripping some molvis is their greed for the degrees doled out by kaafir universities. Their desire for such miserable and silly degrees permits them to accept the indignity and ignominy of submitting to kufr tuition and kaafir professors and instructors who are Allah's enemies and the enemies of the Ummah. For gaining these silly degrees they bring insult on the Uloom they had pursued under the supervision of Ulama-e-Haqq. This indicates that their pursuit was not sincere but was for the acquisition of pernicious aims. They now seek to achieve these motives by embracing the carrion of the world in kaafir universities. Such learned men according to the Hadith will 'not smell of the fragrance of Jannat'. The presence of these numerous diseases in us, makes Muhasabah an incumbent duty on all Ulama.

MEN ARE THE RULERS OF WOMEN

"MEN ARE THE RULERS OVER WOMEN BY VIRTUE OF THE RANK WHICH ALLAH HAS BESTOWED TO SOME OVER OTHERS AND BECAUSE THEY (Men) SPEND OF THEIR WEALTH (on women)."

Surah Nisaa' Aayat 34

In Arabic the terms **qawwaam**, **qayyaam** and **qayyim** refer to a person who is responsible for some duty or function. It is for this reason that the Mufasssireen translate the term in this aayat as **haakim** (ruler). In other words, the man is the haakim (ruler) of the woman. Allah Ta'ala has chosen and appointed the man as the ruler of his wife and children. The reason for this Divine choice is so clear and obvious that no person with the slightest Imaani intelligence will deny it. It can be only those bereft of Imaan and sunk in western immoral liberalism who choose to deny this Qur'aanic truth. Every sane and intelligent Mu'min—male or female—will understand that the male is the ruler on account of the superiority of intelligence and physique divinely bestowed to him.

EQUALITY?

This aayat as well as other verses and numerous Ahadith effectively negate the kufr idea of the equality of man and woman. In Surah Baqarah, Allah Ta'ala explicitly declares:

"For men there is a rank above them (women)."

Presenting the tafseer of this aayat, Tafseer-e-Uthmaani states:

"Now in this aayat the status of man and woman is described. The rank of man is higher than the rank of woman. The difference in ranks brings about difference in laws and injunctions. This difference in their respective laws is the product of Divine Wisdom and is most prudent. Justice demands that the weaker sex be granted leniency while the stronger sex be given heavier responsibilities commensurate to his rank.

By nature men are the rulers of women. They are their protectors and defenders. They are their husbands and masters. They are their maintainers and cherishers. They are the managers of their affairs, etc.

Two reasons are stated for the superiority of man over woman. The one is natural and the other acquired. The natural (wahbi) reason is that Allah Ta'ala has granted excellence in qualities and virtues to the male. The basic qualities are the attribute of Knowledge and the power of action. In these two virtues which are the sources of all other qualities and perfections, man is superior to woman. The experience of the world at large is in complete conformity with this fact, namely, the superiority of man over woman in knowledge and action. In fact this one fact controls the whole sociology.

The second reason for man's superiority is material. Men spend of their wealth on women. They are the maintainers of women. (In fact, the Shariah has made the maintenance of females incumbent on males)."

HIS SUPERIORITY

One of the Sahaabah slapped his wife on account of her obstinacy. Her father took her complaint to Rasulullah (sallallahu alayhi wasallam) who said that the woman may extract revenge from her husband. Rescinding this decision of Rasulullah (sallallahu alayhi wasallam), the aforementioned verse was immediately revealed declaring **men to be the rulers (and superiors) of women**. The lady was,

therefore, not allowed to slap her husband in revenge. Commenting on the cancellation of his ruling, Rasulullah (sallallahu alayhi wasallam) said:

"We desired something and Allah desired something else. And, what Allah wills is goodness."

The superiority of the male's intelligence is borne out emphatically by Rasulullah (sallallahu alayhi wasallam) himself who stated unambiguously that women are **naaqisaatul aql (of deficient intelligence)**. This authentic hadith appears in all the authentic Kitaabs of Hadith. Any person refuting it, does so at the peril of his Imaan. Whatever Rasulullah (sallallahu alayhi wasallam) proclaimed was either direct or indirect Wahi (Revelation from Allah Ta'ala). The Qur'aan Majeed confirms this in the following aayat:

"He (Muhammad) does not speak of desire, It (his speech) is only wahi which is revealed to him."

Those misguided Muslims who are clamouring for the equality of man and woman should understand that they are plodding the path of kufr since their slogan implies the rejection of Allah's Decrees. Kufr concepts are incompatible with Islam and it is not befitting for claimants of Imaan to peddle the ideas and theories of the kuffaar who seek to present the idea of a "non-sexist" society (whatever this nonsense may mean) as an intelligent and enlightened concept while in reality it is a trick and trap of shaitaan to deposit man into the abyssal pits of immoral degeneration and total moral destruction.

DINING WITH WINE

Rasulullah (sallallahu alayhi wasallam) said: **"Whoever believes in Allah and the Day of Aakhirah should not sit where liquor is being served."**

This Hadith as well as other narrations and implications of the Qur'aan Majeed prohibit Muslims from eating at places where liquor or any other haraam foods are served. According to the statement of Rasulullah (sallallahu alayhi wasallam) Imaan (Belief in Allah and the Aakhirah) demands that the Mu'min stays far from places of liquor and haraam. Liquor and haraam meat in particular are repulsive to Muslims whose Imaan is intact. When the revulsion for haraam vanishes it indicates that the Imaan is in an advanced stage of degeneration.

LAMENTABLE

The plight of Muslims regarding the haraam items of liquor and meat is deplorable and lamentable. Muslims are increasingly patronizing restaurants of the kuffaar. These restaurants serve both liquor and haraam meat. The meat is ostensibly labelled halaal on account of the confounded halaal certificate issued by organizations which have sold their Imaan for the miserable monetary gain of the world.

Belief in Allah does not tolerate a Muslim patronizing a haunt which deals in liquor and haraam meats. The Imaan has become so corroded that many Muslims no longer experience any qualms of conscience when they eat meat served by the kuffaar. They justify their insensitivity and lack of Imaani conscience to the halaal certificate on display. Many a time, the non-Muslim

The first and most vital practical obligation after acceptance of Imaan is the performance of Salaat. Neglect of Salaat is akin to kufr, hence Rasulullah (sallallahu alayhi wasallam) said:

"The line of demarcation between kufr and Imaan is abstention from Salaat."

According to Imaam Maalik, Imaam Shaaafi and Imaam Ahmad Bin Hambal (rahmatullah alayhim), the person who abandons Salaat should be executed. According to the Hanafi Ulama such a person should be imprisoned until he performs Salaat regularly.

Despite this significance and importance of Salaat, the vast majority of Muslims no longer performs Salaat. This vile trend becomes very conspicuous when travelling on a plane. Even in a chartered flight with several hundred Muslims proceeding for Hajj or Umrah, the overwhelming majority does not perform Salaat. While supposedly on a sacred trip to gain Allah's Pleasure in the Holy Cities, Muslims on the plane abstain from Salaat. They pass the hours in nonsensical talk, gluttonous eating and sleeping or watching the haraam television screen. The thought of Allah Ta'ala is the furthest from their minds. Their very intention for going to the Holy Cities is suspect. The rot which lurks in the heart and nafs displays itself in the outward actions of man.

When such is the attitude of Muslims, how can they expect to achieve Hajj-e-Mabroor? They are simply going for a tour and they might succeed in duping themselves and others. But, Allah Ta'ala is Aware and Sees the vile misdeeds which are being perpetrated.

Those who do not perform Salaat cannot have a sincere niyyat for Hajj.

restaurant does not possess even one of the fake halaal certificates issued by the Ulama-e-Soo'. They simply label their meats as halaal and display a moon and star emblem. Muslims of exceptionally weak Imaan soothe their conscience with such a display and feel content to consume the haraam carrion served by the kuffaar.

ON THE PLANE

This disgraceful attitude is exhibited to the greatest degree of audacity when travelling by plane. On the plane even men with long kurtas, beards and turbans devour with relish the haraam foods served by the haraam ghair mahram female hostesses. Even Muslims proceeding for Hajj and Umrah throw overboard whatever vestige of shame they have or pretend to have at home and freely participate in the haraam on the plane.

On the plane even liquor is served. How is it possible for a Mu'min to order food which comes from the same place where the liquor is served? How can a Muslim conscious of his/her Imaan accept food from the same hands which a minute ago or a minute after serve liquor and pork? The food served on the plane is haraam even if it is a so-called vegetarian diet. If one claims to believe in Allah and the Last Day, it is not possible to consume the spiritually contaminated foods which pollute the Muslim's Imaan.

Assuming that the food served in the plane is halaal, then too, it is not permissible for a Muslim male to take

To page 10

IS DISEASE CONTAGIOUS?

Are diseases contagious? The answer of those who are the products of westernization is strongly in the affirmative. The schooling which they have acquired in the educational establishments of the kuffaar does not permit them to entertain a contrary view even if presented by Rasulullah (sallallahu alayhi wasallam) who had said:

"There is no contagiousness (i.e. diseases are not contagious)."

Those who refute this claim of the Shariah seek to counter the aforementioned Hadith of Rasulullah (sallallahu alayhi wasallam) by citing another Hadith which states:

"....Thus, when a person hears of a plague in any place, he should not go there and whoever happens to be there should not flee from the place."

While both these Hadiths are authentic, it is not permissible to negate the former Hadith with the latter. Rasulullah's claim cannot be neutralized for the sake of upholding the theories of the kuffaar medical establishment. If there appears to be any conflict between two Hadiths, it should be eliminated by the process of Tatbeeq (Reconciliation). To summarily dismiss an authentic claim of Rasulullah (sallallahu alayhi wasallam) is an act of kufr which eliminates the Imaan of the refuter.

The ignoramuses who consider themselves competent mujtahids suffer from this disease of kufr whereby they summarily dismiss an authentic Hadith which clashes with their kufr ideas and theories inherited from the West. Since they are totally deficient in Shar'i Knowledge, they can do no better than refute any Haqq which conflicts with their corrupt views.

TWO VIEWS

On the question of disease being contagious or not, there are two views of the Ulama. The one version is that while diseases can be contagious, there is no certainty that it is in fact so. A plague cannot spread by its own accord. It is Allah Ta'ala Who inflicts the disease and it will spread by His Decree to the limit prescribed by Him. This group of Ulama who subscribe to this view, however, caution against the corrupt belief that the disease by itself is contagious and that it will most certainly be contracted by all those who come into contact with it.

The other view is that diseases are not contagious at all. In support for this view, is the Hadith of Rasulullah (sallallahu alayhi wasallam): "There is no contagiousness (in diseases)".

The meaning of the other Hadith which has been understood to confirm contagiousness of diseases has been distorted and misunderstood. When carefully studied, it will be clear that the seemingly contradictory Hadith does not support the idea of disease being contagious. Let us cite the relevant Hadith in full.

The Hadith narrated in Muslim Shareef states: "Rasulullah (sallallahu alayhi wasallam) said: Plague is a punishment which was sent to the Bani Israeel or to those before you. Therefore, when you hear of it in some place, then do not go there. And, if it overtakes a place and you happen to be there, then do not flee from it."

Another Hadith also in Muslim Shareef states:

"Verily, this Pain (Plague) is a punishment with which some people before you were punished. Thereafter it remained on earth. It sometimes disappears and at other times appears. Whoever hears of it in some place should not go there. And, if one happens to be in a place where the plague is, he should not flee from that place."

QUARANTINE?

These ahadith prohibit entry into a place afflicted by an epidemic as well as forbid fleeing from the place. The modernist votaries of the idea of the communicability of diseases attempt to justify the concept of quarantine on the basis of these ahadith. They argue that the reason for prohibiting entry is to save healthy persons from contracting the disease, and the reason for forbidding emergence from the afflicted place is to prevent the disease spreading to others and to other places with whom and which the diseased people may come into contact. This conclusion is the result of ignorance. Those who lack the knowledge of the tafseer of the ahadith can be so audacious in displaying their ignorance.

The western concept of quarantine envisages:

- * The detention of all such people who may have come into contact with a 'communicable' disease.
- * That the suspected persons be detained or isolated until it is deemed that they have escaped infection.
- * The separation or isolation of an infected person from the healthy people.
- * The infected person be detained in isolation until he is unable to transmit the disease.

These requirements constituting the definition of quarantine are not satisfied by the ahadith. The following facts in this regard thoroughly refute the contention of the modernists.

(1) The reason for the prohibition of fleeing, in the unanimous opinion of the authorities of the Shariah, is:

- * To attend to the ailing.
- * To bury the dead.
- * To console and encourage those afflicted by the plague.
- * Abandonment of the ailing will be cowardice and the abdication of the compulsory duty to tend to the sick.
- * The preservation of the Muslim's faith in Allah Ta'ala—that only He brings about sickness and that death will come at its appointed time. Fleeing from Maut is impossible, cowardly and akin to kufr attitudes.

Not a single authority claims that the prohibition against emerging from the place is because of the fear of the infected person transmitting the disease. If Allah Ta'ala wills, the disease will be communicated to others without the presence of any infected persons making contact with healthy people. This is emphatically stated in a Hadith. A man who had entertained the idea of disease being contagious said to Rasulullah (sallallahu alayhi wasallam) that it is seen that when a healthy camel associates with a diseased camel, the former contracts the disease. Rasulullah (sallallahu alayhi wasallam) refuting this notion asked: "From whom did the first camel get the disease?"

The very first camel or the very first person who contracted the disease did not acquire it from another camel or person because they were the first. It is Allah Ta'ala Who brings about the affliction and it spreads by His Command until it reaches the limits prescribed for it.

(2) The Shariah does not restrict the movements of the people inside the city. While they are not allowed to flee or leave the precincts of the city, they are free to intermingle with the diseased persons. This effectively negates the concept of quarantine.

In fact the Shariah exhorts the healthy people to aid and console the ailing. The Shariah does not isolate the healthy from the ailing in the city. The Hadith does not in any way whatever advocate the separation of the healthy from the sick—a separation which is the cornerstone of quarantine.

(3) The prohibition of leaving the city applies to only permanent residents. Travellers and visitors are permitted to leave the city.

(4) Even permanent residents who work outside the city and commute daily or occasionally to other places to attend to their mundane duties are allowed to leave the city afflicted by the plague. While they are allowed to leave the city to attend to their work and duties, they have to return. They are not allowed to leave on account of fear for Maut or because of the fear of being infected with the disease. Is this quarantine? If Islam had regarded disease as contagious, these people would not have been allowed to leave the city for fear of transmitting the disease to others and other places.

(5) If a woman for example in iddat has no one to care for her in the plague-ridden city, she can leave and go to a place where she can be cared for by her mahram relatives. If quarantine had any validity in the Shariah, this emergence of the woman would not have been allowed. And, it does not matter if she is healthy or suffering from the disease. In both cases she can leave the city because of her valid reason.

(6) Outsiders required to assist in the city are allowed to enter. Thus, a woman in her iddat in the city of the plague can be joined by her mahram from another place if his presence is needed. Workers needed for essential services can come into the city.

(7) Outsiders who have entered for a valid reason are free to leave whenever they wish.

(8) It is permissible for the inhabitants of the city to move from one location to another inside the city precincts. They are permitted to leave their neighbourhood to take up residence in another neighbourhood even if they are diseased and all the inhabitants of the other neighbourhood are healthy.

(9) While it is permissible for a traveller (a Shar'i musaafir) to leave the city, a traveller who has intended to stay 15 days or more, may not leave in view of the place having become his Watn-e-Iqamat.

Such a traveller ceases to be a Shar'i Musaafir and will be regarded as one of the local residents. He may, therefore, not leave in fear of contracting the disease.

(10) Entry into the plague-ridden city is

To page 10

THE SUNNAH

The importance of the Sunnah has departed from most Muslims and along with it has the strength and lustre of Imaan vanished. The glitter of Imaan is dependent on firm adherence to all the details of Rasulullah's practices whether these are categorized as Fardh, Sunnat, Mustahab. Without such adherence it is impossible to attain spiritual elevation and divine proximity.

Once Hadhrat Fudhail Bin Iyaadh (rahmatullah) alayh) washed one of his arms during wudhu twice instead of thrice. This was done in error. A great Wali and Shaikh of his calibre would never consciously omit any act of the Sunnah. At night Rasulullah (sallallahu alayhi wasallam) appeared in Fudhail's dream and said:

"O Fudhail! It does not befit you to discard my Sunnah."

This omission and reprimand shocked him. The hurt caused to the feelings of Rasulullah (sallallahu alayhi wasallam), albeit by mistake, is considered a capital crime in the Math-hab of Love followed by the Auliya. As a penance and a punishment for himself, Hadhrat Fudhail (rahmatullah alayh) imposed on himself the performance of 500 raka'ts Nafl Salaat daily for a whole year.

This incident is adequate to convey the meaning and significance of the Sunnah. It further throws light on the Islamic concept of the Sunnah. The 'little' acts of the Sunnah have tremendous impact on the development of Imaan. Discardence of Sunnah practices considered to be 'insignificant' by misguided and ignorant Muslims in fact paves the path for kufr. When the Muslim abandons the Sunnah, it becomes a simple task for shaitaan to make inroads into his Imaan.

FUDHAIL SAID:

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) said:

* Hadhrat Lugman (alayhis salaam) was a Habashi slave who was appointed the Qaadhi of Bani Israaeel. He acquired this rank (of wisdom) by abstaining from futile speech and by the truth of his tongue.

* If the Ulama adopt zuhd (abstinence), the necks of great oppressors will bend in submission in front of them. Alas! The Ulama expend their knowledge on the affluent in exchange for worldly gain. They have therefore fallen in the estimation of people.

* One who mingles much with people will certainly be entrapped in riya (show).

* I lament the Alim with whom the world plays. If the hearts of the people of the Qur'aan and Hadith (the Ulama) become disenchanted with the world, will will be unable to manipulate them.

* There is no greater and nobler pursuit than the acquisition of Ilm if the intention is correct (namely, Allah's Pleasure). But, generally the intention underlying the pursuit of Ilm is not amal (i.e. the intention is not to gain knowledge for the sake of practising according to the demands of knowledge).

* One who dislikes solitude and loves mingling with people is far from safety.

* He who speaks of his deeds (of virtue) has little deeds.

* Whoever fears Allah, his tongue becomes silent.

* Of greater surprise than a person crying in Jannat is a person laughing on earth while he is unaware of his final destination.

Television

Neil Armstrong, professor of health and exercise sciences at Exeter University, believes television is playing a key role in the decline of fitness in British children.

"Children are nowhere near as active as they should be," he said.

"Half of all girls and about a third of boys between 10 and 16 don't experience the equivalent of a brisk, 10-minute walk in a week and we suspect it may be linked to increased TV viewing."

"These children are building up major problems for the future. Only active children are likely to become active adults and we know that there are links between lack of exercise in later life and obesity, heart disease and osteoporosis in women."

(Natal Mercury)

Dr. Mendelsohn is a medical heretic.

He is also the Chairman of the Medical Licensing Committee for the State of Illinois, Associate Professor of Preventive Medicine and Community Health in the School of Medicine of the University of Illinois and the recipient of numerous awards for excellence in medicine and medical instruction. In this book, he tells you how to begin to make your own decisions regarding your medical treatment. It is your health that is at stake.

HOSPITALS

Dr. R.S. Mendelsohn who spent 25 years as a practising physician says in his book, **CONFESSIONS OF A MEDICAL HERETIC:**

Mixups occur in hospitals all the time. Surgeons operate on the wrong leg. Medicines are given to the wrong patients. The wrong food is served to people on special diets. Even babies are mixed up. Hardly a year goes by without some story appearing in the newspapers about a colossal mixup of babies and mothers at a local hospital. No doctor who has had any experience in maternity wards has not seen the wrong baby brought to the mother by the nurse and the nurse corrected by the mother. There are twenty to thirty babies in the average nursery. Every doctor knows footprints are not reliable, and those arm bands are always falling off. So who knows one from the other?

Not only are people mixed up in hospitals, they're *lost*, too. Newspaper stories have told of patients found dead in hospital elevators and little-used bathrooms. Two years ago a baby was stolen from the University of Chicago Hospital. Every time I go by the newborn nursery at Michael Reese Hospital, I stir up the nurses by asking if anyone there has heard from the Fronzack baby. More than a decade ago, the Fronzack baby simply *disappeared* from their nursery and was never found. About a year ago, there was a case in Israel in which two mothers were given the wrong babies. It wasn't found until the babies were two months old. At first, neither mother would exchange "her" baby. What do you call someone who's been your mother for two months?

As far as I'm concerned, one of the best arguments for having your baby at home is the distinct possibility that you'll go home from the hospital with the wrong baby.

Another hazard that threatens you in the hospital is the likelihood of an accident. In a suburban hospital in Pennsylvania, it was discovered that oxygen and nitrous oxide labels were accidentally switched when a construction crew installed gas lines in the emergency room. Until the mixup was discovered, people who should have been getting nitrous oxide were getting oxygen and people who were supposed to get oxygen were getting nitrous oxide. It took six months for the hospital to discover the error. The hospital admitted to five deaths from the accident, but said that all *thirty-five* deaths in the emergency room during that period were not caused by the switch because some of those were dead on arrival and some were too far gone to benefit from oxygen even if they had received it. If that sounds like the kind of fudging doctors use to cover up a treatment-related death, you're getting my message.

ALLAH'S PUNISHMENT

Rasulullah (sallallahu alayhi wasallam) said that among the signs of the Approaching Hour (Qiyaamah) is the appearance of music and musical shows in abundance. When such acts of immorality are on the increase the time for natural disasters such as earthquakes, etc., is heralded.

The disease of kufr music and attending shows of kufr immorality are on the increase in the Muslim community. When recently a group of pop singers toured the country, a spokesman for the group said:

"After announcing February 25 as a new date we were inundated with calls from patrons in the Muslim community. They begged us to reschedule the date as they hold their religious fasts during that time of the year."

When the morality of the Muslim community has declined to this abject level of degeneration, the opening up of Allah's Door of Punishment is justified. It is only His Rahmat which is staving off the type of genocide which is ravaging other Muslim communities elsewhere in the world. If Muslims here are going to continue their downward slide into immorality and haraam, they should not be shocked nor wonder in disbelief when the Axe of Athaab finally falls.

It is also of utmost importance for the Ulama to speak out against these immoralities which the Muslim community has embraced. It is the duty of the Ulama to constantly proclaim the Naseehat of the Qur'aan and Sunnah whether people accept or reject. If the

Ulama too become insensitive to these evil occurrences, it will be the final nail in the coffin of the community's destruction. Even the pious Ulama will be overtaken by the avalanche of Allah's Ghabab when it is let loose. The Qur'aan warns in this regard:

"Beware of such a punishment which will not befall only the transgressors."

Those who had abstained from the evil will not be saved from the Punishment because their insensitivity and their abstention from commanding righteousness are tantamount to participation in the crimes of the transgressors.

DEMAND OF IMAAN

Of overriding importance to the Muslim is his Imaan. Family ties and friendship have no importance when in conflict with the demands of Imaan.

Abdur Rahman, the son of Hadhrat Abu Bakr (radhiyallahu anhu) had not yet embraced Islam when the Battle of Badr took place. One day, after he had entered the fold of Islam, he said to his father:

"Father! In Badr you were in my line of action. Since you are my father, I turned away from you."

Hadhrat Abu Bakr responded:

"If you had come in front of me, I would have slayed you without hesitation."

From page 8

IS DISEASE CONTAGIOUS?

prohibited solely to safeguard the Imaan of people. If a healthy person enters such a city and contracts the disease, the one of weak Imaan will attribute this to the disease itself believing that it is effective in its transmission and that such communicability is a certitude which in fact it is not. It should be remembered that people have entertained the notion of the sure transmission of disease from one person to another from time immemorial just as they believed that the stars are the cause of rain. To save Muslims of weak Imaan from such paganistic notions, the order was given to refrain from entering a city ravaged by a plague.

These facts emphatically refute the notion of disease being contagious and that the Hadith lays down the principle for the practice of quarantine.

FURTHER EVIDENCE

Sight should not be lost of the fact that the overwhelming majority of the populace in a place ravaged by an epidemic escapes the disease. In relation to those who do not contract the disease those who are smitten by it constitute a small minority.

If the disease was really contagious as is claimed, then it is only logical for everyone who comes into contact with an infected individual to contract the disease. But, reality denies this logical conclusion of the modernist theory.

HADHRAT UMAR

The advocates of the contagiousness of disease also attempt to bolster their theory by citing the action of Hadhrat Umar (radhiyallahu anhu) who had refrained from entering the city ravaged by a plague. Firstly, Hadhrat Umar (radhiyallahu anhu) acted in obedience to the command of Rasulullah (sallallahu alayhi wasallam). Secondly, he was not a resident of the city. Thirdly he did not flee from the city because he never in fact had entered the city. The action of Hadhrat Umar (radhiyallahu anhu) is, therefore, no substantiation for those who believe that disease is contagious.

ANOTHER BASELESS ARGUMENT

The modernists in their desire to present Islamic acceptance for the theory of the western medical establishment regarding the assumed contagiousness of disease, compare disease to other agents of destruction, e.g. fire, drowning, dropping oneself from a cliff, etc. The contention is that although it is conceded that everything is by the Will of Allah Ta'ala, nevertheless, one is bound by the Shariah to refrain from acts of self-destruction which render one guilty of suicide. Thus, although the fire burns by the command of Allah Ta'ala, it is not permissible to fall deliberately into a fire. Similarly, they contend that while even disease kills by the command of Allah Ta'ala, it is necessary to believe that disease is contagious and to adopt measures of prevention.

This argument is utterly baseless. The analogy presented is false. Firstly, no one argues against preventive measures. The argument is against the adoption of corruptive beliefs. A Muslim is required to believe that the disease is not contagious and that it affects an individual by the Will of Allah Ta'ala, not by contact with an infected person. Secondly, while accepting the validity and permissibility of preventive measures,

quarantine is not a preventive measure in terms of the Shariah. Fleeing from the plague-ridden city is not a preventive measure. It is cowardice and abandonment of those in need.

Thirdly, the Shariah does not regard sickness/disease as a sure agent of destruction such as fire, throwing oneself from a cliff, taking poison, etc. It is precisely for this reason that Allah Ta'ala orders even the healthy people in a city affected by an epidemic to remain in the place. If disease was to be avoided like a fire, etc. are avoided, then Rasulullah (sallallahu alayhi wasallam) would not have commanded people to stay in the place of the plague. If an individual chooses deliberately and voluntarily to remain in a house on fire and he burns to death, he dies by suicide and he comes under the scope of Allah's Wrath. On the other hand, when a person remains with patience in a plague-ridden city, he dies the death of shahaadat (martyrdom). In this regard Rasulullah (sallallahu alayhi wasallam) said: **"But, for this Ummah, the plague is a Rahmat (Mercy) and a Shahaadat."**

(Muslim)

It is also reported in both Bukhaari Shareef and Muslim Shareef:

"The one who dies in a plague is a Shaheed."

It has already been pointed out that in a city ravaged by an epidemic, the overwhelming majority escapes the disease. This in itself is sufficient evidence to debunk the paganistic notion which the modern pagans of the western medical establishment cherish.

Furthermore, the fact that both healthy and diseased individuals inside and outside a plague-ravaged city are allowed to enter and leave for valid reasons, confirms that disease is not a sure agent of destruction like a fire from which it is compulsory to abstain.

MEDICAL TREATMENT

While medical treatment is permissible and good, ailing people, whether diseased in a plague or otherwise, are not under Shar'i obligation to adopt medical treatment. Those caught up in a disease will not be violating any teaching of the Shariah if they refrain from medical treatment. In fact, for those of a high standard of Taqwa, abstention from medical treatment is described as Aulaa (preferable and best) in the Kitaabs of the Shariah.

It is therefore manifestly clear that a plague or any disease cannot be compared to other sure agents of destruction.

KUFR

Part of the quarantine concept entails kufr. If a city is ravaged by a plague, the logical demand of the quarantine theory is for individuals diagnosed to be unaffected and healthy to leave the afflicted place otherwise they too will contract the disease in terms of the contagious theory. But such flight from the city is prohibited by Rasulullah (sallallahu alayhi wasallam). In fact the Qur'aan explicitly prohibits this type of flight from Maut. In Surah Baqarah, Allah Ta'ala says:

"What have you not seen those who came out (fleeing) from their homes for fear of Maut, and they were thousands? Then He (Allah) said to them: 'DIE!'"

The reference here is to a community of Bani Israeel consisting of ten thousand people who fled from Maut when their town was struck by a plague. They took refuge in a valley thinking that they could

escape Maut by avoiding contact with the plague. Allah Ta'ala sent two Angels to take up positions on two opposite mountain peaks. With a sudden loud scream of the two Angels, the ten thousand perished instantaneously. Their flight from Maut was of no avail.

Rasulullah (sallallahu alayhi wasallam) also compared the flight from a plague to the flight of the soldier from the battlefield.

Those who subscribe to the theory of the contagiousness of disease, i.e. those among the modernists, in fact believe that Maut is the certain result of a plague. Alternatively, they believe that contact with the diseased person certainly communicates the disease to the other person. This is their absolute belief despite the abundant evidence in refutation of this falsity.

CONCLUSION

Refutation of the modernist theory is not motivated by any antagonism for the institution of preventive measures or the adoption of medical treatment, etc. for the disease. The purpose of the refutation is simply for the correction of corrupt beliefs.

The matter should be dealt with within the confines of the Shariah. This envisages:

- (1) That medical treatment cannot be imposed on any individual against his wishes.
- (2) That a plague-ridden place will not be abandoned by its inhabitants.
- (3) That outsiders having no business in the plague-ravaged place should not enter.
- (4) That the quarantine concept be not applied to such a place. Entry and departure for valid reasons are permissible.
- (5) That persons dying in a plague could never have been saved if they had 'timeously' vacated the city.
- (6) That the western system of enforced immunization is haraam even if we have to assume that it is a beneficial scheme (which it in actual fact is not). Thus, people caught in an epidemic cannot be inoculated or vaccinated against their wishes even if such methods of treatment are assumed to be beneficial.

From page 7

DINING WITH WINE

food from the hands of a promiscuous ghair mahram female thereby contaminating his Imaan and giving lustful impetus to his nafs. A Muslim is required by Islam to be abstemious. In abstaining from the plane's food for a couple of hours, there is absolutely no sacrifice. The desire to eat on the plane is simply the effect of greed and a corrupted Imaan. Rasulullah (sallallahu alayhi wasallam) remarking on the greed of the kuffar said that they eat seven or eight times more than Muslims. Muslims should show some restraint and not behave like animals and kuffaar when on the plane or on journeys.

They eat before boarding the plane. On the plane they devour contaminated food like animals and after a few hours when they land, they again indulge in the exercise of filling the inordinate demands of their nafs. Never is it possible to advance along the spiritual and moral path leading to Allah's Proximity by the satisfying the inordinate demands of greed.

TRUSTEES

"Only they administrate the Musaa'jid of Allah, who have Imaan in Allah and the Last Day, and perform Salaat regularly, pay Zakaat and fear none besides Allah."
(Qur'aan)

Tauliyyah (Trusteeship) of a Musjid is a post of Amaanat (Sacred Trust). It is not a post of worldly import. The Musjid is not a sports body or a business organization. Trusteeship of the Musjid therefore cannot be entrusted to simply every Tom, Dick and Harry as the disease is presently.

Rasulullah (sallallahu alayhi wasallam) said that those who appoint a faasiq or a lesser qualified person to a post of Amaanat when there is a better qualified man in the community has betrayed Allah, the Rasool and the community of Muslimeen. But, in the present age it is observed that Muslims are acting in flagrant violation of the Shariah's obligatory injunction of appointing Islamically qualified men to be mutawallis of the Musaa'jid.

FUSSAAQ

It is an utter disgrace upon Muslims that they have become indifferent to Islam in the matter of sacred appointments. Downright fussaag—men who are gamblers, devourers riba, consumers of liquor, takers of bribes, shavers of beards, and perpetrators of haraam in general—are appointed as the guardians and administrators of the Musaa'jid.

Almost all of these fussaag are ignorant of the basic masaa'il of even Tahaarat and Salaat, leave alone the laws of Waqf, yet they jockey for Musjid posts like kuffaar politicians. The sin of this evil state devolves on all those in the Jamaat who were instrumental in the appointment of unqualified personnel.

VANITY AND PRIDE

The only motive for the mad desire to be a Musjid mutawalli is to give expression to the evil promptings of vanity and pride of the nafs. It is for this reason that completely ignorant men who lack in almost every Shar'i requirement and qualification become madly infatuated with mutawalliship. The only stupid 'qualification' which the faasiq may possess is some worldly prominence as a result of wealth or some secular post or ability. The public being ignorant of the Shariah deems such factors to be adequate qualification for a mutawalli of a Musjid or Madrasah.

Most of these trustees are not even regular musallis of the Musjid nor do they even perform Salaat regularly at home.

It is essential to remove all unqualified trustees from the Musaa'jid. This duty devolves on all those Musallis of a Musjid who have some influence or who are in position to apply pressure in such matters. If necessary, the musallis should withhold their contributions from the Musjid until the unqualified fussaag have been replaced.

DO IT ALONE

Hadhrat Maulana Ashraf Ali Thaavi offers the following advice for those involved in the activities of the Deen:

"Whatever can be done alone, never do it under the auspices of an organization. Generally, the effort is ruined by an organization. In most cases not even worldly success is achieved. Even if a measure of worldly gain is achieved, the Deen is utterly destroyed in the process.

If the activity cannot be executed by an individual and the service of an organization is necessary, then embark on it only if all the members are people of

UNITY WITH BAATIL

(Hakimul Ummat Maulana Ashraf Ali Thanvi)

When organizations unite on error or sin, opposition to them and dissociation from them become the demands of the Shariah. It is essential for Deeni conscious people who have joined such organizations prior to the enactment of the transgression to dissociate themselves.

Nowadays the condition of the people of the Deen is lamentable. While the irreligious people are firm on an issue (of error) on which they have taken a stand, the people of the Deen (the Ulama) are lax. What has happened to them? The irreligious people do what their desire commands them to do and whatever appeals to their opinion. On the other hand the people of the Deen in spite of being aware that this particular activity is in conflict with their Math-hab or it is unlawful or the method is harmful or this activity is in conflict with the outlook and disposition of our Jamaat, then too they submit to the irreligious people for the sake of sustaining the unity.

Subhaanallaah! The attainment of unity is from both sides. When the other side is not prepared to honour your stand (of Haqq), what type of unity is this? Rather say that you are being subservient to them. Nowadays mutual flattery is described as unity. They therefore fear to dissociate themselves (from baatil). They fear the criticism of the people. They fear being accused of disrupting the unity.

Why are you (O Ulama!) scared of such criticism? Proclaim boldly: "Yes, we have ruined the unity."

Unity in every circumstance is not desirable nor praiseworthy. In fact, sometimes disunity is desirable. When the Deen suffers by a unity, then disunity is the best course."

The aforementioned Naseehat of Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) should serve as sufficient advice and direction for those of our Ulama who have embraced the Ahl-e-Baatil (the modernists) and the Ahl-e-Bid'ah (the Grave Worshipers) on the personal law board organization. All the arguments tendered by the Ulama for participation are figments of their imagination. When Shar'i principles are being violated, there is absolutely no good in the benefits which are being imagined. It is the duty of the Ulama to maintain a strong stand on the Haqq and Sunnah. The doubtful benefits at the expense of sacrificing Islamic and Sunnah principles and practices are to be confounded and rejected. It is our duty to guard the Shariah, not to woo people of deviation. It is imperative for the Ulama of the two Jamiats (Natal and Transvaal) to do some serious soul searching and opt out from the clutches of baatil which are presently embracing them.

the Deen or the majority are such people. If the majority consists of worldly people (modernists, bid'atis, females and ignoramuses), then there is no incumbency to embark on the activity in collusion with them. You are then not at all responsible for this activity (even if it is of importance and need). Ostensibly such a gathering (in which baatil predominates) is a united front when in actual fact it is disunited and disjointed. Its condition is described in the aayat:

"You think they are united while (in fact) their hearts are rent asunder."

HAJJ

* If the Mutamatti' wishes to acquit himself of the Sae'e of Hajj (i.e. the Sae'e which follows Tawaaf-e-Ziyaarat), he may do so on the 8th Zil Hajj after having donned ihraam of Hajj. The Sae'e may be made after a Nafl Tawaaf (on the 8th) in which Idhtiba' and Raml are also observed. This measure may prove easier than doing the Sae'e during the crush of the crowds on the 10th, 11th and 12th.

* A woman in haidh proceeding to Makkah Mukarramah has to adopt the state of ihraam. She cannot go beyond the Meeqaat without ihraam. While she will not perform the two raka't Ihraam Salaat nor enter the Musjid for Tawaaf and Sae'e, she will have to remain in the state of ihraam until attaining purity. All prohibitions of ihraam will apply.

* It is not permissible for the Mutamatti' to emerge from the state of Ihraam before having slaughtered his animal of Tamattu'. The hair may not be shaved or cut before the sacrifice. To facilitate this procedure, arrangements may be made for having the animal slaughtered in Makkah. It is not necessary to slaughter in Mina. Arrangements could be made with a reliable person to have the animal slaughtered in Makkah on the 10th. This information could then be ascertained telephonically from Mina on the 10th.

* The slaughtering done at the government abattoir by the coupon system is dubious. Followers of the Hanafi Math-hab should not avail themselves of this system.

* There is no need whatever to line up for an opportunity to kiss Hajr-e-Aswad. The Shar'i method of Istilaam is an adequate substitute.

* When passing by Rukn-e-Yamaani during the Tawaaf, Istilaam should not be made. Rukn-e-Yamaani is not to be kissed.

* Females should perform their Salaat wherever they are staying. There is no need for them to come to Musjidul Haraam for Salaat. They should visit the Musjid only for Tawaaf.

* If after making Umrah during any time of the Hajj months (Shawwaal, Zil Qa'dh and the first couple of days of Zil Hajj) one goes to Madinah Tayyibah then returns for Hajj, one will be a Mutamatti'.

* An abundance of Nafl Tawaaf is superior to an abundance of Nafl Umrah.

* If the hair is not shaved, but cut (Qasr), then it should be cut over the entire surface of the head, not only a small portion of the head.

* If one goes from Makkah to Jiddah for some work, it is not incumbent to don Ihraam when returning to Makkah.

* When there is the probability of the Salaat becoming qadha if one has to wait for the plane to land, then the Salaat should be performed on the plane and be repeated after landing.

* During the state of Ihraam even if there is an opportunity of touching Hajr-e-Aswad and kissing it, abstain because of the perfume which is applied to it.

* Nowadays it is absolutely haraam for females to kiss Hajr-e-Aswad.

* If Rami Jimaar (Pelting the Pillars) is delayed until after sunset on account of the crowds, it is not Makrooh.

From page one

'Let's Kill the Muslims!'

with all its resources of wealth and armies is unable to go to the aid of any Muslim community being slaughtered and brutalized.

THE SOLUTION

The solution for the upliftment of the Punishment is nothing other than submission to Allah Ta'ala. Muslim numbers, Muslim wealth, Muslim armies and abundance of ammunition are all impotent. Daily experience confirms this.

When Bani Israaeel was confronted with the same problem, Nabi Musa (alayhis salaam) announced the solution which is stated in the Qur'aan as follows:

"Musa said: O my nation! Seek aid from Allah and be patient. Verily the earth belongs to Allah. He grants it to whomever He wishes among His servants. And, the successful result in the end is for the Muttaqeen."

Thus repentance, seeking Allah's help and tagwa are the vital ingredients for the restoration of the Muslim Ummah to its pedestal of glory and power. Only these qualities can instil power in the lifeless body of the Ummah. When the Ummah inculcates these essential attributes, the destruction of the kuffaar will be at the hands of the Muslims. Assuring us of His aid, Allah Ta'ala says:

"Soon will your Rabb destroy your enemies and grant you political power on earth. He will then see how you behave."

FRIENDS?

"We used to work together." says Fatima Likic. "We were friends a year ago, and then six months ago they started to hate us."

"The platoon sang martial songs and began shouting 'Let's kill the Muslims!' and 'Where are all the pretty girls for us to rape. Bring them out!'"

These are some of the statements appearing in the report "Let's Kill the Muslims!" These kuffaar can never ever be the friends of Muslims. The Qur'aan negates any such notion of Allah's enemies being the friends of the Muslims. The Qur'aan says:

"O People of Imaan! Do not take as a confidant (any one) besides yourselves. They (kuffaar) will leave no stone unturned to harm you. They desire that which will distress you. Verily, hatred (for you) has poured from their mouths. But what is hidden in their hearts is worse."

The friendship which Fatimah speaks about never existed. The hatred she mentions, always lurked in the hearts of these kuffaar. Finally, it became manifest in the most dreadful display of brutality and savagery of the Croats.

Television

Concerns about the effects of television on the behaviour and physical health of children are as old as the medium itself.

As early as 1951, researchers were claiming that children living in homes with television cut their playtime by as much as 90 minutes.

Shortly after, it was suggested that children's teeth would suffer owing to pressure on the gums as they watched television with their chin on their hands. Damage to eyes has been a continuing concern.

But by the mid-1980s, concern focused on the effects on the creative imagination of children. A range of theories emerged.

Some said by providing ready-made images, television left little scope for the imagination

QUESTIONS and ANSWERS

From page 4

A. The entire debt is deductible. You have to pay Zakaat on R75,000.

Q. I am sending some photographs of lights installed in our Musjid. The design of the lights resembles the Zionist emblem. Is it permissible to instal such lights in a Musjid?

A. The design, undoubtedly, resembles the Zionist emblem. It is not permissible to imitate the religious emblems and practices of non-Muslims. Just as it is not permissible to design the lights in a cross formation, so too is it not permissible to imitate the Zionist emblem. The design can be altered without much difficulty. The edges of the wooden beams should be sawed off. The extra lights removed could be fitted separately in the Musjid. It is surprising that the trustees had overlooked this.

Q. When giving someone Zakaat is it necessary to inform him that the money is Zakaat?

A. It is not necessary to divulge this information. It will suffice to have the intention of Zakaat when handing over the money.

Q. How does the Shariah view the Imaamate of a person who wears western styles of garments? He dresses in shirt and tight-fitting pants.

A. The Imaamate of such a faasiq is Makrooh Tahrimi. It is not permissible to appoint such a person as the Imaam. Salaat performed behind him should be repeated before expiry of the Salaat time. But, there is no qadha for such a defectively discharged Salaat.

Q. Is it permissible for a tailor/dressmaker to sew for a Muslim such clothes which are not permissible for Muslims?

A. It is not permissible to aid in anything which is not permissible.

Q. Many now claim that transplanting of human organs is permissible. Please comment.

A. It is not permissible to derive any kind of benefit from human organs. Those Ulama who make the claim of permissibility have only personal opinion unsubstantiated by Shar'i proof for their view. They cite certain Qur'aanic verses and Hadith narrations of general import to bolster their view. But all the citations have no relevancy to the question of organ transplants. In the highly placed book of Fiqh, the following ruling is given:

"Medical treatment with any part whatever of the living human being is not permissible. Similarly, medical treatment with the bones of a dead person is not permissible on account of his honour. Rasulullah (sallallahu alayhi wasallam) said: 'Breaking the bone of a dead person is like breaking the bone of a living person.' (Sharah Siyar Kabir) Thus, organ transplantation is haraam.

Q. Is it permissible for a farmer to sell fruit to a winery?

A. Aiding in haraam is not permissible. Since the fruit will be used to manufacture liquor, it is not permissible for a farmer to sell his fruit to a winery.

Q. What is the condition of one's Salaat if perfume containing alcohol was applied to the clothes?

A. It is not permissible to use such perfume. The Salaat should be repeated.

Q. Certain products such as malt are used exclusively to make liquor. Is it permissible to sell it?

A. Selling such products is to aid sin and transgression. It is therefore not permissible.

Q. If a non-Muslim neighbour invites a Muslim for meals will it be permissible to eat with him if he will serve only vegetables?

A. Muslims should not fraternize and socialize with non-Muslims. Kindness to them is permissible and encouraged. Helping them in need is meritorious. But to eat with them is not permissible. Rasulullah (sallallahu alayhi wasallam) said: "To eat with people of other religions is an act of injustice."

Eating occasionally with them to incline their hearts to Islam is permissible. But, it is not permissible to adopt this practice and to become intimate with them. The occasional eating with them is also based on the Sunnah.

Q. Is it permissible to give an English translation of the Qur'aan with the Arabic text to a non-Muslim?

A. Non-Muslims are perpetually in the state of khubth, hadth and najasat. It is not permissible to give them the Qur'aan Majied. They cannot be expected to revere the Qur'aan.

IMMODEST DRESS

T-Shirts and tight-fitting pants are immodest dress for a Muslim. It is haraam to wear such immodest garments. The sin is graver when performing Salaat with such immodest dress. It is not permissible for such immodestly dressed men to occupy the front rows in the Musjid on account of the shape of their hind showing when they are in ruku' and Sajdah. People who dress so immodestly should occupy the very last row if they have the audacity to come to the Musjid.

Zakāt our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

Sha'baan 1415

Zakaat Nisaab R382
MAHR-E-FATIMI R1100

The Mail

"VOICE of ISLAM"

P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 11 No.10

The Mail

SUBSCRIPTION RATES

Twelve issues

South Africa R15

Neighbouring States \$10 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$15

SAFEGUARDING THE MUSAAJID

Living in a non-Muslim land where the authorities are in complete ignorance regarding the definition of Islam and Muslim, it is important that Muslims safeguard their Musaaajid against followers of baatil sects by introducing certain clauses in the constitutions of the Musaaajid. In the past, for example in Cape Town, Ahmadi's/Qadianis managed to gain entry into the Musaaajid by enlisting the aid of the kuffaar courts who had the audacity to proclaim the kuffaar as Muslims.

The kuffaar courts, unable to understand what a Muslim is, deem it proper to proclaim Ahmadi's as Muslims. In so doing, these kuffaar succeed in making use of the Musaaajid. In the process of long drawn out and costly litigation, hundreds of thousands of rands had to be flushed down the drain, paying uncalled for legal costs. To obviate such developments, it is essential that the Muslim community introduces into the Musaaajid constitutions clauses such as follows:

* Only adherents of the Ahlus Sunnah Wal Jama'ah have the right of admission and worship in the Musjid. The Ahlus Sunnah Wal Jama'ah comprises the followers of the four Math-habs, namely, Hanafi, Shaafi, Maaliki and Hambali.

* Persons who are not members of the Ahlus Sunnah Wal Jama'ah, mentioned above, have no right of admission and worship in the Musjid. In particular members of the following sects are not permitted to enter the Musjid: Qadianis, Ahmadi'ism, every sect related to Mirza Gulam Ahmad of Qadian, Shi'ism, Bahai'ism and every other sect or religion which is not accepted as being part of the Ahlus Sunnah Wal Jama'ah by the trustees of this Musjid.

* Right of admission to the Musjid is reserved. The trustees acting in conformity with a directive issued by the Ulama, shall debar any person whomsoever, male or female, notwithstanding his/her claim to be Muslim, from the Musjid. The decision of the trustees in this regard will be final and cannot be tested in any court of law provided that the decision of the trustees is upheld by a Fatwa issued by the Ulama. Such decision will be final and binding.

AN ESSENTIAL NEED

The purpose of have such clauses enshrined in the Musjid's constitution is for combatting non-Muslims such as Ahmadi's imposing their will on the Muslim community with the aid of the non-Muslim courts. In the absence of such safeguards, an Ahmadi or Bahai, etc. claiming to be a Muslim can apply to the court to be declared a Muslim.

Contesting such baseless claims in non-Muslim courts involves considerable costs and time. Always the followers of baatil have nothing worldly to lose, hence court proceedings suit them. Meanwhile, the Muslim community has to squander hundreds of thousands of rands in wasteful legal expenses. Then too, the court will hand down a verdict compelling the trustees of the Musjid to allow the kaafir the facilities of the Musjid. It is, therefore, essential to be a step ahead of the followers of shaitaan.

KUFFAAR COWARDICE

"The alliance (of kuffaar and munaafiqeen) cannot (openly) fight you (Muslims), but from within the protection of forts or from behind walls. Their internecine warfare is severe. You (O Muslims!) think them to be united whilst (in reality) their hearts are rent asunder (from one another). That is because they are a people lacking in intelligence)." (Qur'aan: Aayat 14 Surah Hashr)

The kuffaar are well-known for their cowardice and fear of death. Bravery, courage, chivalry and truth are never the qualities of people sunk in kufr. In the aforementioned Qur'aanic verse Allah Ta'ala refers to the cowardice of the kuffaar and munaafiqeen. Never are they able to fight Muslims in the open. They lack valour and in spite of their vast material resources in both wealth and military equipment they cannot fight even a vastly inferior Muslim army in a clear and open battle.

While the Qur'aan mentions forts and walls (i.e. city walls), the same holds true for even this day when the pattern of warfare has changed and forts and walls no longer form part of battle strategies. In modern warfare, tanks and planes have substituted forts and walls.

ATTACK ON IRAQ

Consider the cowardly attack against Iraq a couple of years ago. America priding itself to be the most powerful military might on earth with all its nuclear capability, airforce, navy and army possessing the most sophisticated and devastating military hardware totally lacked the courage and ability to make an attack on Iraq to further its nefarious designs. It took America months of organizing, to harness half the world before any move was made against a weak Iraq which is regarded as a 'Third World' country. After having amassed a huge army, armada and airforce of devastating powers, it still could not move against Iraq. It was mortally scared of engaging the Iraqis in a land fight.

THE SUFFERING UMMAH

Rasulullah (sallallahu alayhi wasallam) said:

"SADQAH EXTINGUISHES THE WRATH OF ALLAH."

Muslims in a number of places all over the world, are overwhelmed by calamities. Suffering, starvation, kuffaar torture and zulm have become ways of life for certain Muslim communities. This is the scenario in Bosnia, Kashmir, Palestine, Arakan, Bangsamora-Mindano, East Africa and elsewhere.

Every Muslim has a sacred duty to assist the suffering bretheren as much as possible for the sake of Allah's Pleasure.

To page 12

The whole satanic alliance of dozens of countries took to the 'fortress' of the airforce and mercilessly pounded the civilians of Iraq from high altitude. The only way in which they could achieve any success against the weak Iraqis was from behind their fortresses located in the clouds. After the brutal massacre from the skies, they turned their attention towards the Iraqi army already incapacitated as a result of the bombing. Then followed the American and Kuffaar brutality which is vividly portrayed in the following statements of Dr. John Coleman, a professional and senior intelligence officer linked to the United States espionage network:

"President Bush does not look like a dutiful servant of the upper level parallel government, but make no mistake about it, he is as much a MONSTER as are those horrors found in horror movies.

Stop for a moment and consider how President Bush ordered the brutal slaying of 150,000 Iraqi troops, in convoy of military vehicles carrying white flags, on their way back to Iraq under Geneva Convention rules of agreed disengagement and withdrawal. Imagine the horror of the Iraqi troops when, in spite of waving white flags, they were mowed down by American aircraft. In another part of the front, 12,000 Iraqi soldiers were buried alive in trenches they occupied. Is that not MONSTROUS in the truest sense of the word?"

The Muslims on account of their abandonment of the Shariah fell easy prey to kuffaar ploys. After luring them out into the open on the basis of a ceasefire and ending of hostilities, the American kuffaar mercilessly bombed the Iraqis from their 'fortresses' in the skies. But, these kuffaar could not engage the Iraqis on the ground. Whatever destruction was wrought to the Iraqis of weak Imaan was from the 'fortresses' in the sky and that too after tricking them to give up their battle readiness.

To page 6

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. In Volume 11 No.8 of the Majlis I found the question on insolvency interesting. In my view the answer is incorrect. In the well-known work Al-Mughni, the author Ibn Qudamah deals in detail with insolvency.

The liquidator/trustee is not the agent of the creditors (as contended by the Majlis) because the insolvent retains ownership of the goods until they are sold. Firstly, the jurists state that amongst the reasons why it is preferable for the insolvent to attend the sale is for him to compute his price. (The questioner cites from Al-Mughni).

Secondly, the goods are sold at the insistence of the haakim (Qaadhi—the Islamic court) who appoints a trustee in his discretion to attend to the sale and distribution of the proceeds in the prescribed manner. The trustee is referred to by the jurists as an Ameen, and has not been designated as an agent of the creditors. He must act in the best interests of both the insolvent and the creditors.

Thirdly, the overwhelming majority of the jurists are of the view that the insolvent bears the risk if the goods or its proceeds are destroyed or lost in the hands of the trustee. If the trustee were the agent of the creditors, then the latter and not the insolvent should bear the loss. (Cites from Al-Mughni).

Fourthly, if the sale realized a surplus, after paying the claims of the creditors, such surplus is due to the insolvent and not the creditors. (Cites from Al-Mughni).

The jurists are clear that if a suitable trustee appointed by the Haakim does not act free of charge, the costs should be paid by the insolvent because the sale is a means of settling his debt. (Cites from Al-Mughni).

In my view the creditors are entitled to be paid the deficit of R322000 calculated as follows:

Amount due to creditors	R350000
Dividend distributed	28000
	<u>322000</u>

(The Majlis had stated the position as follows:

The creditors had caused R240000 (fair market value) assets of the debtor to be attached.

The assets were sold by the trustee for R40000 from which the trustee's fee of R12000 was deducted, leaving only R28000 for the creditors.

Since the debtor's assets of R240000 were taken over, he is, according to the Shariah, liable for only R110000.)

A. You have quoted Ibn Qudamah in an attempt to justify and uphold the western concept of insolvency. But there is a world of difference between the Islamic concept of insolvency and the western concept which, Insha'Allah, we shall elaborate in a special article. The scope of these columns precludes such elaboration. Notwithstanding the 'greatness' of Ibn Qudamah, the author of Al-Mughni, we have to inform you that if his views clash with the views of the Hanafi Fugaha, they will not be acceptable to us. Ibn Qudamah as you should know, was a follower of the Hambali Math-hab while we are of the Ahnaaf. Thus, in contrast to the views of the Ahnaaf, his views will be of no significance to us. None of his views may be used to override the views of the Hanafi Fugaha. The 'greatness' of his work is not a principle to go by in deciding a question.

Furthermore, Ibn Qudamah's views according to the Hambali Math-hab are

applicable in an Islamic state—a state governed according to the Shariah—not a Muslim state like the Muslim countries of the present age, which are governed by kuffaar law. On the issue of insolvency there is not much difference between the Hambali and Hanafi views. But both views can operate freely in only a pure Islamic state, not in a kaafir state of zulm and principles of economy designed to pillage and plunder the wealth of people.

In reply to your first contention, we must say that the trustee even if appointed by the Haakim in an Islamic state is NOT the agent of the debtor. He is the Naa-ib (Representative) of the Qaadhi and the latter is the representative of the Imaam (Islamic Ruler) who in turn acts on behalf of the Aammah (the general public under his jurisdiction). When we said that the trustee is the agent of the creditors we were referring to the scenario (and inferno) of the capitalist structure in which the legal or coercive agencies of the state plunder the assets of the debtor, disposing of these for a miserable song to the detriment of both the debtor and the creditors. While you cited from Al-Mughni the view that any loss and the costs of the insolvency are to be borne by the debtor, you have overlooked the decree that it is not permissible to dispose of the debtor's assets for less than their fair market value (Qeematul Mithl). We are sure that you would have located this in Al-Mughni of Ibn Qudamah if you had cared to search. You have also side-stepped the Shar'i method of disposal of the debtors assets, which is the unanimous view of the Fugaha of all Math-habs. This method will, Insha'Allah, be explained in our detailed article on insolvency.

In your attempt to elevate the western system to the Shar'i system you have ignored the very emphatic view of Imaam Abu Hanifah (rahmatullah alayh) who categorically declares that the Haakim has absolutely no entitlement to attach and sell the assets of the debtor regardless of his insolvency. It is haraam for the Qaadhi to sell the assets of the debtor without the willing and happy consent of the debtor. This is Imaam Abu Hanifah's view even though we concede that the Fatwa (verdict) is on the view of Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhima). Nevertheless, in certain circumstances (as existing in the present age of wholesale pillage, plunder and loot) the Fatwa can be issued on the view of Imaam Abu Hanifah. This aspect will, Insha'Allah, be dealt with in our detailed article on the subject.

It is difficult for us to accept that you are unaware of the practical situation pertaining to the grabbing of the assets of the insolvent under kuffaar law. The assets are not sold—they are given away—plundered. The other day (just recently) an insolvent debtor's 8 ton truck was sold by the court's messenger for R10 (ten rands). Even though the truck was an old model, its engine was 100% sound and its body was 90% sound. It was a truck capable of working for many more years. But, because there happened to turn up only one buyer at the auction, the asset was looted for R10. This is not an isolated example. In almost 100% of insolvencies and court attachments, the assets of debtors are sold grossly under Qeematul Mithl. We are sure that Ibn Qudamah would have been shocked if he had to be apprized of

this scandalous situation. He would undoubtedly have issued his Fatwa to conform to the view of Imaam Abu Hanifah.

If you check Al-Mughni, you will discover that the Haakim cannot sell the private home of the insolvent. His house and other essentials cannot be sold in execution of the court's order. And even if he has excess fixed property, these assets will be the very last to be sold. How can the trustees be the agent of the debtor when the Shariah (according to all the Fugaha of all the Math-habs) prohibits the Haakim/Qaadhi from selling his home? In this act of zulm the trustees are most certainly the agents of the creditors who make use of the coercive agencies of the state to grab the assets of the debtor. When the Shariah does not permit the creditors or the Haakim to dispose of the insolvent's assets for under the true value, then it should be simple to understand that the trustees are most certainly the agents of the creditors who are perpetrating the zulm.

In the unanimous view of the Fugaha, the Qaadhi can sell the assets of the insolvent ONLY if he refuses to sell of his own accord. If the debtor says that he is prepared to sell his assets himself and pay his creditors, the Qaadhi has no entitlement of appointing a trustee to sell the insolvent's assets. Now when the insolvent is prepared to sell his assets to preclude the court from attaching his property, then it should be understood that the trustee most certainly is the agent of the creditors. In other aspects too the western system of insolvency violates the Shariah, making it abundantly clear that the trustee in the present set-up is most assuredly the agent of the creditors. It is a travesty of truth and reality to assert that the trustee who plunders the assets of the debtor is not the agent of the creditors. He is executing his haraam task at the behest of the creditors, not by the wishes of the debtor.

Even in an Islamic state the Qaadhi's Ameen is not the agent of the debtor. Those Fugaha who opine that the costs of selling the assets is the liability of the insolvent refer to just labour costs, not to the exorbitant amounts which are nowadays extorted. Present day legal charges and trustee charges are nothing but rip offs. The only ones to really gain from the insolvency of the debtors nowadays are the trustees appointed by the kuffaar courts. They grab the wealth of the insolvent like today's doctors grab the organs of dying persons while they are still alive. Such economic terrorists are most certainly the agents of the stupid creditors who had selected them to destroy the insolvent and to put him in the street.

The retention of ownership of the assets by the insolvent does not negate the fact that the trustee is the agent of the creditors. What relationship is there between his retention of his ownership and the agency on behalf of the creditors? Robbers (which present-day court trustees are) can grab by force a man's assets and sell these on behalf of the one who instructed them to commit the robbery. It cannot be said that such robbers are not the agents of those who had instructed them to commit the act of robbery. Expropriation and court attachments of these days are simply legalized forms of robbery. With the aid of the law, the creditors and trustees loot the assets of the debtors. Most certainly they are the agents of only the creditors.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

We have devoted an entire page in an attempt to answer your objections, but we have not even completed answering your first argument. If we have to adequately reply to all the arguments raised by you, we shall have to devote all 12 pages of the Majlis for this purpose. But this is not possible. We shall therefore proceed to discount your further arguments briefly and when we prepare our article on insolvency our response to your arguments will be included therein.

In your second argument you claim that "the goods are sold at the insistence of the Haakim". This is incorrect. The Haakim in an Islamic state is under Shar'i obligation to avert the sale of the insolvent's assets. He does not insist on any such sale. Any debtor given the choice of either selling his own assets or have the assets sold by the court's sheriff, will never opt for the latter option because he is fully aware of the fate awaiting his assets. The Haakim has no right of selling the insolvent's assets if he demands to sell himself. In fact, the debtor is fully within his rights to retain his assets and raise a loan or beg for Sadqah and Zakaat to pay his creditors. He cannot be forced to sell his assets. But in the kuffaar system, the debtor will be jailed if he (i.e. the insolvent) 'acquires a loan. The Qaadhi will sell only as a final resort with extreme reluctance, not with the relish of these modern plunderers known as court officials and trustees.

While the trustee appointed by a just Haakim in an Islamic state is termed an Ameen, the trustee appointed by the courts of kufr can never be called an Ameen. In fact such a trustee is a Khaa-in (an abuser of trust, a looter, a plunderer of the wealth of hardpressed debtors). There is absolutely no equation between the Haakim's Ameen and the modern court's Khaa-in. The Khaa-in of the court is undoubtedly the agent of the creditors. He NEVER acts in the best interests of either the debtor or of the creditors. He only robs to fill his pockets.

Your third contention is that "the overwhelming majority of jurists are of the view that the insolvent bears the risk if the goods or proceeds are destroyed". Firstly, even if this claim is true, this is a mas'alah pertaining to amaanat. When the debtor refuses to sell his assets himself to pay his lawful debts, he is guilty of zulm. The Qaadhi then is forced to sell his assets. The Qaadhi is not the agent of the creditors. He acts on behalf of the general public in his capacity as the representative of the Khalifah/Imaam/Sultan. He thus represents the debtor too. The wealth of the debtor in the Qaadhi's custody is an amaanat (trust). The law of Amaanat states that if the Mooda' (the one holding the amaanat) makes proper arrangements for the safe custody of the property, he is not responsible for the loss of the wealth. This is a straightforward and simple issue and cannot be used as an argument to negate our claim that the present-day trustee is in fact the agent of the creditors. Secondly, your claim of the "overwhelming majority (viz. Jamhoor) is baseless. The Jamhoor Hanafi Fuqaha's view is that the loss is the liability of the party who had instructed the sale. The Qaadhi is not liable, but the party who had demanded the sale is liable. Further, when we say Jamhoor we mean thereby the Jamhoor Hanafi Fuqaha. We are not concerned with the Fuqaha of the other Matha-hib. Also, Imaam Maalik makes the creditors liable for the loss of cash and so do some other Fuqaha.

Your fourth argument of the surplus realised by the sale belonging to the insolvent has no relevancy to our argument. It is obvious that the assets being sold are the insolvent's property. After payment of his debts, whatever remains, obviously belongs to him. This does not negate our claim that these modern-day trustees are the agents of the creditors.

You then assert that "the jurists are clear" on the issue of costs, that the insolvent is liable therefor. Please furnish your proof for this 'clarity'. Ibn Qudamah from whom you quote mentions that the costs are the liability of the insolvent. But he also states that a view is that the costs are the liability of the Baitul Maal. Be that as it may. This will apply only in an Islamic state. Never can the Fatwa in today's world be issued on this view. It is utterly disgraceful to load this liability on the man whose assets are legally looted and plundered. It is immoral and haraam.

In conclusion, the amount which the insolvent (namely the one who was discussed in Vol.11 No.8) in terms of the Shariah owes his creditors is R11,000, not R322000 as you claim.

Q. Scholars from Saudi Arabia are propagating the belief that Allah Ta'ala is not omnipresent. They claim that according to the Qur'aan Allah is not everywhere. According to them Allah Ta'ala is on the Throne. What is the Islamic belief in this regard?

A. Allah Ta'ala is omnipresent. He is everywhere at one and the same time. Those who propagate that Allah Ta'ala is confined to space and that He sits on the Arsh (Throne) are in grievous error. They are astray and beyond the pale of the Ahlus Sunnah Wal Jama'ah. To say that Allah Ta'ala is confined to any particular place or direction is to ascribe deficiency to Him. Space is the creation of Allah Ta'ala. All created entities are finite and limited and cannot contain or encompass The Eternal Uncreated Being Who is Infinite. This erroneous belief of these misguided scholars implies that space, Allah's creation is able to contain Him. It also posits the absurdity of space being eternal while in fact it is created. If Allah Ta'ala has a substratum, it logically follows that such substratum too must be co-eternal with Him because it is being posited as being His substratum. The belief in anything else besides Allah Ta'ala being eternal is shirk and the negation of His Pure Tauheed. The attribution of dimension to Allah Ta'ala is to ascribe finitude and limit to Him. This is the attribution of defect to Him. Such a belief is kufr.

The Qur'aan Majeed says:

"We are closer to man than his jugular vein."

"He is with you wherever you are."

"Unto Allah belongs the east and the west. Whichever way you turn your face, there is Allah's Face (i.e. His Presence)."

Omnipresence is a Necessary attribute of Allah Ta'ala. Negation of this attribute leads to the negation of Tauheed.

Q. What is the Shar'i ruling if a landlord is compelled to recognize a lease which he did not enter into voluntarily?

A. The verdict of a non-Muslim court has no validity for a Muslim. In terms of the Shariah the lease will not be valid. The validity of the lease requires the happy consent and agreement of both parties. However, in the non-Muslim country, the Muslim landlord will have no option other than to accept the lease and ratify it

himself. After the non-Muslim court has issued its verdict compelling him to recognize the lease, if he refuses to voluntarily accept the lease agreement, he will not have a claim for rent against the person who is wrongfully occupying his premises. The best course of action therefore in the circumstances is for the landlord to recognize the lease and accept the rent. According to the Shariah, rent or occupational 'rent' cannot be claimed for a premises which has been wrongfully occupied without the consent of the owner. This is in terms of the Hanafi Math-hab. The Shaafi and Maaliki Math-habs have different rulings which can be adopted only in cases of real need. Every case will be viewed separately on its own merits and should there be a real need, the ruling of another Math-hab can be authoritatively incorporated into the Hanafi Math-hab. But this is not for laymen to dabble in.

Q. Some Ulama are of the view that a taxation law by itself is contrary to the Shariah. What do Muslims do in the face of such imposition? Must they migrate?

A. All the Fuqaha are of the view that taxation is unjust and zulm. If any contemporary Ulama differ with the view of the illustrious Fuqaha, their opposing view is of no significance and cannot be cited as a valid Ikhtilaaf. Assuming that Muslims have to migrate on account of the unjust impositions of the non-Muslim state, to which country can they migrate to in the present age? The one country is worse than the other. All Muslim countries function according to kufr law, not Islamic law. All Muslim countries impose unjust taxes in the same way as non-Muslim states do. There is no place on earth today where a Muslim can migrate to if the motive of the migration is the preservation of his Imaan and Akhlaaq. Thus the issue of migration is out of the question. They simply have to live where they are and make the best of an evil situation. Besides taxation, there are many other un-Islamic and anti-Islamic laws in both Muslim and non-Muslim countries. The Muslim is required to navigate in these treacherous waters as best as he can to circumvent, overcome and dodge the mass of kufr legislation confronting him.

Q. Which laws of a non-Muslim secular state are 'mubah' (permissible)? Which laws are in the interest of the public and are covered by 'maslahah' (in the interests of the public)?

A. You have placed a very tall order. Even if there are any mubah (permissible) laws in a non-Muslim state, there are literally thousands and thousands of laws enacted by the government. Added to this are the thousands of municipal ordinances and regulations. If we have to point out which of these thousands of laws are mubah in Shar'i terms, then you will have to provide us with a detailed list of all these laws. We shall then scrutinize the laws and tick off those which are 'mubah'. Alternatively, state exactly which laws you have in mind or cite specific examples. This will make the task easier. Although there will be laws enacted by the non-Muslim state which will coincide with the Shariah, thus rendering them permissible, nevertheless, all such laws will be accompanied by such provisions which are in conflict with the Shariah.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

The enactment of laws by even non-Muslims is generally in the public interest. But if such laws are not subjected to Shar'i principles, the obvious consequence will be conflict with the Shariah. Shar'i Maslahah does not envisage the enactment of a law at the expense of the violation of the principles and injunctions of the Shariah. In a non-Muslim state or in a Muslim state which is not governed by the Shariah, the Muslim will not be in contravention of the Shariah if he transgresses the un-Islamic provisions attached to any law which was enacted in the public interest.

Q. A Muslim living in a non-Muslim state enters into a contract with the state. What are the parameters of that contract?

A. The parameters in this regard are variables. They will vary with the circumstances. Prevailing conditions will determine the parameters in terms of Shar'i principles.

Q. On page 5 (Majlis Vol.11 No.8) membership fees were declared haraam. I do not understand this answer?

A. What don't you understand? The statement or the daleel (proof)?

Q. I think that problematic problems, dealing with contemporary issues should be dealt with caution. Other competent Ulama, even overseas experts should be consulted.

A. We do not know of any problem which is not problematic. When an issue is problematic it is described as a problem.

'Caution' in the understanding of those Ulama, both local and overseas, even if they happen to be 'experts, is to find accommodation for western concepts within the framework of the Shariah even if it means the elevation of personal opinion to the pedestal of Shar'i Daleel. Caution nowadays means to compromise with liberal influences. We do not accept a policy of caution which conceals the Haqq, which tampers with the Haqq and which views developing circumstances and expediences through the tainted glasses of western liberalism. While it is a Shar'i requirement—an obligatory requirement—to consult with Ulama, neither you nor those whom you follow have the right to prescribe to us who the experts are and whom we should consult. That is our prerogative. We are not the muqallideen of those whom you regard as experts. You are most conceited to conclude without evidence that we have abrogated the Shar'i principle of consultation. This absurd conclusion is the product of bias and possibly other spiritual maladies. You are not justified to form this slanderous suspicion simply because we do not consult those who are experts in your eyes. The Qur'aan says:

"Verily, some suspicion is sin."

Q. Can a person go for Hajj if he owes on his house, car and the goods in his shop?

A. It is always best to pay debts first. The money spent for travelling should rather be paid to creditors. However, if a man makes arrangements to pay his debts and he has reasonable income to meet his commitment, it is permissible for him to go for Hajj even while in debt. But it will not be permissible to go if his creditors are pressing or if he is unable to meet his commitments. The creditors have a Shar'i right of preventing him physically from going on a journey.

Q. Some musallis who follow the Shaafi Math-hab recite Thikr loudly after every Fardh Salaat. This is done in congregation. It is claimed that this is the Sunnat according to the Shaafi Math-hab.

A. The claim is baseless. According to all four Math-habs it is Sunnat to enage in Thikr/Dua silently after the Fardh Salaat. The style of these musallis is bid'ah.

Q. A couple committed fornication. The woman is pregnant as a result. Can nikah be performed between them while she is pregnant? How will the child be classified?

A. Nikah can be performed. If the child is born before six months have passed from the date of the Nikah, the child will be illegitimate. If it is born after six months it will be legitimate.

Q. What does the Shariah say regarding holidays for the wife?

A. If the husband is by the means to take his wife for holidays, it is permissible and good provided that the holiday is not like the holidays of the kuffaar. The restrictions and prohibitions of the Shariah have to be compulsorily observed at all times.

Q. What type of household goods and furniture should be provided for wives today's time?

A. All kinds of permissible goods may be provided within the means of the husband.

Q. Is medical aid permissible in the Shariah?

A. Medical Aid schemes in their present forms are not permissible if entered into voluntarily. The elements of riba (interest) and qimaar (gambling) are the basis of these schemes. If the scheme is compulsorily imposed on the worker, he will be allowed by the Shariah to participate in the benefits because in this case there is no contract. Whatever he gains will be termed as a gift.

Q. Is it permissible to drink Pepsi and Coke?

A. It is not permissible to consume any of these soft drinks, not only Pepsi and Coke. Abstain from all these drinks.

Q. Can we accept a trustworthy non-Muslim's word if he says that a certain food is halaal?

A. No matter how trustworthy he may be, his word cannot be accepted in matters of halaal and haraam.

Q. Can we eat a meat product if the label indicates that a reputable Muslim organization has certified it as halaal?

A. It is not permissible to consume any meat products prepared and sold by non-Muslims regardless of what the label states. It does not matter which reputable Muslim organization has certified the product, if the meat is prepared in kuffaar establishments, it will be haraam.

Q. Is Consumer Credit permissible?

A. From the explanation of Consumer Credit given to us, we have understood the following facts:

* The transaction is between the seller and the consumer corporation, not between the seller and the person who requires the goods.

* The consumer corporation pays for the goods which are invoiced to the corporation, not to the person requiring the goods.

* The person who requires the goods is re-invoiced by the corporation which adds a percentage as its profit.

If the client is already in possession of a consumer credit card authorising him to purchase the goods, the position according to the Shariah will be as follows:

The client will be the messenger of the consumer corporation, not its agent (wakeel). The supplier sells the goods therefore to the consumer credit corporation and the messenger takes

possession of the goods on behalf of the corporation. The sale therefore is valid between the supplier as the seller and the consumer corporation as the buyer.

The question now arises: Who sells the goods to the client who was the corporation's messenger in the first instance? If it is said that the supplier sold the goods to the client on behalf of the bank, the sale will be faasid (corrupt) according to the Shariah because goods cannot be sold before having taken possession. But here possession was taken immediately on behalf of the corporation and no new sale was effected thereafter.

The transaction therefore between the consumer corporation and the client is not valid in terms of the Shariah. If the client is a non-Muslim, it will be permissible for the Muslim supplier to entertain the deal. He has no concern with the transaction between the corporation and the client. But, if the client is a Muslim, it will not be permissible to supply him goods by the consumer credit system.

The above rulings will apply if the client is already in possession of a consumer credit card. However, if the client has no such card and the supplier makes an application on behalf of the client for credit facilities to the bank, then the sale will not be permissible at all in this case between the supplier and the client who is the buyer, not the consumer credit corporation. In this instance the supplier (seller) will be instrumental in creating a riba contract between the corporation and the client. The supplier in this instance sells the item to the buyer for R100 and the corporation after paying the supplier, charges the client an extra R30 riba. The transaction is thus haraam.

Q. Many customers come to my shop to cash cheques which they have received from the government for pension, disability, unemployment, etc. The practice of all the shops is to stipulate that the person first buys something. When he makes a purchase, the cheque is cashed. Without purchasing anything, the cheque will not be cashed. I have been told by someone that this is not permissible.

A. Legally (i.e. according to the Shariah) and morally this type of deal is not permissible. It is unjust and exploitation. An article elsewhere in this issue of the Majlis explains the prohibition of this type of transaction.

CORRECTION

In Volume 11 No.9, in answer to a question it was said that it is not permissible for the muhrim to cut his own hair to release himself from the state of Ihraam. This answer is incorrect. When the muhrim has completed all the rites of Hajj and is ready to be released from ihraam, then he may cut his own hair as well as the hair of another muhrim who has completed the rites of Hajj and is ready to be released from ihraam.

Q. I read a commentary of certain Qur'aanic verses in which it is said that a jinn had assumed the appearance of Nabi Sulaimaan (alayhis salaam) and succeeded in getting Sulaimaan's ring from his wife. With the miraculous ring in his possession the jinn ruled the kingdom of Nabi Sulaimaan (alayhis salaam) for 40 days. Is this commentary correct?

A. This narration is among the falsehoods of the Yahood.

Q. When qadha Salaat is offered, should the Iqaamat be recited?

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. Preferably both the Athaan and Iqaamah should be recited. However, if the Athaan is omitted, at least recite the Iqaamah.

Q. Does the law of Purdah apply between a man and his step-daughter (his wife's daughter by another man)?

A. Yes, all rules of Purdah (Hijaab) apply except the nigaab (face-covering). The step-father should exercise great caution in this matter. If he so much as touches his step-daughter with lust, his nikah with her mother will be irrevocably terminated. There will then be no way in which he will be able to retain her as his wife.

Q. Is it permissible to buy Islamic books and Qur'aans with Zakaat money for giving to poor Muslims?

A. It is permissible. As long as those to whom the books are given deserve to accept Zakaat, the Zakaat obligation will be discharged.

Q. Is it permissible for a father to give his Zakaat to his son who is heavily in debt?

A. It is not permissible. The Zakaat will not be discharged. A person may not give his /her own Zakaat to his/her own parents, grandparents, children and grandchildren.

Q. The death duty (tax) charged by the government is excessive. One way of overcoming this oppressive tax is to take out an endowment policy with the sole intention of paying the death duty. Whatever extra there remains will go for charity. Is this permissible?

A. Endowment and all types of insurance policies are riba contracts which are haraam. It is the same as if one gambles and uses the winnings to pay the tax. The oppression of taxation does not legalize the sins of riba and gambling. It is therefore not permissible to take out any policy even if the intention is to pay only the death duty tax.

Q. I do not agree with your claim that a woman cannot go for Hajj with her father-in-law. A father-in-law according to the Shariah is a mahram for his daughter-in-law.

A. You do not understand why the Shariah requires a mahram to accompany a woman on a journey. An adequate mahram for a journey has to be an uprighteous mahram, not a faasiq.

The purpose of a Shar'i mahram is to guard and protect the Hijaab, modesty and honour of the female whom he is escorting. To the best of his ability he has to save her from contact with strangers (ghair mahrams). A man, be it her father or her husband, who is unable to fulfil this role or who cannot protect the Hijaab of the woman is not an adequate mahram for a woman on a journey. If the man whether it is the woman's husband, brother, son or father, is a faasiq who is not concerned with Purdah and the restrictions of the Shariah pertaining to the woman, then he is disqualified and while he may be her mahram for whom she need not maintain Hijaab, he is not a proper mahram for her on a journey.

If the husband or father is not Islamically trustworthy in the matter of Hijaab, it is not permissible for the woman to accompany them on a journey. In the present age of moral degeneration and corruption, a woman should be very careful of the mahram who goes with her for Hajj or on any other journey.

The father-in-law is not a proper mahram for his daughter-in-law on a journey. While the Shariah has allowed the relaxation of Purdah to some degree between them, it (the Shariah) cautions

against intimacy or close association. At one stage the father-in-law was not the mahram of his daughter-in-law. He became a mahram in consequence of his son marrying her. If his son had not married her, it would have been lawful for the man (now the father-in-law) to have married her. This clearly indicates the presence of shahwat (sexual lust) in him for her. Intimacy can arouse the dormant shahwat in him leading to disastrous results. According to the Shariah if the man touches his daughter-in-law with lust, his son's nikah with her will be terminated for all time. There is then no way in which she can live as the wife of her husband. Impropriety between a man and his daughter-in-law is not an uncommon offence, especially in this day of moral turpitude in a society which shows no care for purdah. A journey affords opportunities for intimacy and to avoid

(See page 12)

Q. Is it permissible for Muslims to consult fortune-tellers?

A. It is haraam to consult fortune-tellers. It is akin to kufr.

Q. Please explain the proper way to take ghusl of haidh.

A. If you provide an address we shall, Insha'Allah, send Kitaabut Tahaarah which explains all the rules and method of ghusl. We shall here mention only the essentials which are:

* Removal, i.e. washing off, of all impurities.

* Applying water into the mouth and nose.

* Thoroughly washing/drenching water over the entire body, not leaving a hair dry.

Once these essentials have been rendered, the ghusl will be valid. But, to gain the thawaab of the ghusl, it is essential to perform it the Masnoon way which Kitaabut Tahaarat describes.

Q. We find certain Islamic customs prevailing among even primitive tribes. Customs such as circumcision and purdah although in different forms, are still adhered to by even these primitive pagans. Can you throw some light on this?

A. According to the Qur'aan Hakeem, a Nabi was sent to every nation. These Deeni customs are most probably the remnants of the Islamic culture brought to them by their respective Ambiyaa. And, Allah knows best.

Q. A woman believes in one Creator, but she does not follow any religion. Is it permissible to marry her?

A. Marriage with such a woman is not valid.

Q. I am told that if one visits a fortune-teller, one's Salaat is not accepted. If this is true, does it mean one has to make qadha of the Salaat?

A. Rasulullah (sallallahu alayhi wasallam) said the following in this regard: Whoever visits a fortune-teller the Salaat of 40 days is not accepted. In one narration it is said that such a person's taubah for 40 days is not accepted. If the Muslim accepts the statements of the fortune-teller to be true, he is guilty of kufr. In that case it will be necessary to renew his Imaan and his nikah. Where it is said that 40 days Salaat is not accepted, it means that the thawaab of 40 days Salaat is destroyed. There is no qadha for the Salaat. The 40 days refer to the forty days subsequent to the visit.

Q. After divorcing his wife, a man insists that she leaves his house to spend her iddat anywhere she pleases, but the woman refuses. Has she any right in

demanding to stay in her ex-husband's house?

A. During the iddat period it is her right to demand to stay in what was the marital home. The husband has absolutely no right to expel her from the home during the iddat nor is it permissible for her to leave the home during her iddat. It is compulsory for the husband to fully maintain her during the iddat.

Q. Is it permissible to salute the national flag and to stand in its respect?

A. Such acts of shirk are haraam. It is akin to idolatry.

Q. Is it permissible for a woman to trim or thin out her eyebrows which sometimes become very bushy resembling that of a male?

A. If the eyebrows are very long or bushy as you maintain, it is permissible to shorten or thin them. But, it is not permissible to remove the eyebrows nor is it permissible to trim the eyebrows for adornment or on account of some style.

Q. Some woman wear such a cloak which reveals the shape of the body. They also cover their hair and faces and they think that this is correct Hijaab. Please explain.

A. A garment which reveals the shape of the body cannot be described as a purdah cloak known as jilbaab. It is evil and immoral to wear such a garment in public. It is haraam for a Muslim woman to dress in such a lewd manner which reveals her body's shape in the public. The cloak must be very loose, having the capability of concealing the entire body from head to foot.

Q. A learned Shaafi married a Hanafi woman. Now he wants her to become a Shaafi. What does the Shariah say in this matter?

A. It is not permissible for her to become a Shaafi for worldly reasons. The husband is asking her to trifle with her Imaan and the Deen. Switching Math-habs for the sake of people, even for one's husband, is haraam. She has to remain a Hanafi. The husband has absolutely no right of compelling her to abandon her Math-hab. This 'learned' man is in fact a jaahil. Only an ignoramus who lacks Deeni insight and true knowledge will insist on his wife to abandon her Math-hab of Haq only for the sake of pleasing him.

Q. Are Lip Liner and Eye Pencil permissible?

A. It is not permissible to use these substances.

Q. If I hired a hotel from Zaid for R10,000 and re-hired it for R15,000 with the consent of Zaid, giving him the R10,000 and keeping the excess of R5000 for myself, is this deal permissible in the Shariah?

A. No, the deal is not permissible. It falls within the riba category. Neither you nor the owner (Zaid) is entitled to the excess of R5,000. It is Waajib to give the R5,000 in Sadqah without a niyyat of thawaab. You are not entitled to it because the property does not belong to you, hence the excess is riba. The owner is not entitled to it because there is no agreement existing between him and the new tenant. The only way in which this type of transaction is valid and permissible is to effect some structural addition to the building. In that case the excess will be permissible for you. Another way in which this type of deal becomes lawful is for the sub-tenant to pay the rent in another currency, not in the currency which the first tenant is paying to the owner of the property.

Q. Is it permissible for women to wear imitation rings? (To page 12)

From page One

KUFFAAR COWARDICE

BOSNIA

When the savages of Serbia first launched their attack against the Muslims of Bosnia, they boasted that Sarejevo will fall within 16 hours. Three years have passed with the Serbs occupying the same protective 'forts' on the mountains surrounding Sarejevo. In spite of the overwhelming odds against the Muslims of Bosnia who are hemmed in on all sides and deprived of any outside aid, the Serbs have hopelessly failed to take Sarajevo. They totally lack in valour. They are able to only sit on the surrounding hills and pound the Muslim civilians at the bottom with heavy guns. The Qur'aanic words fully fit these cowardly Serbs. They can fight only from behind protective walls and forts.

AFGHANISTAN

The same kuffaar pattern of cowardice described in the Qur'aanic aayat was the prime military tactic of the Russians in Afghanistan. Never did they attack the Afghan Mujahideen on the ground in battle. Tanks and planes were their forts and protective walls from behind which they perpetrated their horrendous atrocities against Muslim women and children. The Russians would bring a village within range of their heavy guns and after flattening the place with the aid of helicopter gunships, would they muster up the 'courage' to enter the village on their search missions. Needless to say, they succeeded to murder only old men, the infirm, women and children because the Mujahideen were almost always elsewhere attacking the enemy or setting up their positions in the mountains against an immensely superior foe. It were always the Afghan Mujahideen who initiated attacks on foot against powerfully defended Russian forts situated on almost inaccessible mountain tops. One has to see these mountains and the destruction the Afghan Mujahideen wrought to the Russian forts, tanks and planes to gain an understanding of the war in Afghanistan. The successes of the Afghans are unbelievable and mind-boggling. But this has to be witnessed then only can one understand the Aid of Allah Ta'ala.

CHECHENIYYA

The very same kuffaar tactics are at play presently in Checheniyya where the Russian tanks and heavy guns have destroyed civilian homes and buildings without being able to engage the Checheniyyan fighters in hand to hand fighting. Neither the Russian tanks nor their planes have succeeded in demoralising the Checheniyyan Muslims in their resolve to oust the kuffaar. Now that the Muslim fighters have taken to the mountains where the Russians cannot pursue them with tanks nor can the airforce strike at them effectively, the Russians are in a dilemma. In spite of having claimed a hundred times, that the fight in Checheniyya is over, the Russian army generals concede that the fight is carrying on unabated from the mountains and elsewhere.

The same pattern of kuffaar cowardice prevails in Kashmir, Palestine, Arakan and elsewhere. Everywhere in the Muslim lands the unarmed civilian population is being massacred by kuffaar armies shielding in tanks and planes.

FIGHTERS

Muslims by virtue of Imaan are fighters in the Path of Allah. A Muslim fighting for the Cause of Allah Ta'ala holds life

cheap. He gives and takes life for the Pleasure of Allah Ta'ala. For him, there is one of two noble ends: Victory or Martyrdom. In spite of the abject weakness of Muslims in the present age, the kuffaar with all their military might and power are unable to contain them, leave alone eliminate them. With all their weaknesses, the Muslims keep on bobbing up all over the globe. If the Muslims of this age can only realise the power of Imaan—if they can only understand how Divine Aid and Power revolve around true 'fundamentalism' and 'fanaticism', they will develop their Imaan. No power on earth can then confront them. The Qur'aan Majeed declares the power of the true 'Fundamentalist' in the following words:

"If among you there are twenty Saabiroom, they will vanquish two hundred. And, if among you there are a hundred (Saabiroom), they will vanquish a thousand among the kuffaar because they (the kuffaar) are people who lack intelligence."

Saabiroom refers to those who are steadfast on the Sunnah—to those who are branded fanatics and 'fundamentalists'.

The only way in which Muslims can ever gain domination of the kuffaar is to turn to Allah Ta'ala. And such turning means the complete and total adoption of the Shariah and the Sunnah lifestyle of Rasulullah (sallallahu alayhi wasallam). The Qur'aan clarifies this and says:

"O People of Imaan! If you aid (the Deen of) Allah, He will aid you and plant your feet firmly (against your enemies)."

AFGHANISTAN

After wroughting terrible destruction for several years, the Afghan warlord Hikmatyar was recently sent fleeing by a group of Madrasah students who overran almost half of Afghanistan, capturing huge stockpiles of arms. Hikmatyar's massive arsenal of missiles fell to the Talabah (Madrasah students). Hikmatyar fled without giving battle only with the clothing on his body. He is presently in hiding.

The Talabah have enforced Shar'i rule wherever they established themselves. All the Ulama of Afghanistan have come out in support of the Talabah. Maulana Arsalan, the Minister of Augaaf, Ustaad Sayyaaf and several other Ulama who were formerly associated with the Rabbaani government have resigned in favour of the Talabah. The fight now is between the Talabah and Rabbaani whose main bulwark is Shah Ahmad Mas'ud who was the main destroyer of the Russian military might in Afghanistan. All Muslims should make dua that Allah Ta'ala grants Rabbaani and Shah Mas'ud good understanding to enable them to realise their folly in opposing the Talabah. While the Talabah's motive is the establishment of Islam in Afghanistan, Rabbaani and Shah Mas'ud are steered on by base motives of worldly power and glory. May Allah Ta'ala resolve the conflict in Afghanistan amicably.

THE SPIRITUAL EYES

They, eyes of the heart and soul will open only when the nafs is restrained from expending its desires in Haraam.

CASHING CHEQUES

Among traders there are certain malpractices associated with the service of cashing cheques for customers. Poor clients—pensioners, the disabled and the unemployed—who receive government grants usually have their cheques cashed by traders because they themselves have no banking accounts. With this practice is attached the trader's baneful requirement; that making a purchase is a condition for him cashing the cheque.

Since this condition is a requirement by every trader, the client is compelled to make a purchase against his/her will. Goods are bought without happiness (taraadhi) solely to have the cheque cashed. If the client refuses to buy, the trader will not cash the cheque. On the other hand, if the trader refuses to cash the cheque, the client will not buy.

CASHING A CHEQUE

In terms of the Shariah, cashing a cheque in actual fact is to give a loan. The trader by cashing the client's cheque gives a loan which is repayable by the government or whoever issued the cheque. On production of the cheque, the one who holds the amount on behalf of the client pays the sum stated on the cheque. Thus, the transaction of cashing cheques according to the Shariah is a loan given.

When the client makes a purchase under these circumstances, the implication is quiet clear: The purchase is made on condition that the loan is given. If the loan is not given, the client will not make the purchase. This is the common and accepted understanding and practice.

The stipulation of this condition to the purchase, whether overtly or covertly or whether by implication or general practice, renders the sale Faasid (Corrupt). The Shar'i ruling is that Faasid sales should be cancelled since such sales come within the purview of Riba. Thus, the practice of stipulating a purchase in order to cash a cheque is haraam.

INJUSTICE—ZULM

From the Akhlaaqi (Moral) point of view, the position is worse. It smacks of greed and oppression. In fact it is zulm in that it compels poor people to spend their little money on items which they do not require immediately. Their happy consent is missing. They purchase with a heavy heart and a silent curse. They regard the trader as an oppressor which in fact he is when he degenerates to the inhuman and greedy level of compelling poor people to part with their money to satisfy the behests of his avarice.

Traders should understand and reflect that they are trading with these poor people. Their luxuries and comforts are acquired by trading with the poor. It is most despicable for a Muslim to behave so callously and avariciously as to insist on this haraam condition. Have the hearts become so constricted and hard as to preclude the rendition of such a slight service for which there is much thawaab even if the client is a non-Muslim. Even one's material motives attain fulfilment by the display of good character, generosity and kindness.

THE GREATER JIHAAD

A shaitaan had not appeared to mislead Iblees. It was the nafs which had transformed Azaazeel into Iblees. Subjugation of the nafs is therefore of greater importance than subjugation of the kuffaar. Without having trained and tamed the nafs, true success and victory over the kuffaar are not possible.

SECULAR SCHOOL AND IMAAN

Many Muslim pupils attending secular schools are complaining about the un-Islamic impositions of the schools. Some claim that certain schools do not permit Muslim boys keeping beards. They are forced to shave their beards. Some claim that school authorities are compelling both Muslim boys and girls to wear ties. It is also claimed that in some schools Muslim girls are not permitted to wear long pants. Another charge is that some schools, especially the previously white schools, are refusing to allow Muslim boys to attend Jum'ah Salaat. Music is also enforced in some schools.

Pupils have written to the Ulama seeking guidance and requesting that the matter be taken up with the relevant department. Pupils complain that freedom of religion which is supposed to be enshrined in the constitution of the 'New South Africa' does not exist in reality.

THE ULAMA

While secular education is permissible, the environment and institutions in which secular education is being imparted are evil, immoral and totally negatory of Imaan and Akhlaaq. Thus, according to the Ulama it is not permissible for Muslims to attend these un-Islamic secular educational institutions. It is therefore improper for the Ulama to take up cudgels with the school authorities in an endeavour to acquire concessions for Muslim children. Such an endeavour is tantamount to the acceptance of the kufr environment and encouragement offered to Muslim children to attend such schools.

COMPULSION?

Muslim pupils and some of their parents are contending that the children are being forced by the schools to act in conflict with Islam. This contention is false. Ikraah (compulsion) in Shar'i terms, which legalizes the commission of haraam refers to such a degree of compulsion which threatens life or limb. If the one who makes the threat is capable of inflicting injury to life or limb, the threat is regarded valid in the Shariah and the element of Ikraah (compulsion) is established. In such circumstances it becomes permissible to participate in even unlawful acts. But in so far as the school's un-Islamic rules and norms are concerned, there is absolutely no such threat. It is thus false to claim that Muslim pupils are being forced to act in conflict with the Shariah.

THE CHOICE

Muslim pupils have a simple choice—Imaan of kufr. The choice is not related to any such compulsion which threatens life or limb. The pupil has to choose between the observance of Allah's Law and expulsion from kuffaar school. If Imaan has reached such a low ebb that shaving the Waajib beard or wearing the kufr tie or abandoning Hijaab or abstaining from the Fardh Jum'ah Salaat is tolerated and accepted for the sake of remaining in the evil school environment, then such a Muslim who hovers on the brink of kufr has no right to ask the Ulama to intervene on his/her behalf and to stupidly fight with the school authorities.

The Shariah's demand is simple and clear. The Muslim is not allowed to perpetrate haraam and evil for the sake of monetary and worldly gain when such worldly acts are not imposed on one. That Muslim who shaves his beard or who abandons Jum'ah Salaat for the sake of secular education

deserves to be flogged. The Shar'i injunction of Ta'zeer (flogging) becomes applicable. Such a traitor cannot be aided and encouraged to remain in the evil school environment. His/her presence at such a vile, un-Islamic place will only further jeopardize his/her Imaan.

Muslim pupils should hang their heads in shame for their spineless attitude. Their cowardice is despicable. Kuffaar pupils go on rampage, smash their food against walls, damage school property and run havoc causing chaos in the schools and universities when their lowly nafsani desires are not satisfied by the school authorities. Yet, here we have Muslim pupils who lay claim to Imaan, but who sheepishly and traitorously submit to the demands of kufr.

While we do not advocate the vandalism and anarchy perpetrated by non-Muslim pupils, we must say that it is Fardh on Muslim children to honourably choose expulsion from secular school. It is haraam for them to commit the kabeerah sins of shaving their beards, wearing ties, abstaining from Jum'ah Salaat and abandoning Hijaab. On the Day of Qiyaamah they will not have a valid reason to vindicate their acceptance of kufr acts imposed on them at kuffaar school. Such impositions are not accepted as Ikraah by the Shariah. The acceptance of such impositions is by the voluntary consent of Muslim pupils. Expulsion from kuffaar school is NEVER compulsion in the Shariah. Expulsion is or should be welcome and considered a windfall of a Ni'mat from Allah Ta'ala.

If Muslim pupils in kuffaar schools have any respect for Islam—if they have any Imaani honour and valour, they will not behave like sissies seeking the protection of their mother's aprons. They should act like Muslim adults, for that is exactly what they are. They are fully accountable for their acts of omission and commission. May Allah Ta'ala grant them the understanding of Imaan.

EVIL PRACTICES

Q. In Portugal at the Musjid our brothers have installed billiard/pool tables for which the playing fee is R5 per hour. Most of the musallis remain after Taraaweeth on weekends to play until Fajr Salaat. The fees are used for the expenses of the Musjid. The learned people in Portugal have approved of this. What does the Shariah say in regard to this matter?

Answer

The installation of the satanic games is haraam; the R5 fee charged for playing the haraam games is also haraam; the musallis remaining after Taraaweeth to squander their time in haraam indulgence is likewise haraam; misusing the auspicious moments of the holy nights of Ramadhaan in haraam activity is haraam; using the Musjid premises for haraam is haraam. The sum total of all these haraam acts renders this practice abominable in the extreme. It is haraam to use such haraam money for the maintenance of the Musjid. This evil practice is most despicable. There is absolutely no goodness in this evil. Allah Ta'ala does not require haraam money for the Musjid. If these people who indulge in haraam all night during the Holy Month of Ramadhaan have any affinity with the

(To page 12)

HAMPER TRADE

Many Muslim traders involve themselves in a hamper trade which is not permissible according to the Shariah. Riba, usurpation and exploitation are factors which render this type of trade haraam.

The hamper trade requires people to purchase 'stamps' which is proof of payment. The weekly/monthly/periodical purchase of stamps fills the card and the client obtains goods for the value of the sum total of the stamps, e.g. 100 stamps of R3 each = R300.

Among the conditions for this type of trade are:

- * A registration fee is paid by the client.
- * All cards/books must be full by the time the goods are claimed. Usually a specified date is given.
- * No money will be refunded if the customer does not wish to accept the goods.
- * If cards are not filled, i.e. sufficient stamps were not purchased to fill the number of spaces provided in the card, the client forfeits whatever he has paid.

The registration fee is haraam since it is riba. It is a fee apart from the purchase price of the goods. Forfeiture of money paid is haraam. It is exploitation and usurpation.

A sale in which the goods will be delivered at a future date is termed Ba'yus Salam in the Shariah. A condition for the validity of the Salam transaction is the immediate and full payment of the price of the goods. If payment is spread over a period as in the hamper trade, the sale is rendered baatil (null and void).

The essential conditions for the validity of the Salam sale, of which the hamper trade is an example, are as follows:

- (1) The goods sold must be specified and fully described. The quantity too has to be stated. No ambiguity is permitted.
- (2) The date of delivery of the goods to be specified.
- (3) The purchase price to be stated at the time of the sale.
- (4) The price to be paid in cash immediately at the time of the sale. If any of the parties leaves the venue of the sale for even a few moments, the sale is rendered baatil by the separation of the parties.

DUA

The congregational Dua after the Fardh Salaat is a practice which has been established in the Ummah from the earliest times. Now in the present age moves are afoot to discredit this Sunnah practice. It is a practice upheld by the Ulama-e-Haqq who have acquired it from the Fugaha-e-Mutaqaddimeen whose Ustaadhs were Sahaabah and Taabieen.

When a practice has been accorded acceptability by the Fugaha it is sufficient daleel (proof) for its Sunnah status. There is absolutely no need to look further than the Fugaha. They had understood the Deen better than anyone who came after them and better than anyone who will come until the Day of Qiyaamah. A fatwa of a fourteenth century Mufti cannot be presented in refutation of the views and practices of the Fugaha of bygone times. The early Fugaha were the illustrious Stars of Islamic Knowledge created by Allah Ta'ala to systematise and codify the Shariah for posterity. No one therefore has the right to oppose the Fugaha.

BST MILK AND CANCER

Despite there being a surplus of milk in South Africa at the moment, the Government has seen fit to legalise the use of a pharmaceutically made hormone which will improve milk production in dairy cows by up to 20%. (Natal Witness June 24, 1994).

Known in the USA as Bovine Growth Hormone (BGH) and in Europe and South Africa as Bovine Somatotrophin (BST), the legalising of BST in South Africa comes at a time when the European Union has still not made the decision as to whether to allow it or not. Welfarists are campaigning hard in the EU to have it disallowed because of its detrimental implications to the cow.

Professor John Webster, head of the Department of Animal Husbandry at Bristol University, said on BBC television: "The dairy cow is the supreme example of an overworked mother... Injected daily into the cow BST stimulates partitioning more of her nutrients into producing milk.... But should we be driving animals to their limits? ... If animals are simply thought of as productive machines, then one could argue... drive them as fast as you can because economic efficiency is all that matters. The very minute we accept them as sentient creatures with a capacity to suffer and a right to a reasonable quality of life then we have to build that into the equation and we have to achieve a fair balance between our needs and their needs for a reasonable quality of life and a quiet death."

And Professor Donald Broom of the Department of Clinical Veterinary Medicine, Cambridge University, has warned: "If you increase the rate of growth and the rate of milk production by using such a hormone, then that will increase the risk of mastitis and the risk of lameness and other production diseases."

Indeed, the printed advice on the BST package states: "Treated cows are at an increased risk for clinical mastitis... and sub-clinical mastitis... Use... may result in an increase in digestive disorders such as indigestion, bloat and diarrhea... Cows injected have increased numbers of enlarged hocks and lesions of the knee... and second lactation or older cows had more disorders of the foot region... Use has been associated with reductions in haemoglobin and haematocrit values during treatment and has also been associated with increases in cystic ovaries and disorders of the uterus during the treatment period."

In the US, where the use of BST has been permitted since November 1993, concern has been expressed that the effects of BST on humans may include premature growth stimulation in infants, breast growth in young children and increased risk of breast cancer among women. This may not be as a direct result of BST itself but as a result of the fact that BST appears significantly to boost the levels of other hormones in the milk supply. (Information from The Humane Farming Association in the USA).

In addition the licencing of BST in the US has given rise to a number of legal wrangles. One Iowa Dairy Co-op which refuses to buy milk from farmers using BST is being sued by the Manufacturers of the product, Monsanto.

Back home, Natal's SUNRISE DAIRY has given its assurance to ANIMAL VOICE member Mary Hodgson of Amanzimtoti, that BST is not used by their milk producers. In a letter dated 27 September 1994, Sunrise Dairy's Factory Manager, Mr. M G Thomson, says: "...We are repeatedly assured by our farmers that they do not use the BST hormone."

REPENT!

"Turn to your Rabb in repentance and submit to Him before the punishment overtakes you, then you will not be aided. (Qur'aan)

VAGGINATION DANGERS

TIP OF THE ICEBERG

Pharmacist slams childhood vaccines

BY BLADE STAFF WRITER

When it comes to vaccinating children, Dr. Kristine Severyn's philosophy could be summed up this way: Let the parent beware.

Speaking last night at the Maumee River Yacht Club in South Toledo, the Dayton pharmacist told an audience of about 80 that vaccinations are neither as effective nor safe as parents have been led to believe.

"That's what we're always told: The benefits outweigh the risks. ... But no one knows what the true risks of vaccines are," she said.

Her position challenges the scientific mainstream and such agencies as the National Centers for Disease Control and Ohio Department of Health, which strongly support vaccines as an effective way to protect children from potentially deadly diseases.

According to Dr. Severyn:

► A report published recently in the New England Journal of Medicine showed more than three-quarters of the cases of whooping cough reported last year in Cincinnati were among people who had been vaccinated against the disease.

► In the last eight years, the federal government has paid \$471 billion in vaccination injury claims.

► From September, 1990, to November, 1993, the U.S. Food and Drug Administration received nearly 32,000 reports of injuries or other adverse affects to children from vaccinations.

"These reports could represent the tip of the iceberg," Dr. Severyn said.

At the same time, the government is trying to limit the information parents receive about vaccines, she said. A federal law passed a year ago ordered the Centers for Disease Control to scrap a 12-page booklet,

No one knows what the true risks of vaccines are.

Kristine Severyn
pharmacist

Dr. Severyn said.

"What they replaced it with is this, two sides of an 8 1/2-by-11 sheet of paper," she said, waving a page in the air. "This is what the government wants you to have."

While some states require children to receive vaccines for serious diseases like measles, mumps, and polio in order to attend school, Ohio allows parents to exempt their children on religious grounds.

Before consenting to a vaccination, a parent should obtain the package insert that comes with the vaccine and read it carefully at home, Dr. Severyn said.

"There's no way you can make an informed decision on a vaccine when you have a screaming baby in your arms and a nurse with a syringe saying, 'Sign here, please,'" she said.

During a question-and-answer period after Dr. Severyn's talk, audience members related their stories of children who contracted diseases despite being vaccinated, and how they came to distrust the vaccines.

Lisa Shank, of Martin, drew cheers from the crowd when she announced that four of her five children — ranging in age from 3 to 17 — had not received vaccines. She said they rarely visit a doctor because she resents being pressured to have them vaccinated.

"Two of my children had the measles," Mrs. Shank said. "They were very sick, but they got through it."

Doctor removes the wrong breast

GRAND RAPIDS, Michigan — A surgeon performing a mastectomy on a cancer patient removed the wrong breast.

Citing unidentified sources, a TV station said that the 69-year-old woman went in for the operation at Butterworth Hospital in February.

The report did not identify either the patient or the doctor.

Hospital spokesman Tim Bulson said he could not confirm the report.

"It's just that we have to be very careful to adhere to the laws of patient confidentiality," he said.

"Unless or until someone comes forward with consent from the patient, we can't discuss any of the details."

In Tampa, Florida, meanwhile, a patients' rights group appealed yesterday for tougher State laws to protect hospital patients who are victims of mistakes.

The appeal came after a doctor mistakenly amputated the healthy foot of a patient; another patient got surgery on the wrong knee; and a patient died after being improperly disconnected from a ventilator — all within a month at University Community Hospital.

The family of 77-year-old Leo Alfonso contends he struggled for air, pinned to his bed, for perhaps 10 minutes after he was mistakenly disconnected from a ventilator on March 3.

A respiratory technician failed to remain in the room with him to determine if he was capable of breathing on his own, according to Mr Alfonso's family lawyer.

Mr Alfonso had one hand loosely tied in his bed, the other powerless from a stroke.

He couldn't use his voice to call for help and couldn't cover a tracheotomy hole in his neck, the St Petersburg Times reported in yesterday's editions.

Willie King, whose good left foot was amputated instead of his diseased right one, has reached a \$250,000 (\$900,000) settlement with the surgeon. — Sapa-AP

Woman crippled in brain mix-up

STOCKHOLM — A Swedish surgeon who operated on the wrong side of a woman's brain has received a warning from health authorities, the Swedish health and medical board said yesterday.

The doctor operated on a 70-year-old woman for a subdural haematoma, a bleeding between the surface of the brain and the skull, in June, 1992.

X-rays showed the bleeding was on the right side of the brain, but an absent-minded radiologist wrote that it was on the left side.

Puzzled by not being able to locate the haematoma after he opened up the left side of her head, the surgeon realised his mistake and began operating on the right side. After the operation, the woman suffered a left-side bleeding which resulted in a right-side paralysis. — Sapa-AFP

GOAL OF TASAWWUF

The actual aim of Tasawwuf is self-reformation and correctness of deeds. Such correctness is coupled to obedience to the Shariah. The Goal is thus Allah's Pleasure.

FOR MEN THERE IS A RANK OVER WOMEN." (QUR'AAN)

THE MODERNIST 'MAULANAS'

The word 'Maulana' is chagrin to modernists who although professing to be Muslims, nurture an innate aversion for the Shariah and the Sunnah of our Nabi (sallallahu alayhi wa sallam). But since the Muslim community offers acceptability to only Deeni personnel, we find modernist cranks who hate and despise the 'fundamentalist mullahs', appropriating the title 'maulana' for themselves in a bid to gain recognition in the community. They are fully aware that the titles of modernism such as 'professor' and all the accumulation of kuffaar university degrees will not install them as men of Islamic learning among Muslims. They are, therefore, at pains to advertise themselves as 'Maulanas'.

With their suits and ties they are reflections of the kuffaar. They peddle the immoral and kufr liberalism of the kuffaar. Their tutors are kuffaar at whose feet they grovel in kuffaar universities. Yet they attempt to dupe Muslims by dubbing themselves as 'Maulanas' when in reality they are the enemies of Maulanas and the enemies of everything Rasulullah (sallallahu alayhi wasallam) delivered to the world from Allah Ta'ala.

In the words of Rasulullah (sallallahu alayhi wasallam) they are "shayateen in human bodies" and they have "the hearts of wolves" ever ready to destroy the Imaan of the unwary Muslim masses. But Allah Ta'ala will bring to nought their nefarious plots and satanic onslaught against the Shari.

DESPICABLE

The most despicable breed of munafiqeen in this age is the modernist who raises deceptive Islamic slogans to beguile unwary and ignorant Muslims while his heart is saturated with kufr which pours from his mouth. He seeks to pass himself off as a member of the Ulama fraternity when in reality he is the chief of the Juhhaal to whom applies the following Hadith:

To page 10

NO EQUALITY

The mushrikeen of Makkah contended that the Angels were the daughters of Allah Ta'ala—Nauthubillaah. Refuting this contention on the basis of their own logic, the Qur'aan says:

"What! One who is reared in ornaments and lacking in ability to speak in debate (and discussion)?"

While the modernists raise the clamour of the equality of the sexes, the Qur'aan makes a clear distinction between man and woman. The aforementioned ayat states two qualities of defect in woman:

- (1) Her love for ornaments, jewellery and adornment.
- (2) Her lack of ability in coherent and wise discussion. This Rasulullah (sallallahu alayhi wasallam) attributed to her natural imperfection of intelligence in relation to man's intelligence.

The love for adornment and external embellishment is the product of inferior intelligence. By nature ornaments and adornment absorb her mind. This is a sign of the weakness of her thinking. It is precisely for this reason that men of weak minds also seek to project an image by means of external appearances of gaudy dress, suits, ties and all other western trappings of adornment.

SHORTSIGHTED

By nature women are shortsighted and lack in wisdom. They are quick to make decisions without thinking of the consequences. It is for this reason that the Qur'aan equates the testimony of two women to that of one man. Shortsightedness, forgetfulness, shallowness in thinking, weakness in opinion and defective wisdom are her natural attributes, hence the Qur'aan describes women as 'al-ghaafilah' (simpletons).

Isolated cases of female wisdom and intelligence do not negate the Qur'aanic assertions. Those who seek to negate the Qur'aanic claims in this regard simply exhibit their kufr thinking and their detestation for Allah's Law.

INEQUALITY

When Allah Ta'ala Himself declares men and women to be unequal and men to be the superior of the two and the ruler of woman, then to claim the contrary will be an unambiguous assertion of kufr.

The attempt by the wayward modernists to show that men and women are equal is simply an exercise to soothe the thinking of kuffaar whom the modernists have embraced.

The Qur'aanic teaching unambiguously establishes that men are the superiors of women. The idea of equality of the sexes is effectively negated by the Qur'aan and the Ahadith. The Qur'aanic verses and Hadith narrations stating this inequality are copious. Even Muslims who are not learned understand this simple truth and teaching of Islam. But, modernists suffer from the disease of inferiority of the mind, hence they are always at pains to apologise for all such teachings of the Shariah which conflict with kuffaar theories and ideas. While the modernists, in emulation of the kuffaar, are striving to propel women out into the streets, the Qur'aan negating the idea of equality states her role:

"And (O women!) Remain glued in your homes and make not a display like the exhibition of jahiliyyah."

The clamour of the modernists is pure Jahl.

DIVINE LOVE

The Qur'aan Majeed says that the love which the Mu'mineen have for Allah Ta'ala is intense. The lowest degree of Divine Love is to prefer Imaan to kufr. If this degree of love is lacking, the person is not a Muslim. The stronger the Mu'min's love for Allah Ta'ala, the greater will be his obedience to the Sunnah of Rasulullah (sallallahu alayhi wasallam) in every aspect of his life.

When a Muslim displays the tendency to dislike Shar'i or Sunnah practices, it reveals contamination of Imaan. Imaan is contaminated by kufr. The greater the degree of contamination the more will be the aversion for the Sunnah. May Allah Ta'ala save all Muslims from this calamity which has befallen large segments of the Ummah in the present age of corruption.

JIHAAD

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"An emotional love for Jihad is not Waajib (incumbent) because such an emotional attitude is not within the scope of one's volition. An intellectual pleasure or love with Jihad is adequate for discharging the Waajib injunction. The intellectual love for Jihad constrains the Muslim to wholeheartedly submit to the command and call of Jihad. If the Shariah calls on him to engage in Jihad, he will happily do so regardless of the danger and fear he may be experiencing. The Muslim will never permit his fear for danger to deter him from participating in Jihad when the need arises. He is ever ready to lay down his life for the sake of Allah Ta'ala. This attitude is adequate."

THE SOLUTION

"The actual solution for calamities is reformation of actions. If Muslims adopt this remedy, then within a short while the enemy will become fearful."

SABR AND DUA

Commenting on the methods which Muslims should adopt, Hakimul Ummat Maulana Ashraf Ali Thanvi said:

"At such times (i.e. times of oppression by the kuffaar), there are only two ways: If one has power, then to stand up and fight (the kuffaar—i.e. Jihad), and when one lacks power, the method is only Sabr and Dua."

THE SELF

"The dire need is for every person to be concerned with himself. He should concern himself with his own reformation. Nowadays the widespread malady among the masses as well as among the learned ones is to worry about the reformation of others while forgetting oneself. This is indeed stupidity." (Hakimul Ummat)

REVENGE

According to the Hadith, a person who himself seeks and takes revenge for a wrong perpetrated against him, is left to himself. Allah Ta'ala does not aid him. But one who adopts Sabr and assigns his affair to Allah Ta'ala, Allah takes revenge on his behalf. Thus, the way of acquiring Allah's aid is to adopt Sabr. This refers to personal matters and not to Jihad against the kuffaar. When Jihad is incumbent and the means for waging Jihad are obtainable, then Sabr is not lawful. Such 'sabr' will in fact be cowardice.

BASELESS UNITY

Every unity is not praiseworthy. Only such a unity which is beneficial for the Deen is praiseworthy. Unity which is detrimental for the Deen has to be incumbently shunned.

Mentioning the praiseworthy disunity adopted by Nabi Ibraaheem (alayhis salaam), the Qur'aan Shareef says:

"Verily, for you there is a beautiful character in Ibraaheem and those with him when they said to their people: 'Most certainly, we have dissociated from you and from those objects which you worship besides Allah. We have rejected you and between us and you have become transparent hostility and hatred forever until (such time that) you believe in Allah Alone.'"

For the sake of the Haqq, Ibraaheem (alayhis salaam) and the Mu'mineen with him dissociated from the people of baatil, not caring in the least about the disunity and the consequences thereof. This act of disunity is described by the Qur'aan as being of the beautiful character of Nabi Ibraaheem.

Criticizing evil unity—unity which negates the Haqq—the Qur'aan Majeed says:

"What! Do you search for the law of jahiliyyah?"

"What! Do you search for honour from them (the kuffaar and the people of baatil)?"

The consequence of unity with baatil is the destruction of the Haqq. Condemning this approach, the Qur'aan says:

"And if Haqq had to follow their desires, then most surely the heavens, the earth and everything therein will be corrupted."

BAATIL SALAAT

QUESTION

Is Salaat valid behind a Maulana who dresses in western garb and cuts his beard. He also believes that men and women are equal; that the shares of inheritance of males and females should be equal; that men and women should stand shoulder to shoulder in Salaat and that women can also be Imaams to lead men in Salaat.

ANSWER

A flagrant transgressor is termed a Faasiq in the Shariah. To appoint a faasiq as an Imaam is prohibited and sinful. The Salaat performed behind a faasiq while valid is Makrooh. But the person mentioned in the question is not a faasiq. He is a muhtad. The beliefs attributed to him are kufr. Salaat behind such a renegade is not valid. He is not a Maulana. He is only masquerading as a learned man while in reality he is an Abu Jahl.

IYAADAT

According to the Hadith, the best iyaadat (visiting the sick) is a brief visit. Ta'ziyat (visiting the family of the deceased to console them) should be only once and there is no ceremony to be observed for this occasion, neither 'faatihah' nor feasting.

HONOUR

Rasulullah (sallallahu alayhi wasallam) said: *"Honour the affairs of the Allah and Allah will honour you."* Every Deeni act has to be honoured. Nothing in the Deen is insignificant, be it a Mustahab act. When the Muslim brings disgrace to Islam by his acts and statements, Allah Ta'ala too will disgrace him.

EXCESSIVE INDULGENCE

The Mashaa-ikh say that excessive eating and excessive sleeping destroy spirituality (roohaaniyat). The Noor of the heart is dulled by excessive indulgence in any act of animality. Eating and sleeping should be according to need. For the elevation of the Rooh it is necessary to imitate the ways of the Malaikah who neither sleep nor eat. Although man with his material body cannot in entirety abandon the needs of his physical body, he is required to reduce them and not become the slave of the physical body.

Every teaching of the true Mashaaikh of Tasawwuf is based on the Qur'aan and Hadith. Rasulullah (sallallahu alayhi wasallam) said:

"Eating more than once a day is waste."

Israaf (wasting) does not apply where a need exists. The Hadith refers to such eating which is simply habitual. Most people eat thrice daily, and even more, purely out of custom/habit. The Mu'min is required to eat when he is hungry, for he is not an animal who has been created to eat and sleep. Eating and sleeping, are requirements for the sustenance of the physical body, hence they are permissible and necessary to the degree of need. Over-indulgence in physical acts is spiritually and physically detrimental.

JANAAZAH

The questioning in the grave is waived until Qiyaamat for one who dies on Jum'ah (Friday). This is on account of the significance of Friday and is not related to the Jum'ah Salaat. It is therefore futile and in conflict with the Shariah to delay the Janazah until after Jum'ah Salaat.

ABANDONMENT

Once the search for goodness has been initiated, it is a grave error to abandon the search. Such abandonment signifies indifference and deviation which are worse than the former condition which prevailed before the search was commenced. Once an act of ibaadat or khair (goodness) has been initiated, it should be endured. Effort and dua should be made for istiqamat (steadfastness). Abandonment indicates deviation (dhalaal) which in turn points to the negation of taufeeq. This is an extreme situation in which one is distanced from Allah Ta'ala. It is a condition to fear.

RIYA

Hakimul Ummat (rahmatullah alayh) said: "Riya (show) destroys ibaadat. Although the obligations, e.g. Salaat, Saum, are discharged, they are not accepted by Allah Ta'ala."

Performing ibaadat to show others and for the fulfilment of some worldly motive is riya which has been described as 'hidden shirk'. When one realises that one's motive for the ibaadat is riya, one should immediately repent and renew the niyyat. The act of ibaadat should not be abandoned, only the intention should be rectified.

Constancy in an act of ibaadat which was initiated on the basis of

To page 12

MATERIAL POSSESSIONS

Hadhrat Maulana Ashraf Ali (rahmatullah alayh) gives the following very beneficial Ta'leem and Naseehat which are a wonderful perscription for both physical and spiritual life:

"Reduce all expense and material possessions. Be contented with what is necessary. Necessary things are classified into different categories. One: Absolutely necessary. Without it work is not possible. This category is Waaajib (incumbent). Two: Without possessions of this category one is able to continue one's work, but its possession gives comfort. Without it one experiences difficulty. It is permissible to acquire such items. Three: Nothing is dependent on items in this category. Non-possession thereof produces no difficulty or inconvenience. However, possession thereof gives one pleasure. Possession of such items is also permissible on condition one can afford them. Four: Goods are procured for show and so that one be regarded as a person of means. It is haraam to keep such possessions.

WOMEN

From this explanation it will be understood that it is permissible for a woman to acquire beautiful garments and jewellery for her own pleasure or for pleasing her husband. The same permissibility will extend to ornaments and trinkets as long as the intention is not to show others. If the intention for the acquisition of such items is to show others or to vie with them, then this attitude and the procurement of such possessions will be haraam.

Although females usually claim that they wear beautiful garments and adorn themselves for their husbands, such claims are generally false. The test for this is the occasions when they dress up and adorn themselves. Most women will adorn and beautify themselves when they attend gatherings or visit people. When emerging from the home to visit others they emerge dressed and adorned like queens and princesses while at home they are like scavengers, dressed most shabily. If their claim of dressing for their husbands has any truth, their attitude will be the opposite. At home they would maintain a beautiful appearance. Their dressing for the sake of others is pure sin. Then to crown it all, they want a new outfit for every function and gathering. Wearing the same outfit, no matter how new it may be, is considered below their dignity. This is clear proof for their riya.

The foregoing explanation applies to all kinds of possessions whether household utensils or furniture or the actual house. Remember that the acquisition of luxuries for one's comfort and pleasure is permissible provided one can afford these items, but for purposes of riya it is haraam.

THE QAARI AND GIFTS

"Gifts should not be presented to a Qaari at the venue of Qira'at. If people insist on presenting gifts, the Qaari should refuse acceptance."

(Hakimul Ummat)

HAAL

An emotional state or feeling of divine proximity greatly simplifies obedience to Allah Ta'ala. This haal (emotional state) according to Hadhrat Maulana Ashraf Ali Thanvi is achieved in the following way:

- * Steadfastness in the practice of virtuous deeds.
 - * Constancy in Thikr.
 - * Association with the Kaamileen (i.e. the Mashaa-ikh or Auliya).
- Where it is not possible to establish an association with a Shaikh-e-Kaamil, a figurative companionship should be created by reading the books of the Auliya.

WAYFARER

Rasulullah (sallallahu alayhi wasallam) said:

"Stay on earth like a wayfarer (traveller)."

Life on earth is a journey or part of a journey towards the Goal, viz. Allah Ta'ala. When the Seeker of Allah has engendered in him the attitude stated in this Hadith, then he does not indulge in the acquisition and accumulation of unnecessary worldly provisions. neither will he quarrel or dispute with anyone in worldly matters. The wayfarer is concerned with only reaching his destination. He does not allow unrelated issues to distract him from his goal. He takes the insults of people in stride. He remains indifferent to the inconveniences people cause him. He is a forlorn soul, far away from home towards which he is heading.

CONSTANCY

Hakimul Ummat said: "Constancy in even such Thikr which is devoid of spiritual pleasure produces divine proximity and spiritual health of the heart. All pleasures are tasteless in comparison to these treasures."

SINS

Sin in abundance desensitizes the heart. The conscience is smothered and the darkness of sin is no longer discerned.

(Hakimul Ummat)

ERRORS OF THE AMBIYA

The secret underlying the errors committed by the Ambiya and Auliya is the elevation of their ranks. Their humility thereafter gains for them the highest stage of Divine Proximity.

"But We blast baatil with the Haqq and it smashes out its brains. Then suddenly it vanishes. (Qur'aan)

From page 8

THE MODERNIST 'MAULANAS'

"People will take for their leaders juhhaal (ignoramus). They will put questions to them and take verdicts from them. They (the juhhaal) will be astray and they will lead their (ignorant) followers astray."

The modernists who pose as 'Maulanas' are worse than the dagga-smoking, qabar-pujaari mujaawars who sit around the graves of the saints. The kufr of the modernists is a greater threat to Imaan than the acts of grave-worship of the ignorant bid'atis. While the ignorant bid'atis mislead ignorant Muslims for the sake of monetary gain and sometimes purely out of ignorance, these modernist shayateen mislead Muslims on account of the hatred they entertain for the 'fundamentalist' Sunnah of Rasulullah (sallallahu alayhi wasallam). In search of miserable and false glory to satiate their desire for aggrandizement,

they regard the Ulama to be their greatest enemies, for it are the Ulama who rip the deceptive mask of shaytaan they are donning. Since these deceits cannot overtly deny the Sunnah and the Shariah, they attempt to hoodwink people into believing that the Shariah and the Sunnah are the product of the 'orthodox' ideas of the Mullahs.

These modernists masquerading as Muslims and as 'Maulanas' should understand that Allah Ta'ala will destroy them and their plots. The Qur'aan's message is clear for them:

"They conspire to extinguish the Light of Allah while Allah will complete His Light even though the kaafiroon detest it."

KA'BAH AND SINS

Hadhrat Fudhail Bin Iyaaz (rahmatullah alayh) said:

"People emerge from the bathroom purified while some people return from the Ka'bah contaminated with sins."

Wudhu and ghusl purify the Mu'min both physically and spiritually. If a niyyat for ghusl/wudhu is made, the external act of washing even purifies one of sins. Rasulullah (sallallahu alayhi wasallam) said that the water of the wudhu cleanses the Mu'min of his sins. If a niyyat is not made, the wudhu and ghusl will suffice only for the acquisition of external or physical purification.

While people are purified in the bathroom, they deprive themselves of the great and wonderful blessings of the Ka'bah by becoming involved in sins in the Holy Places. According to the Hadith of Rasulullah (sallallahu alayhi wasallam), a person returns from the Hajj/Umrh purified of all sins. He returns as pure as he was on the day he was born. But this tremendous benefit is conditioned with obedience and ibaadat. The one who goes to the Ka'bah and indulges in sin returns with a greater burden of sin.

The thawaab of ibaadat by the Ka'bah is multiplied 100,000 times. Similarly the evil of sin is increased 100,000 if committed in the Holy precincts. When people visiting the Ka'bah cast evil gazes on ghair mahrams while making tawaaf or while in the holy place, when they indulge in gheebat, in watching haraam television, in violating the Shariah's laws of Purdah, when they quarrel and fight, etc., then they return from the Ka'bah, not purified of sin, but with a greater burden of sin.

IMMORAL CONDUCT

The conduct of some people going for Hajj is absolutely deplorable and immoral. In order to save some money some people, especially South Africans, hire a single large room in which up to three couples are housed. The shocking thing is that not even a deceptive curtain separates the couples in the room. They live and sleep all together in a single room in complete violation of everything and every rule of Islam's concept of modesty and shame.

There are no words to adequately describe this shameful conduct of these immoral people. It is clear from their misbehaviour that Hajj or Umrh never is their intention. They have ulterior motives for visiting Makkah and Madinah. Such miserable people cannot return purified from the Sacred Places. They return with a greater load of sins.

PREPARE FOR HAJJ

Before proceeding for Hajj or Umrh it is essential to prepare a proper and a pious frame of mind. Authentic literature should be read on Hajj. Wherever the Ulama are conducting Hajj classes, it is imperative to attend. Without developing a correct understanding of the rules and meaning of Hajj, people simply destroy this great Ibaadat and court the Wrath and La'nat of Allah Ta'ala.

The misbehaviour of most people, especially those going from South Africa, betrays the false motives underlying the ostensible claim put forward for the visit. The conduct of prospective Hujjaaj on the plane and in the transit lounges of airports is appalling. There is no vestige of Islam in their behaviour and speech.

QURBANI SHARES

For the purpose of Qur'baani (sacrificing an animal on the occasion of Eidul Adha), there are seven shares in a large animal such as a camel, bull, cow or buffalo. One or seven persons can have their Qur'baani made in a single large animal. If the shareholders in an animal will be taking their shares of the meat, it is necessary to divide the meat correctly by weight among them. It is not permissible to estimate the division of the meat. If any shareholder acquires more than the others, the sin of riba applies.

Those who are taking the trotters, head, tripe, etc. should be given less meat than those who are taking only meat. However, if any shareholder is not taking his share and wants it to be distributed, then this is also permissible. He is permitted to take portion of his share for himself.

TALAAQ

There is much confusion and ignorance regarding Talaaq Baa-in and Talaaq Raj'i. When divorce is issued with clear terms such as Talaaq or its equivalent in any other language, e.g. divorce in English, then the effect of one or two such Talaaq is called Raj'i which means that the husband can recall his wife before expiry of the iddat. Within her iddat he can at will take her back without the need for another nikah to be performed.

When Talaaq is issued using ambiguous terms which could mean divorce or anything else, then if it was the intention of the husband to divorce his wife, such words will have the effect of divorce and the effect will be known as Baa-in which immediately terminates the nikah. It is no longer permissible for the husband to recall her for she no longer is his wife. However, if they agree to reconcile, another nikah will have to be performed between them. This nikah may be performed even during the woman's iddat since it is with the same man who was her husband. But, she cannot be compelled to perform nikah with him. She is perfectly at liberty to refuse and after expiry of her iddat she is free to marry another man.

If the husband says or writes that he is issuing Talaaq Baa-in, then too the effect is Baa-in as described above.

If the husband had not reconciled with his wife during her iddat after having given her one or two Talaaq Raj'i, then the effect of such Raj'i (Revocable) divorce becomes Baa-in.

Three Talaaqs given in any way whatever and spread out over any period whatever are known as Mughallazah. After Talaaq Mughallazah the couple cannot reconcile. Marriage between them is no longer valid. Marriage between them will be valid only if the woman marries another man and after consummation of the marriage he divorces her. Only then can she marry the man who was her former husband.

DISEASE AND

Rasulullah (sallallahu alayhi wasallam) said: "Verily Allah Ta'ala created both the disease and the cure. He has created a cure for every disease. Therefore, adopt medicine and do not treat with haraam."

While medicine is permissible and encouraged, it is also permissible to

HARAAM MEDICINE

The utilization of haraam substances in medicine preparation is permissible only in extreme cases of need. There is no blanket permission for using haraam and impure substances in medicines.

According to the very early Fugaha (Mutagaddimeen) medicine prepared from haraam substances cannot be used in even extreme cases of need. However, according to the later Fugaha (Mutakh-khireen) necessity (i.e. a real need) legalizes the use of haraam substances in medicine. It is therefore essential that haraam medicines should not be treated lightly and used at random.

PUBLIC DISGRACE

The sins committed here will be publicized on the Day of Qiyaamah. A man who has fornicated here will be disgraced on the Day of Qiyaamah when his act will be re-enacted in public view. A man who has committed theft here, will find himself committing the theft in full view of the multitudes on the Day of Qiyaamah. No one will be able to conceal his sins there. This applies if one has died without having made taubah.

NIKAH RENEWAL

When there is a need to renew the Nikah, there is no need for publicizing the Nikah nor is there need for reciting the Nikah Khutbah. There is also no need for an Imaam to conduct the Nikah. The Ijaab (Proposal) and Qubool (Acceptance) should be effected in the presence of two witnesses. (Hakimul Ummat) The woman should simply state audibly that she has given herself in the Nikah of the man who should reply that he has accepted her as his wife. Both witnesses should hear both the Ijaab and the Qubool. This simple procedure suffices.

Zakat our Condition of Acceptance

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

CURE

abstain from medical treatment on account of Tawakkul. Medicine is among such ways and means which are described as Asbaab Zanniyyah which means methods in which there is no certainty. Medicine is the product of man's experiment and experience. No one can therefore be slated for refraining from medical treatment.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

A. It is not permissible to wear imitation rings. Women have the choice of wearing gold or silver rings.

Q. Recently a woman who claimed to be Muslim and a devotee of Sai Baba at the same time alleged that Sai Baba was like Rasulullah (sallallahu alayhi was, i.e. he was also a prophet. She mentioned certain miraculous occurrences taking place in her home such as ashes and honey dripping from a copy of the Qur'aan and from a picture frame of the Kaabah and the mysterious appearance of a R100 note under her telephone. These occurrences are cited as proof for the Baba's truth. Please comment in the light of the Shariah.

A. Any person who claims that there was or is or will come another prophet after Rasulullah (sallallahu alayhi wasallam) is not a Muslim. If the person was previously a Muslim, he/she becomes a murtad (renegade) by such blasphemous claims. The allegations regarding the strange occurrences are childish and stupid. Even if such occurrences had genuinely taken place, they are never proof for the truth of a man. The one and only criterion of truth in Islam is correctness of belief and correctness of practice. By correctness in this context is meant beliefs and practices acquired from the Qur'aan and Sunnah.

'Miraculous' and strange happenings emanating from non-Muslims or fussaag Muslims are the effects of satanic influences. Muslims should not feel any surprise when they hear or see such shaitaani manifestations. (Read the article appearing elsewhere in this issue).

Honey dripping from a picture frame and ashes strewn on a copy of the Qur'aan are indeed poor 'miracles' which will not attract even a child. The devotees of Sai Baba could at least have presented some more spectacular 'miracles' more convincing to ignoramuses who hear the stories.

Q. Which is the authentic Athaan dua?

A. You will find the Athaan dua in any of the several Masnoon Dua booklets available.

Q. Women congregate at the mayyit's house and recite the Qur'aan loudly. They sit around the mayyit with their backs towards the Qur'aan while others indulge in conversation. What is the Shariah's ruling on this practice?

A. This is a bid'ah—an innovation. It is not permissible to participate in this haraam practice which has no basis in Islam. A number of improprieties are committed for the sake of upholding this baseless custom.

The loud reciting by females; backs towards the Qur'aan Majeed; sitting around the mayyit like the custom of idolaters; conversing during tilawat are factors which further aggravate the bid'ah custom.

Q. Is it permissible for a Muslim to attend the wedding of a non-Muslim relative?

A. It is not permissible to attend such a function. A number of contraventions of the Shariah take place at a wedding function of a non-Muslim.

Q. A Muslim indulges in the worst acts of immorality; does not perform Salaat nor fast, but he claims to be a Muslim. Should we regard him as a Muslim?

A. As long as he believes that his evils are haraam, he should be regarded as a Muslim. The abundance and magnitude of a man's sin do not render him a kaafir. Rejection of any Islamic teaching negates Imaan. The sinner can always repent. Although sins do not negate Imaan, the person guilty of the crimes mentioned in the question moves to the brink of kufr. If he does not even perform Salaat nor fast, then his condition is precarious.

Q. I have realised the evil of television and have given up watching it. In which way does the Shariah allow me to dispose of it? Can I sell it to a non-Muslim or give it away free?

A. The only way in which the Shariah allows you to dispose of this evil and haraam device is to destroy it. Dump it. The Mu'min should have an innate hatred for haraam. Haraam may not be given to even non-Muslims.

Q. Is it haraam to exchange one currency for another in contravention of the rates fixed by a government? Will the excess be riba?

A. No, it is not haraam. The excess is not riba. The excess is halaal. The laws of worldly governments are not sacrosanct.

Q. People generally undervalue the goods they import in order to escape custom duties. Is it sinful to do so?

A. Allah's Law is not being contravened in such action. The person does not usurp anyone's Haqq. In terms of the Shariah he commits no sin.

Q. I am aware that my friend deals much in stolen property. A large amount of his possessions and stock consists of stolen goods. He invites me for meals. Is it permissible to eat his food?

A. No, it is not permissible to eat his contaminated food. You should not answer his invitation. If he is your friend, then it is your obligatory duty to counsel him. If he refuses to heed your naseehat, it is then obligatory to sever ties with him.

Q. Is it permissible to perform Taraaweeh Salaat four raka'ts at a time instead of two?

A. It is permissible to perform in four raka't batches although the thawaab is greater if performed in two raka't batches.

Q. What should we do if a woman enters the Musjid and interjects with baatil statements? Some women are brazen in these days.

A. She should be physically ejected. Even better, first drench her with a few buckets of cold water and then physically throw her out of the Musjid. Her impudence should not be tolerated in the Musjid. Husbands may tolerate their wives impudence at home.

NIKAH - EXPENSE

Rasullan (sallallahu alayhi wasallam) said: "The most blessed Nikah is the one in which the least amount has been spent." This establishes clearly that the greater the expense involved in a marriage, the lesser will be the barkat. (Hakimul Ummat)

From page 10 RIYA

riya will transform it into aadat (habit) which will later become true ibaadat. A good act should therefore never be abandoned even if the original motive was corrupt.

From page 7 EVIL PRACTICES

Musjid, surely they would contribute for the upkeep of the Musjid without the bait of haraam games to soothe their nafs.

From page 5 : QUESTION ON THE FATHER-N-LAW

this with its dangers, the woman should not regard her father-in-law as an adequate mahram to accompany her on a journey. Even at home, she must maintain her distance from him and never be in privacy with him.

Q. Does the Shariah prohibit marriage to close family relatives? I have heard that it is not permissible to marry the immediate family.

A. This claim is baseless. It is permissible to marry within the immediate family. There is no Shar'i prohibition in this regard. Rasulullah (sallallahu alayhi wasallam) was married to his first cousin, Hadhrat Zainab Bint Jahsh (radhiyallahu anha). Hadhrat Ali (radhiyallahu anhu) married Hadhrat Faatimah (radhiyallahu anha) who was his cousin's (i.e. Rasulullah's) daughter. Hadhrat Uthmaan (radhiyallahu anhu) married two daughters of Rasulullah (sallallahu alayhi wasallam). When the one died, he married the other. When the second one died, Rasulullah (sallallahu alayhi wasallam) said that if he had another daughter, he would have married her too to Hadhrat Uthmaan (radhiyallahu anhu). He too was of Rasulullah's immediate family being cousin's son. Rasulullah (sallallahu alayhi wasallam) proposed marriage to Umm-e-Haani (radhiyallahu anha), his first cousin. However, being a widow with children, she reluctantly refused the proposal. Rasulullah's two daughters were married to their first cousins, the sons of Abu Lahab. The entire Quraish was one big family whose members married one another. From the earliest epoch of Islam it has always been the practice of the nobility to marry within the immediate family. There is thus no substance in the claim of prohibition. Cousins are not mahrams. Marriage between cousins is perfectly permissible.

From page One

THE SUFFERING UMMAH

The provision of such assistance is an on-going process. Those who are blessed with the abundance of Favours of Allah Ta'ala should look at the wasteful avenues into which they channel their money while large segments of the Ummah are suffering under kuffaar tyranny.

Send your contribution to:

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA P.O.Box 3393, Port Elizabeth 6056, S.A.

Bank: Standard Bank, Berrys Corner, Port Elizabeth. Account No. 080645240.

When transferring funds directly to our banking account, do inform us and state whether it is Zakaat or Lillaah, etc. JAZAAKUMULLAAH!

THE SOUL OF I'TIKAAF

I'tikaaf is valid in only a Musjid wherein the five Salaat are performed with Jamaat. The Mu'takif acquires the thawaab of Salaat every moment he is in the Musjid. He has in actual fact cordoned himself off in the Musjid for the punctual observance of Jamaat Salaat. Thus the Rooh (Soul) of I'tikaaf is to wait in anticipation for Salaat. (Hakimul Ummat)

Sha'baan 1415

Zakaat Nisaab R332
MAHR-E-FATIMI R 960



P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 11 No. 11



SUBSCRIPTION RATES

Twelve issues

South Africa R20

Neighbouring States \$15 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$20

ALLAH HAS PROMISED THOSE WHO HAVE ADOPTED IMĀN AMONG YOU AND PRACTISE RIGHTEOUS DEEDS, THAT MOST CERTAINLY HE WILL GRANT THEM THE DOMINION OF THE EARTH (POLITICAL POWER) JUST AS HE HAD GRANTED DOMINION TO THOSE BEFORE THEM. MOST CERTAINLY HE WILL ESTABLISH FOR THEM THEIR DEEN WHICH HE HAS CHOSEN FOR THEM (QURĀN)

THE WAY OF JIHAD IS ISLAM'S ROAD

Political domination of the world by Muslims is the consequence of Imaan enlivened by A'maal-e-Saalihah (Righteous deeds). The Qur'aanic aayat cited above as well as numerous other verses and Hadith narrations are explicit in this regard. Imaan shorn of its nourishment of A'maal is not sufficient to gain for Muslims the domination of the world.

THE AIM

The aim of political subjugation and domination of the world is not the acquisition of territory or material wealth for earthly motives. The one and only aim for the Islamic endeavour to control the world is **Ilāh Kalimatullah** or to raise the Law of Allah. Establishment of the Truth of Islam for the everlasting benefit of humanity is the aim of the Islamic Design to subjugate and control the lands of the world.

JIHAD

For the realisation of this Divine Aim, Islam has established the institution of Jihad. Jihad in Shar'i terminology means nothing other than War against the kuffaar with the sole aim of capturing and subjugating their territories so that the Law and Word of Allah Ta'ala find freeplay. Jihad is waged against the kuffaar to benefit the kuffaar—to extricate them from the dregs of kufr and deliver them to everlasting Salvation in the Akhirah. Worldly material progress and comfort are immaterial. Islam is not here for material perfection. The world is a temporary sojourn, a place where mankind has been despatched to develop morally and spiritually in preparation for the perpetual stay in Jannat in the Hereafter.

When Islam speaks of Jihad in this context it never means the idea which apologists advance. The literal or any figurative meanings are not implied. The meaning is only the Shar'i conception of war against the kuffaar to bring them under Islamic sway.

THE SUCCESS

The success of this Shar'i Jihad is inextricably interwoven with A'maal-e-Saalihah and the latter are embodied in the Sunnah of Rasulullah (sallallahu alayhi wasallam). Righteous deeds which do not conform to the Sunnah are not the deeds of virtue stated by Allah Ta'ala and the Rasool. In the aforementioned Qur'aanic verse, Allah Ta'ala makes clear that the promise to bestow political control of the earth to the Mu'mineen depends on A'maal-e-Saalihah. When the Muslims purify

themselves morally and elevate themselves spiritually, the doors of victory and success are opened for them. Nusrat (Divine Aid) is then granted to them. In the face of such Nusrat, the might of the kuffaar is reduced to rubble and vapour as was repeatedly demonstrated during the confrontation between the Sahaabah and the Agents of Shaitaan.

FAILURE

Every Muslim movement which has unfurled the Standard of Jihad in this age has met with failure. Various Muslim groups are fighting the kuffaar in different places all over the world. Every group is advancing the claim of Jihad, but none of them really understands the meaning of Jihad. Firstly the engineers of these 'Jihad' movements are generally ignorant of Islam. Their lifestyle is a replica of kufr systems. Their beliefs are corrupt and their ideas are worldly. The transcendental aims and aspirations which motivated the early Muslims are completely lacking in those claiming to be waging Jihad nowadays. Outwardly and inwardly they resemble the very kuffaar they are fighting. From whence can they then acquire success and victory?

As long as the struggle is not a purely Deeni one, victory over the kuffaar will remain an unattainable dream. If the Mujaahideen are not true fighters of Allah, they cannot hope to achieve the success which Islam wants them to achieve.

Since practical Islam (the Sunnah) has been jettisoned out of the life of the Ummah, Allah Ta'ala is afflicting Muslims with a variety of punishments among which the greatest is the calamity of kuffaar domination and brutality. The imposition of kuffaar control and persecution in Bosnia, Checheniyya, Tajikistan, Kashmir, Palestine, Phillipines, Arakan, etc. is a facet of Divine Punishment. The Chastisement of Allah Ta'ala is commensurate to the crimes of transgression perpetrated by Muslims.

THE PUNISHMENT

The punishment of Allah Ta'ala although terrible is also a blessing for Muslims in that it serves the purpose of awakening. It drags them out of their evil slumber of indifference and transgression. The Divine Aim is not to eliminate the Muslims. Muslims are the only people who uphold the Standard of Tauhid. But, in view of the spiritual

treachery committed by the Ummah, Allah Ta'ala is punishing us. Calamity upon calamity and failure upon failure are the lot of Muslims. But, the fact is that the entire world of kuffaar with all their firepower and military hardware of the most sophisticated kind are unable to eliminate Muslims notwithstanding their spiritual and physical weaknesses and disabilities. In fact, these very weak members of the Ummah are holding the world on tenterhooks. In spite of all its efforts to destabilize the Muslim world, America and Europe have no peace. Their nuclear power is unable to keep in check the restless Muslims who keep on bobbing up all over the globe to make life a nightmare for the kuffaar. All this goes to show that the Divine Aim is not the elimination of the Ummah. The kuffaar entirely lack the power to eradicate the Ummah.

The successes of the kuffaar against the Muslimeen are all within the Divine Scheme. If Muslims decide to turn to Allah Ta'ala, the tables will quickly be turned and the Flag of Tauhid will flutter proudly from the hilltops of the world. But, Muslims have failed to grasp the reality of the power of Imaan while the kuffaar are dead scared of those they term 'fundamentalist'.

THE FUNDAMENTALISTS

It should be well borne in mind that those whom the west describes as 'fundamentalist' are not capable of waging true Jihad because of their ignorance of Islam and emulation of the kuffaar. While most of the groups branded as fundamentalist by the kuffaar are regarded by the west to be religious zealots, in actual fact, they are modernists. There is very little resemblance they have with the Sunnah of Rasulullah (sallallahu alayhi wasallam). They, therefore, are not the proper agents for bearing the Standard of Shar'i Jihad. They are in need of Islamic education, moral reformation and spiritual elevation. Minus these essentials they cannot hope to achieve any measure of true and lasting success against the kuffaar whom they are fighting. While their courage is admirable—after all it is the product of Imaan, albeit an emaciated Imaan—their aims and methods do not conform with the Shariah. Success and victory will therefore always elude them. The Way of Jihad is stated in the Qur'aan:

"O People of Imaan! If you help (the Deen of) Allah, He will help you and plant your feet firmly (against the kuffaar)

The need is thus a total severance from all ties of kufr, from all styles of kufr, from all kufr ideology. (To page 11)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. What is the position of a Muslim who claims that the Mi'raaj of our Nabi (sallallahu alayhi wasallam) is a myth? He believes that some of the beliefs which Muslims believe in are not to be taken literally. These he says are 'Islamic myths'. Just as other religions have their myths, Islam too has its share of myths. He contends that the Mi'raaj is not a real historical event. What does the Shariah say about a man who entertains such a belief?

A. A man who claims that Rasulullah's Mi'raaj is a myth is not a Muslim. Such a person, even if he was known as a Muslim, no longer has Imaan. He is a kaafir. He is in the same category as Abu Jahl and the other mushrikeen of Makkah who had rejected Rasulullah's claim of Mi'raaj. There are numerous such kuffaar and murtaddeen masquerading as Muslims. They in fact are munaafiqeen. It is imperative to believe in the physical event of the Mi'raaj which was a real and physical Journey undertaken by Rasulullah (sallallahu alayhi wasallam) into the heavens in the company of Jibraeel (alayhis salaam).

Q. Is it permissible for a Muslim to recite in Salaat the dua for parents if they had died as non-Muslims?

A. While it is permissible to make dua of Hidaayat for one's non-Muslim parents who are living, it is not permissible to supplicate for their forgiveness once they have died in the state of kufr. Even during Salaat when the dua is recited in Tashahhud, the words of dua for parents should be omitted if the parents had died in kufr.

Q. My husband has committed zina. What are my rights towards him?

A. While he has sinned grievously, inviting Allah's Wrath and Punishment on him, he remains your husband and you remain liable for all the rights of the Nikah just as he is obliged to fulfil all the rights of the nikah. His sin does not absolve you of your obligations. Rasulullah (sallallahu alayhi wasallam) said that steel rods will be plunged into the eyes of one who deliberately looks with lust on ghair mahram women. When this will be the punishment in the Aakhirah for haraam looking, those guilty of perpetrating the abomination of zina should reflect regarding the punishment for their evil act of immorality. May Allah Ta'ala save us from the evil in our nafs.

Q. Did pre-historic animals such as dinosaurs exist before the creation of man?

A. What had existed on earth prior to the appearance of man is known only to Allah Ta'ala. Islam is silent on such issues. There may have existed huge creatures. Allah knows best. The knowledge of such matters has absolutely no bearing on our Imaan and on the purpose of our creation.

Q. According to the Qur'aan how old is the universe?

A. The Qur'aan does not discuss the age of the universe. The Qur'aan is The Book of Hidaayat. It is not a book of history and geography. It touches on only such historical aspects which have a bearing on Imaan and that too, briefly without concern for details which are unconnected with Imaan and spiritual development.

Q. Recently in a certain Musjid during Ramadhan a new practice was observed. Salaatut Tashih was performed in Jamaat. Is this permissible?

A. This is a new bid'ah which is not permissible. It is tantamount to the rejection of Rasulullah's Sunnah. It is sinful to participate in innovation.

Q. Why should men wear a topi? And, how should the head be covered?

A. Men should wear a topi (Islamic headgear) for the same reason that they have to wear a full-length trousers and kurtah even though the Satr of a man is only from the navel to the knees. Islamic headgear is an order of the Shariah. That is the actual reason for wearing a topi. Surely you must have seen countless Muslim men and Ulama wearing topi. The way they wear a topi is the way the head should be covered.

Q. Must men at all time wear a kurtah? If yes, why?

A. Muslim men are required to be dressed Islamically at all time because they are Muslim at all time. A Muslim should not behave and act sometimes like a Muslim and sometimes like a non-Muslim. The demand of Imaan is that the Muslim be identified from a distance from his outward appearance and dress. It should be possible for any stranger (i.e. Muslim) to be able to greet another strange Muslim with the Islamic salutation. If a Muslim outwardly looks like a non-Muslim, it will not be possible to say 'Assalamu Alaikum' to him. But, Rasulullah (sallallahu alayhi wasallam) commanded that Muslims greet one another whether they be strangers.

Q. An Imaam who runs a Muslim secular school mentioned the following points in his pre-Jumuah talk:

* The knowledge given to Hazrat Aadam (alayhis salaam) included worldly knowledge. Therefore, those who condemn the acquisition of worldly knowledge such as science, biology, etc., are wrong as the Qur'aan and Hadith are replete with them. People who describe these knowledges as impure are wrong because a senior Mufti from Pakistan said that such people should repent from thinking like this.

* He says that the recognition of Allah can be gained through these knowledges. Further, the weakness came in the Ummah after they classified certain knowledges as religious and certain worldly. In actual fact there is no such division.

Please comment on these views expressed by the Imaam.

A. This Imaam is clearly acting to safeguard his job at the secular school. He therefore deems it expedient to produce Qur'aanic proof to sanctify his occupation at the school. If this Imaam is an 'Aalim' as you have mentioned in your letter, then surely he cannot be so ignorant as not to understand the objections of those who are opposed to these so-called Muslim schools. Either he is truly ignorant and dim in the brains or he is deliberately attempting to befuddle the unwary public by making blatantly false allegations and slandering the opponents of the miserable 'Muslim' schools. This devious Imaam should specify which person or organization had said that worldly knowledge is impure, and which person/organization has condemned worldly knowledge. Any sincere and honest person who reads the criticism levelled against these schools will understand that the attack is not against worldly knowledge, but against the kufr and immorality—against the evil and un-Islamic environment—prevailing at secular schools. If a Muslim has to choose between his Imaan/Akhlaaq and worldly knowledge, then the choice will incumbently be Imaan/Akhlaaq. A Muslim who understands the meaning of Imaan, will prefer remaining ignorant of worldly

sciences if its acquisition entails the corruption of Imaan and Akhlaaq. Allah Ta'ala has created us for the development of Imaan in preparation for the everlasting life of true success and prosperity of the Aakhirah. Any activity which corrupts Imaan is therefore haraam regardless of any mundane benefits. It is a blatant lie to aver that the Qur'aan is replete with biology and other sciences taught by the kuffaar. Every reference the Qur'aan and Hadith make of natural phenomena and natural forces is for diverting man's attention from this corrupt world of carrion to the remembrance of Allah Ta'ala. It is in the context of Allah's Remembrance that the Qur'aan and Hadith mention the creation of the heavens, the earth, the sun, the stars, the moon, animals and all other aspects of creation. Those in whose heart there lurks the disease of kufr influences seek to degrade the Qur'aan from its Pedestal and put it on par with other man-made books which teach mundane subjects.

The Imaam uttered another lie by claiming that the weakness of the Ummah is due to the classification of knowledge into worldly and Deeni knowledge. The Sahaabah and the early Muslims remained masters of the world despite their preoccupation with only pure Deeni knowledge—Knowledge pertaining to Imaan, Tahaarat, Salaat, Saum, Zakaat, Hajj and the numerous other branches of pure Deeni studies. In fact, it will be true to say that when the pursuit of the world via the agency of worldly sciences became dominant in the Ummah, its decay and corruption set in. When the Mu'mineen pursue a rotten world, their Imaan starts to rot. Rasulullah (sallallahu alayhi wasallam) said: **"The world is carrion."**

While no one has ever claimed that the pursuit of worldly knowledge is haraam, the Shariah does say that the acquisition of worldly knowledge at the cost of sacrificing Imaan and Akhlaaq is haraam. Thus, the pursuit of worldly knowledge in the institutions of the kuffaar where, liberalism, immorality, athiesm and kufr are the fundamental basis of western education, is undoubtedly haraam irrespective of the technological benefits attainable from such study. Muslims have to make their own arrangement for the acquisition of technological sciences in such environments which are not inimical to Imaan and Imaani Akhlaaq.

A further falsity of this Imaam who has sold his soul for maintaining his stomach is his claim that the secular knowledge being imparted in today's western institutions can gain for a person the recognition of Allah Ta'ala. Nothing is further from the truth. If this was true, all western scientists and professionals would have been Auliya. But, on the contrary we see that even Muslims who emerge from the portals of western institutions emerge as fussaag and athiests. How can an environment of drugs, liquor, kufr, immorality and promiscuous intermingling of sexes ever be conducive to the attainment of Ma'rifat (Divine Recognition)? This Imaam has become silly in his head for this averment. The facts and the results of western secular education stare us in the face starkly. Even the kuffaar acknowledge the evils of western education. This Imaam should not befool Muslims by confusing issues. The opponents are condemning the evil and immoral western environment prevailing at ALL western and even so-called Muslim secular institutions. They are not condemning worldly knowledge.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Repairing shoes, plumbing, farming and trade are all part of worldly knowledge. The Qur'aan Majeed mentions farming and trade. But, it is not a book of farming and trade. No one says that the acquisition of the knowledge necessary to be a plumber, a shoemaker, a farmer or a trader is impure and haraam. But, if one has to acquire the knowledge of trade, for example, at the cost of corrupting Imaan and destroying Islamic moral character, then it will be haraam to involve in such a pursuit. People should not try to confuse others and in the process sell their Imaan for the miserable gain of this transitory world.

Q. The Imaam mentioned in the former question) also said:

Now that the Muslim schools are in existence he will make sure that Muslim girls will go up to matric. We have been depriving our girls from education for too long. We think that they are only for cooking and bearing children" Is the establishment of Muslim secular schools justification for Muslim girls going up to matric?

A. Rasulullah (sallallahu alayhi wasallam) predicted the appearance of leaders of deviation towards the proximity of Qiyaamah. Such deviates will be shayateen in human bodies. This Imaam appears to be one such deviate. Furthermore, he speaks absolute drivel. Muslims girls have been going to secular schools in droves decades ago. The process of Muslim girls destroying their moral character and ruining their chastity in kuffaar secular schools was initiated many years ago. Thousands of Muslim girls have gone to matric and ruined their Imaan and morality. This deviate may only give a bit more impetus to the process of rot which is gnawing the Muslim community.

Keeping Muslim girls away from immoral schools is not depriving them of education. It is simply guarding their Imaan and Akhlaaq. Chastity and shame which are the greatest treasures of a woman in terms of Islam are protected in the home and ruined in the secular schools of westernism whether such schools are under kuffaar control or are those schools dubbed 'Muslim' schools. But when such schools (so-called Muslim) are under the satanic influence of the type of deviant 'Imaam' mentioned in the question, then we can say with certainty that the funeral of Shame, Chastity and Morality is about to be on its way to the grave.

Undoubtedly, Allah Ta'ala has created woman primarily for bearing children and cooking. This deviate can take up cudgels with Allah Ta'ala on the Day of Qiyaamah, for it is Allah Ta'ala who has made the child-bearer only woman. In the Divine Scheme of procreation, woman and only woman has been ordained to bear children, and in the Divine Scheme of man's society, woman has been doing the cooking from the time of Hawwaa (alayhas salaam).

Q. Is an Aalim allowed to teach girls in a Muslim school if the girls are not in purdah?

A. If they are not in full Hijaab, a male, even if he is the greatest Saint of the time, may not teach baaligh and near to buloogh girls even the Qur'aan Majeed. It is haraam for him to violate Allah's prohibition so flagrantly. By full Hijaab is meant not only proper Islamic dress and face-covering. Hijaab in addition to full covering of the body includes a separating screen. When a male has to teach females (i.e. when necessary), then the females must be screened off by a partition and with the male should be one of his mahram females, e.g. wife, sister,

mother, the best being his wife. This precaution is to prevent him from any shaitaaniyat whispered into his heart by his nafs. It is haraam for the girls to attend these so-called Muslim secular schools, and it is haraam for males to teach them.

Q. If an unmarried young lady goes for Hajj, will it be regarded as her Fardh Hajj?

A. Yes, her Fardh Hajj will be discharged. But, it is necessary for a mahram male to accompany her. It is haraam for her to proceed for Hajj on any journey without a trustworthy and reliable mahram male.

Q. If a lady wishes to go on a walking Hajj, but her mahram male is not capable of it, can she go with others?

A. No, she may not go with others. It is haraam for her to go without her mahram.

Q. Is it permissible for ladies to change their clothes daily during the five days of Hajj?

A. Yes, it is permissible.

Q. I have always been under the impression that it is the parents duty to make an effort to get their daughters married. But, an elderly and very pious lady says, such an effort should not be made. Proposals should be awaited.

A. It is the duty of the parents to make an effort to get their daughters and sons married. The old lady has erred in her view on the matter.

Q. I sell confectionaries from my home as a living. and I intend to go for Hajj and Umrah with these earnings. An Aalim told me that after I have made Hajj, I should not go for Umrah with this money because even non-Muslims are buying from me and they buy these confectionaries for their celebrations. Is this correct?

A. If according to the Aalim you cannot go for Umrah with the money then you cannot go even for Hajj with the same money. It is permissible to go again for Umrah with your earnings even if you are selling to non-Muslims.

Q. I am in my late seventies and was unable to fast the month of Ramadhan. I have been told that payment of fidyah is not valid after Eid Salaat. What should I now do since I had not paid my fidyah before the Eid Salaat?

A. The Fidyah may be paid at any time. You have been misinformed.

Q. Is it permissible for parents to open and read the letters of their baaligh children living with them?

A. Yes, it is permissible. Not only permissible, but an incumbent duty. It is necessary for the parents to keep a check on the activities and friends of their children. It is necessary for parents to be alert and maintain proper check, investigation and supervision of their children's activities in all spheres. Their reading matter must be checked and a sharp eye be kept on them. Parents who fail to do so, are neglecting their children and abusing the Amaanat given to them by Allah Ta'ala.

Q. My wife has been unable to get children. We have tried medical treatment, but in vain. Is there any special dua to recite?

A. For all needs, a sincere and fervant dua is in fact a special dua. Dua should be made constantly without tiring. As far as children are concerned, do understand that Allah Ta'ala is The Creator. He creates as He wishes and wills. The Qur'aan says that to some He grants children and others.

are deprived of children. But this is according to Allah's Wisdom. Man has no choice in this matter. Do not be unduly perturbed if your wife is unable to have children. In these times of corruption many parents wish that they never had children. Children can also be a curse. A great many of them are today causes of heartache and misery for their parents. While the parents have to share the blame for this situation, they nevertheless, wish that they did not have children. The disobedience and rebellion of children in this age of immorality has reached alarming proportions. In a way you can be thankful that you have been relieved of the responsibility and the danger associated with children. Be contented with whatever condition Allah Ta'ala places on you.

Q. When should Salaami be recited. Is it proper to recite Salaami with the family at homes and on any occasions?

A. In Islam there is no such ibaadat or custom known as Salaami. The Salaami customs are all acts of bid'ah (innovation). Participation in these customary Salaami functions is not permissible anywhere and at any place. Durood is, however, highly meritorious. Rasulullah (sallallahu alayhi wasallam) commanded the Ummah to recite Durood upon him in abundance. But, Durood is not the customary bid'ah functions.

Q. When there is a wedding, we have customs such as Geet and Mendhi Party. All sorts of things are done to the bride before she gets married. Is there any basis in the Shariah for these customs?

A. There is absolutely no basis in Islam for these customs acquired from the idolaters who were our forefathers at one stage in India. These are haraam customs. It is evil to organize and participate in these customs of the idolaters and mushrikeen.

Q. Some people are in the habit of reading books and newspapers in the toilet. What does the Shariah say in this regard?

A. The Shariah says that this evil habit of the kuffaar is filthy and haraam. The toilet is a place of najaaasat. The Dua which Rasulullah (sallallahu alayhi wasallam) instructed us to recite before entering the toilet goes as follows: *"In the Name of Allah; O Allah! I seek Your protection from evil male and evil female jinns (who at times frequent and occupy filthy places such as toilets)."* (Words in brackets, our explanation.)

It does not behove a Muslim to sit snugly in a place of najaaasat frequented by evil spirits which can cause physical and spiritual harm. A place of impurity is used only for absolute necessity, not for comfort and pleasure. It is indeed a stark exposure of the filth and corruption of the heart of a person who sits in a toilet enjoying the newspaper while engaging in the act of najaaasat. It is not surprising if a non-Muslim reads in the toilet because kufr and najaaasat are twins. But, Imaan and najaaasat are poles which repel each other. Thus, when a Muslim derives pleasure from reading in a toilet then he is akin to an evil jinn, the type which Nabi (sallallahu alayhi alayh wasallam) said inhabits filthy places like toilets.

Q. In our family we believe that a woman should always wear gold bangles when serving tea or meals to her husband.

A. This is utterly baseless. There is no such custom in Islam.

Q. When visiting the graveyard is it correct to touch the nameplate with veneration?

A. It is an act of haraam graveworship.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. When a person is buried can a Ta'weez or any Qur'aanic verse be placed under his head?

A. It is not permissible.

Q. In some Musjids the Muath-thin recites Durood Shareef aloud before the Athaan and before the Khutbah on Fridays. Are these Sunnat practices?

A. These are bid'ah practices. While reciting Durood is highly commendable, it is sinful to change the form of an ibaadat. The Athaan and Khutbah should be in the same form as they were during the time of the Sahaabah.

Q. There is a controversy about saying Ya Rasulallah!. Is it permissible to say so and what does it mean?

A. 'Ya Rasulallah!' simply means 'O Rasulallah!' There is nothing wrong in these words. The error is in the belief of the Ahl-e-Bid'ah. When they say, 'Ya Rasulallah!', they imply thereby that Rasulallah (sallallahu alayhi wasallam) is present in front of them. When millions of people all over the world call on Rasulallah (sallallahu alayhi wasallam) in this manner, all believing that he is present in front of them, they are in reality conferring Allah's attribute of Omnipresence on Rasulallah (sallallahu alayhi wasallam). On account of this erroneous belief do the Ulama forbid people from this statement. However, it is permissible to recite the Salaam on Rasulallah (sallallahu alayhi wasallam) with these words when one is present at the Holy Grave in Madinah Munawwarah.

Q. When a person dies my family has Tabaar once a week or after forty days. What is Tabaar? Is it correct?

A. We are not aware of the meaning of Tabaar. This is the first time we have heard this word. If it refers to the seven-day and forty-day khatams at which family and friends gather to recite the Qur'aan then participate in merrymaking, eating, drinking and indulging in idle conversation, then know that these functions are haraam. There is neither origin nor sanction in Islam for these innovations.

A. Is it a must for the boy to give gold jewellery to his bride and must the girl's mother also give her gold jewellery?

A. There is no incumbency in giving gold jewellery or any type of jewellery. It is not a practice of the Sunnah. Giving such jewellery is permissible, not compulsory.

Q. After marriage is it necessary for the woman to go to her parents home for the first Ramadhan?

A. It is not necessary. It is not an Islamic custom.

Q. When the Muath-thin recites 'Ash-haduanna Muhamadar.....', then some people blow on their thumbs and wipe their eyes. Is it Sunnat to do so?

A. It is bid'ah. It has no relationship with the Sunnah.

Q. Why can Hanafis not eat prawns when it is permissible for Shaafis to eat prawns?

A. Surely you must be knowing of differences in Salaat, in Wudhu and in other acts of Ibaadat between Hanafis and Shaafis. Surely you can understand that there are different interpretations in the Math-habs on Qur'aanic verses and Ahadith. Assign this difference on prawns to the differences of interpretation between the Hanafi and Shaafi Math-hab.

Q. Is it permissible to decorate the Musajjid with lights on big nights?

A. Decorating the Musajjid with lights as some people do on auspicious nights, is the practice of the Hindus who decorate their temples with lights. It is not permissible to

adopt these ways of the idolaters.

Q. Is it Fardh to perform Taraaweesh during Ramadhan? And, how many raka'ts?

A. It is Sunnatul Muakkadah to perform 20 raka'ts Taraaweesh in Jamaat.

Q. I have a 7 year old boy. Right from birth, my husband stranded us. I have battled to rear the child. I have always lived with my parents. My father has been supporting the child. I have been granted an allowance every month. Now my father insists that the money be given to him. He says that I have no right over the money. I want to use the money for the child and save part of it for the child's Islamic education. I want the child to become a Haafiz and an Aalim. Am I entitled to keep the money for the child?

A. Since the allowance is a grant for the child, it belongs to the child. It is not permissible for the child's grandfather to usurp the child's property. The money has to be spent on the child and the excess be saved for the child.

MAHR-E-FATIMI

When a Nikah is performed it has become customary to express the Mehr in terms of a Kruger Rand since the latter is the approximate value of Mehr-e-Faatimi which is Sunnat. Instead of saying: 'One Kruger Rand', the Mehr should be expressed as: 'Mehr-e-Faatimi'. Mehr-e-Faatimi is the price of 1,75kg silver. In making specific reference to Mehr-e-Faatimi, the Sunnat stays alive. It is meaningless to say 'one Kruger rand' when it is the intention to pay Mehr-e-Faatimi. While it is not compulsory to stipulate Mehr-e-Faatimi, it is Sunnat, hence meritorious.

Q. I suffer from the incurable spiritual disease of masturbation and gazing at women. I know that these are grave sins. Please suggest a remedy.

A. Your nafs has deceived you into believing that these evils are incurable. Allah Ta'ala has not placed on any person a burden which is unbearable. Every command and prohibition imposed on us by Allah Ta'ala are within our capabilities. But shaitaan and the nafs have tricked us to believe that these vices cannot be eradicated. Will you masturbate in the public in broad daylight even if the urge is seemingly compelling? Most certainly you will not. Will you commit this vile misdeed in the presence of your father or mother. Most certainly not, no matter how strong the shaitani urge may be. You will not disgrace yourself in public nor in front of your parents nor in front of your Ustaadhs by indulging in this abomination, but you think nothing of disgracing yourself in the presence of Allah Ta'ala Who is watching you at the time when you think that you are alone in the darkness. Don't you believe that Allah Ta'ala is seeing you at all times? Contemplate on Allah's perpetual Presence and the presence of the Recording Angels. Meditate on the possibility of the Angel extracting your soul while you are indulging in this immoral and unnatural act of immorality. Insha'Allah, such meditation will cure you of these vices. Furthermore, remember that while these spiritual maladies are curable, their physical effects are incurable. The sexual weakness and even impotency which are consequences of staring at women and indulgence in unnatural and haraam sexual acts have no cure. People who have destroyed their potency in these ways will suffer later.

Q. When one misses two raka'ts of the Maghrib Salaat, how are these to be made after the Imaam completes the Salat?

A. The musalli who misses one or more raka'ts is called a Masboooq. After the Imaam has ended the Salaat, the Masboooq rises to fulfil the two missed raka'ts. In the first raka't he should recite Thana, Ta-awwuz, Tasmiah, Surah Faatihah and a Surah. After completing this raka't, he should sit in Tashahhud. After Tashahhud, he should rise to perform the second raka't which he had missed. In this second raka't he recites Tasmiah, Surah Faatihah and a Surah. He then completes the Salaat as usual.

Q. A child was born six and half months after marriage. People are spreading rumours that the child is illegitimate. What is the status of this child according to the Shariah?

A. The child is legitimate. Those who are spreading this false rumour are guilty of slander for which the sin and punishment are grave. A child born six months after date of Nikah is regarded legitimate by the Shariah. Only if the child is born under six months will it be illegitimate.

Q. An Ustaadh in the Madrasah listens to the Surahs of the pupils. When he listens to a number of pupils reciting the same Sajdah aayat, does he have to make a Sajdah everytime he hears a different pupil reciting the aayat?

A. If the same aayat is recited to the Ustaadh while he is sitting in the same place, only one Sajdah is incumbent even if the aayat is heard over and over again being recited by a number of pupils. If, however, the Ustaadh changes to another position, then he will have to make another Sajdah.

Q. A son who is generally observing all his Islamic duties insulted his father who is not a practising Muslim. The father is a clean-shaven person who indulges in sinful acts openly. The son became angry because his father refuses to reform. In his anger he abused his father and stormed out of the house. Some people are advising the father to apologise to the son and call him back home. They point out that the father's life-style is completely un-Islamic and the son had some justification in his attitude. What advice will you give in this matter?

A. The son and the people who are advising the father to apologize are in grave error. The act of disobedience of the son is worse than the combined sinful deeds of his father. Irrespective of the father being a faasiq, the son has absolutely no right to be rude, disobedient and abusive to his father. The son's observance of his Islamic duties does not entitle him to be abusive and insulting to his father even if his father is the most immoral man on earth. This son has no understanding of piety. He is a greater faasiq than his father. It is utterly disgraceful for grown up persons to advise the father to apologize to the son. It is the son's obligatory duty to apologize to his father. Such rudeness of children can have a disastrous effect at the time of Maut. The only solution for the son is to go up to his father, fall at his feet and sincerely seek forgiveness for his dastardly misbehaviour.

Q. During happy times the husband made a gift of gold jewellery to his wife. Now that he has divorced her, his mother has taken possession of the jewellery claiming that it was given only for the daughter-in-law to use. But there are witnesses including the husband's sister who says that the jewellery was given to the woman, not loaned to her. What is the Shariah's ruling? To page 12

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

BENONI MEAT PROBLEM

A brother from Benoni (Transvaal) writes the following report on the 'halaal' meat situation:

"A non-Muslim meat wholesaler here in Benoni supplies 'halaal' meat to all our local Muslim butcheries. The meat supplied by this non-Muslim outlet, comes from the City Deep Abbatoir in Johannesburg and it is rolled (i.e. marked) Halaal by means of a rubber stamp on each carcass. This abbatoir apparently slaughters only halaal and there is supervision there by the Jamiatul Ulama of Transvaal and the Muslim Butchers' Association (MBA).

Nevertheless, this non-Muslim wholesaler in Benoni buys meat from City Deep Abbatoir. The MBA which is supposed to oversee Halaal meat in Transvaal, has given this non-Muslim 'halaal' status, meaning that they (MBA) give the assurance that the halaal marked meat supplied by the non-Muslim wholesaler is halaal. The MBA also has a full-time supervisor employed there.

During Ramadhan, I personally visited this non-Muslim butcher to see how things were run. I was accompanied by a colleague. Coincidentally, when we arrived, the MBA supervisor was not on duty. It subsequently transpired that for approximately 10 days thereafter the supervisor was absent. During this time Muslim butcheries bought meat from the non-Muslim. I contacted the chairman of the MBA and some local butchers who assured me that the matter was being seen to.

At the same time I also contacted five prominent Aalims of Actonville. Four of them showed concern, but did nothing about the matter. Each one referred us to someone else. A prominent Mufti assured us that the meat supplied by this non-Muslim, if it has a halaal stamp on it, is halaal. He even said that even if a halaal carcass had to touch a haraam carcass or a pig there was no harm and no contamination.

Incidentally, the non-Muslim also wholesales from the same premises haraam meat, including pork although the pork and haraam meat are supposed to be kept separated from the halaal meat.

We personally visited this butcher about four times, and on separate occasions found haraam and halaal meat together in storage. The same knives are used to cut up haraam and halaal meat. The same truck which delivers pork delivers halaal meat to Muslim butchers. All these irregularities which we observed are not supposed to happen according to the MBA. However, they are continuing unabated.

We tried to get our local Ulama to meet with the Muslim butchers and convince them to stop buying from the non-Muslim. But, no concern was shown.

According to our enquiries we also discovered that there are other non-Muslims supplying Muslims with halaal meat. When I contacted the Jamiatul Ulama, I was told that there is nothing much that can be done. According to them this problem has been in Benoni for decades. The Jamiat also told me to file a report of my findings with the MBA.

The Aalim of the Jamiat said: "Brother, the meat problem is completely out of control. Never mind Benoni. Today I can't guarantee you that you are buying halaal meat from any Muslim butcher."

I have stopped buying meat from all

Actonville butchers and have advised family members and friends, but to no avail. Presently I have a great problem because I cannot eat at even my family's home when meat is served. Am I justified in my action or not? What does the Shariah say about buying 'halaal' meat from a non-Muslim and consuming such meat?

OUR ANSWER

The set-up described by you is un-Islamic. The meat sold by any non-Muslim is haraam even if the non-Muslim claims the meat to be halaal. Halaal meat in the custody of a non-Muslim remains halaal only with very strict supervision. Such Shar'i supervision requires permanent and perpetual supervision. This means that there has to be Muslim supervision from the point of slaughter to the time when the Muslim consumer takes possession of the meat. If the Muslim inspection/supervision breaks at any point in-between, then the meat will no longer be regarded as halaal.

On the basis of the report given by you, the meat in Actonville is not halaal. It is imperative for Muslims to abstain from buying, selling and consuming such meat. People should purchase their own animals and slaughter these themselves. In this way they are assured of eating halaal.

The claim by some Ulama that there is nothing that can be done about the matter is not proper. It is dereliction of sacred duty to ignore this un-Islamic set-up prevailing in the community with regard to meat. It is the duty of your local Ulama to intensively and extensively make known to the Muslim public that the meat is not halaal. The Ulama are fully within their Islamic rights and will be acting in terms of their Sacred Office by notifying the Muslim public of the set-up in Benoni. One cannot shrug off this serious matter.

While a halaal carcass does not become haraam if a haraam carcass touches it, it is wrong to claim that "there is no harm and no contamination". Such meat is spiritually contaminated and has an adverse affect on the development of Imaan. Furthermore, when haraam and halaal meat are stored together and that too in a non-Muslim's premises, then even the halaal meat becomes haraam.

Your decision to abstain from eating meat, even from the family's home, is correct. When you are personally aware of the haraam set-up, it is not permissible for you to consume the meat. You should remain steadfast and make other arrangements for the obtaining of meat.

Q. A husband made a gift of a plot of land to his wife. After he divorced her, he took the plot back against the wishes of his ex-wife. The woman's father gave the ex-husband a sum of money to settle the matter. To who does the plot now belong?

A. The plot remains the property of the ex-wife. It was given to her, hence she is the owner. She did not sell it to her ex-husband. He thus has no right to sell it. If her father gave the money on the request of his daughter, then she owes him the sum. But, she owns the plot. If the father gave the money of his own accord, she does not owe him anything and the plot remains her property.

Q. If the Mutamatti' after having made Umrah, goes to Madinah for Ziyaarat and then returns for Hajj, is his Tamattu' valid?

A. Yes, his Tamattu' is valid.

OKLAHOMA

The reaction and fury of Muslims following the revelation that the act of terror perpetrated in Oklahoma City bombing was the deed of Americans, not Muslims, is indicative of the Muslim lack of understanding Qur'aanic realities. Muslims in different parts of the world have displayed anger for what they call the 'double standards' of the West. When it was believed that Muslims were responsible for the atrocity, the western press and world claimed that Muslim terrorists had perpetrated the deed. But, when it transpired that the act of terror was committed by their own kith and kin, the western press and governments designated the culprits, Right-Wing militiamen, etc.

To Muslims this attitude of the kuffaar should not be surprising. What is surprising is the attitude of surprise and uncalled for anger displayed by Muslims. The turn-about displayed by the American and other western kuffaar when they realised that it were their own kith and kin involved in the act of terror, is perfectly in consonance with their kufr. Allah Ta'ala says in the Qur'aan Majeed:

"Verily, hatred (for you Muslims) has emerged from their mouths. And, that (hatred) which their hearts conceal is worse. Verily, We have explained the signs for you, if indeed you have intelligence."

Thus when they brand Muslims as terrorists, fundamentalists, fanatics, religious zealots, etc., etc., Muslims should smile. Such epithets should be expected from the Yahood, Nasaara and Mushrikeen. Their desire is to extinguish Islam. But, it is a desire which they can never achieve, for the Qur'aan says:

"They (the kuffaar) intend to extinguish the Light of Allah (i.e. Islam), and Allah will complete His Light even though the kuffaar detest it."

ISLAMIC JIHAD

Muslims should not at all be perturbed with the thinking of the kuffaar and mushrikeen. Their opinion of us is of no significance. While Jihad is veiwed by them as terrorism, it is the Divine Institution established for the establishment of Allah's Law on earth—for leading mankind away from the darkness of ingratitude and kufr which will deposit them into everlasting perdition and destruction. Jihad is for delivering mankind to everlasting bliss and success. It therefore does not matter how these kuffaar view Muslims. Muslims have to be concerned with Allah's Pleasure, not the pleasure of the kuffaar. However, since the majority of modernist Muslims have been tutored by kuffaar in kuffaar institutions, they are more concerned of the opinion which kuffaar have of Muslims than of the opinion Allah Ta'ala has of us.

For currying favour with the western kuffaar, Muslims are prepared to barter away their Imaan. But, for Allah's Pleasure they are not prepared to court the displeasure of the kuffaar. They thus go to great lengths to project a 'respectable' and 'enlightened' image of themselves to the kuffaar. If the American and other western kuffaar say that Muslims are terrorists, modernized Muslims are quick to respond and are at pains to convince the aliens that we are not 'terrorists'. There is absolutely no need for Muslims to appear on public platforms with priests and other kuffaar leaders to convince a kuffaar audience that 'we are not terrorists'. If they say: 'You Muslims are terrorists.', (To page 11)

Rasulullah (sallallahu alayhi wasallam)
commande "HASTEN WITH THE JANA'AZAH"

BURIAL

The Shariah commands that the mayyit (deceased) be buried without delay. The only delay permissible is the time required for the execution of the Ghusl, Kafan, Janaazah Salaat and whatever time is required in the organization of these essential duties.

Delay in anticipation of a large Jamaat for the Janaazah Salaat; delay for burial after Jum'ah Salaat; delay for a lengthy wait in expectation of the arrival of relatives from other centres and any delay for worldly purposes are not permissible.

Rasulullah (sallallahu alayhi wasallam) had ordered that the mayyit be assigned to the Qabr (Grave) as soon as possible. The inordinate delays which people subject the mayyit too are abominable.

JANĀZAH SALĀH

While it is the right of the Wali (Shar'i guardoian) of the mayyit to conduct the Janaazah Salaat, it should be remembered that the Imaam of the Musjid has a prior right to lead the Janaazah Salaat. The Wali cannot insist to perform the Janaazah Salaat (as Imaam) without the consent of the neighbourhood Musjid Imaam.

The Imaams of the Musajid too should be discerning in this matter. If the Wali is a faasiq, e.g. a beardless person or a bid'ati, he should not be allowed to act as Imaam in the Janaazah Salaat if the Janaazah is brought into the Musjid precincts for the Salaat. The trustees of the Musjid have absolutely no right to order the Imaam to submit to the wishes of the Wali.

BARZAKH

Barzakh is the stage of life which follows Maut until Qiyaamah. During this phase of human existence the Rooh (Soul) and sometimes both the soul and the body experience either comfort or punishment. Denial of Athaab-e-Qabr (Punishment in the Grave) is kufr. Those who deny this Shar'i reality are rendered murtadd. This disease of denial of Athaab-e-Qabr is to be found in even so-called learned men, especially those who have abandoned the Tagleed of the Mathaahib.

11 000 'contracted Aids from prisoners' blood'

TORONTO — In an investigation into how more than 11 000 Canadians contracted HIV and hepatitis C in the 1980s, Red Cross officials revealed that during that time the agency unwittingly bought blood from a prison in Arkansas.

Canadian health officials say they do not accept blood donations from inmates, because studies have shown higher rates of hepatitis B and HIV among prisoners.

Red Cross officials told Canadian investigators that that some blood clotting products provided to Canadians in the 1980s came from the Cummins unit of the Arkansas state prison system. — Sapa-AP

VIRTUOUS DEEDS

In the grave (i.e. in Barzakh, Salaat takes up a position on the right side of the mayyit, Saum (fasting) on the left side while Tilaawat and Thikrullah shield him/her from the head-side. When punishment (for the mayyit's sins) descends towards the mayyit, these acts of ibaadat constitute a formidable barrier preventing the punishment from striking the mayyit. It is, therefore, imperative for all Muslims to be constant in the rendition of acts of Ibaadat of all kinds.

BLOOD AND DISEASE

Blood according to the Shariah is **najis** (impure). The Shariah does not ordinarily permit medical treatment with impure and haraam substances because Rasulullah alayhi wasallam) said that Allah Ta'ala has not created the cure of the Ummah in haraam substances. However, when Muslims who are conscious of their Deeni obligations and the Akhirah refuse to be treated with haraam and impure blood, modernist Muslims labouring under western intoxication look askance and sneer at this Deeni attitude of Taqwa.

The above report on Aids blood indicates that even kuffaar who relish in haraam and najasat do not consider contaminated blood to be a cure for sickness. On the contrary, they believe that blood which they sometimes regard as contaminated, causes diseases as the above report confirms. But, for them certain material and worldly factors bring about contamination to the blood which then becomes a disease-carrier.

According to the Shariah blood is in fact contaminated by virtue of it being najisul ain (filth to its very core). After separation from the body it contaminates physically and spiritually. While the men of the world will abstain from taking blood which they regard to be physically polluted with aids, the men of the Deen will refrain from accepting blood which is at all times spiritually contaminated with Aids. In view of the contamination of blood, it has to be shunned by Muslims and cannot be accepted as medicine or treatment for cure under normal circumstances..

The exigency of emergency is like a starving man eating swine flesh. The principle of treatment with haraam applies to an abnormal situation and cannot be cited to acquire a general licence to indulge in contamination and filth as our modernist deviates desire.

While Aids-contaminated blood causes physical disease, blood by virtue of its property of najasat produces spiritual Aids and a host of spiritual maladies which the materialists and the modernist Muslim deviates are unable to discern on account of their spiritual blindness and self-imposed deviation.

THIKRULLAH

Rasulullah (sallallahu alayhi wasallam) said: **"Maintain your tongue perpetually fresh with the Thikr of Allah."**

Thikrullah or Remembrance of Allah Ta'ala is the purpose of life. It was for only His Remembrance that Allah Ta'ala had created man and jinn.

True Thikr is actually the thikr of the heart. Thikr is in actual fact a state of permanent remembrance of Allah Ta'ala. But, man engrossed in his material and nafsaani pursuits has polluted his heart which has become indifferent to the state of Thikr for which it was created. The initial step for the acquisition of the state of thikr in the heart is verbal thikr—thikr of the tongue. While initially man lacks the ability to control his heart, he does in fact possess full control over his tongue. He is thus required to constantly employ his tongue in Thikrullah.

THE DECEPTION OF MODERNISTS

Ignorant modernists dwelling in deception feel themselves competent to dismiss the verdicts of the Khulafa-e-Rashideen and senior Sahaabah. When a verdict issued by the Representatives of Rasulullah, viz., the Khulafa, clashes with modernistic trends and ideas, our modernist deviates deem it appropriate to interpret away the rulings of the Shariah handed down by the Sahaabah in spite of the command of Rasulullah (sallallahu alayhi wasallam) to submit in obedience to the Fataawa of the Sahaabah.

Unwary Muslims not schooled in Shar'i knowledge fall prey to the devious reasoning and deceptive arguments presented by modernists whose minds are overwhelmed with kufr. Ahadith are cited to contradict and negate the verdicts of the Khulafa-e-Rashideen. But the reality is that it is inconceivable for the Sahaabah to have issued rulings in contradiction of the Qur'aan and Sunnah. If the Sahaabah were unaware of the Sunnah, then there can be no person on earth after them who can claim such awareness. Any person who claims or implies to have a better understanding of the Sunnah than the

Sahaabah is a camp-follower of Shaitaan. Shaitaan employs these modernist deviates to distort and mutilate the Shariah which is the product of Wahi (Divine Revelation). The Shariah is not the consequence of human reasoning.

Consider for example the modernist claim that women are allowed inside the Musjid. In spite of their awareness that Sayyiduna Umar Ibn al-Khattaab (radhiyallahu anhu) with the consensus of the Sahaabah had forbade women from the Musjid, the deviates will attempt to legalize this prohibition by presenting ahadith which ostensibly permit women to the Musjid. Leaving aside the various Shar'i arguments to substantiate the ban on females attending the Musjid, every Muslim who has no crookedness in his/her Imaan should readily comprehend that Hadhrat Umar (radhiyallahu anhu) and the other senior Sahaabah had understood better the ahadith which deviated modernists defective in Imaan and wanting in Islamic practice are today quoting. Muslims should realize that these

modernist ignoramuses are not in any position to teach the Sahaabah any lesson whatever in the Knowledge of the Qur'aan and Sunnah.

The surest sign by which the deviation and kufr of a man can be recognized is his rejection of the verdicts of the Sahaabah regardless of the flowery language in which he presents his denial. One who denies the verdicts of the Sahaabah, in fact denies the verdicts of Rasulullah, and one who does so is guilty of denying Allah Ta'ala. A further sign of modernist deviation is their desire to find a scapegoat to facilitate the process of the scuttling of the Shariah. Thus we find that whenever any law of Allah's Shariah clashes with kufr ideology and especially western norms, then such Divine Law is attributed to the illustrious Fuqaha. The baseless claim is put forward that the Imaams of the Math-habs had presented their opinions and the Shariah is their opinion. This is one of the blackest lies tendered by these modernist kuffaar in Muslim guise.

FEMALE BRAINS

Rasulullah (sallallahu alayhi wasallam) had described women as **Naaqisaatul Aql** which means that they are deficient in intelligence. While this statement will be chagrin and repulsive to modernists grovelling in the disease of kufr and affected by the malady of mental inferiority, it should be understood that every statement of Rasulullah (sallallahu alayhi wasallam) was the product of divine inspiration, hence the Qur'aan Hakeem declares:

"He (Muhammad) does not speak of desire. It (his speech) is nothing but Wahi which is revealed."

Allah Ta'ala is the Creator. He knows of the type of brain he has given to men and women. In relation to man's Aql, woman's Aql is defective, hence she is more prone to emotional outburst and emotional decision than the man. The following information may be of interest to modernists. The ARAB NEWS dated 17th February 1995 carries the following report:

"WASHINGTON. Feb.16 (AFP)

Researchers have found the first definitive evidence that men and women use their brains differently to perform the same tasks, the New York Times reported today.

Investigators seeking the origin of reading disorders probed what areas of the brain were used by normal readers in the first step in sounding out words and discovered the differences. Men use a small area in the left side of the brain while women use areas in both sides, according to Dr.Sally Shaywitz, a behavioral scientist at Yale University School of Medicine.

'As far as I know, this is the first time that anyone has been able to demonstrate anything functionally different' between the brains of men and women., she said.....

The new study using magnetic resonance images shows actual differences in the parts of the brain used when men and women were thinking and coming up with the same answers."

The aforementioned information is presented for those enamoured and awed by western science. As far as true Mu'mineen are concerned, their Imaan demands that the words of Rasulullah (sallallahu alayhi wasallam) suffice for the cultivation of conviction (Yaqeen). People of true Imaan do not require the theories of the kuffaar scientists to bolster their Imaan.

VACCINATION

"From its inception until the present day, the vaccination scheme has been an endless record of lies, deception, fraud, juggling statistics and falsifying death certificates in order to preserve vaccination from reproach and to secure its continuation....and all this after more than a century of terrible experience which has demonstrated that vaccination has killed more than smallpox, besides crippling and disfiguring millions more"--- Thomas Morgan in his Medical Delusions-- THE POISON NEEDLE

MEEQAAT

The woman in haidh may not go beyond the Meeqaat without Ihraam. While she will not perform the Ihram Salaat, she has to make Niyyat of Umrah/Hajj and recite the Talbiyah.

THE FALLACY OF VACCINATION

"Joseph Swan, in his comprehensive work, **THE VACCINATION PROBLEM**, gives the results of government surveys and reports of doctors and scientists who investigated this matter. He reports Sir Thomas Watson (the distinguished surgeon and a believer in vaccination) who said:

'A little consideration will suffice to show that the vaccine disease is sui generis in no sense does it owe its origin to smallpox. There is no such relation between the two.....The true attitude of cowpox towards smallpox is an attitude of antagonism.'

The renowned bacteriologist, E.M.Crookshank stated:

'Cowpox has never been converted into human smallpox and in their clinical history and epidemiology, natural cowpox and human smallpox are so different that the comparative pathologist is no more prepared to admit the identity of cowpox and sheep-pox or smallpox and the plague.'

"When Jenner promised the world that his cowpox vaccinations would give lifetime immunity 'with no dangerous results' as with the usual inoculations, he admitted that inoculation had always been accompanied with danger that all recognized. It was not long, however, before Jenner's cowpox vaccinations were followed by death and disease and that practice was also branded as dangerous and deadly.

Regarding the increased death-rate due to vaccination, Herbert Spencer states in his **Facts and Comments**:

'Jenner and his disciples have assumed that when the vaccine has passed through the patient's system he is safe against smallpox, and there the matter ends.....I propose to show that there the matter does not end. The interference with the order of Nature has various sequences other than those counted upon. Some have been made known.

'A Parliamentary Return issued in 1880 shows....that there was a decrease of 6,600 (per million births) in the deaths of infants from all causes; while the deaths caused by eight specified diseases, either directly communicable or exacerbated by the effects of vaccination, increased from 20,524 to 41,353 per million births per annum—more than double. It is clear that far more were killed by these other diseases than were saved from smallpox.If vaccination had not been persisted in, the great improvements in sanitation and nutrition would have had a better chance to eliminate disease. But as it is, we now have a greater scourge of killer diseases than at any other time in recorded in history, and much of it is traceable to vaccination.'

(THE POISON NEEDLE by E.McBean)

VACCINATION DELUSION

Writing in **'THE POISON NEEDLE'**, E.McBean states:

"According to Thomas Morgan in his Medical Delusions, 'Jenner soon discovered that vaccination did not give immunity from smallpox, including some who had been vaccinated by himself and had died from it. Not wishing to bring vaccination into disrepute, he endeavoured to suppress reports, and in writing to a friend, said 'I wish my professional bretheren to be slow to publish fatal results after vaccination.', and in 1810 he wrote: 'When I found Dr.Woodworth about to publish his pamphlet relative to the eruption (smallpox) cases at the Smallpox

VACCINATION FILTH

"When Jenner was faced with the disturbing fact that vaccination with cowpox was as much a failure as the previous inoculations with human smallpox, he invented all manner of excuses which were as unconvincing as they were useless. His one-track mind seemed to admit to no other thought except pus. So when cow or human putrescence didn't prevent smallpox he continued to experiment with other varieties. He noticed that in the suppurating cracks in the feet of diseased horses there was a putrid mass of pus. This disease was called 'horse grease' by some people but was considered by some veterinarians, to be a form of **syphilis of the horse. Others said it was a type of **consumption** or wasting disease. For some unaccountable reason, Jenner thought this pus would be a good addition to his discredited vaccines so he injected it into a cow and produced a disease in the cow. With the concoction of pus from the diseased horse and cow he made a serum. When the people learned what he had done they protested so violently that Dr.Pearson wrote to Jenner immediately and said: 'For God's sake take the horse out, or you will damn the whole business.'**

(THE POISON NEEDLE)

BASIS OF DISEASE

"....Thus vaccination lays the foundation for autoimmune diseases and other disorders of the immune system such as rheumatoid arthritis, rheumatic fever, lupus erythematosus, scleroderma, and periarteritis nodosa (inflammation of tissues around an artery, systematic infection, and pain around the nerves and muscles). It is reasonable to assume that our contemporary 'epidemic' of allergies has at least some of its roots in the practice of vaccination."

(IMMUNIZATION—THE REALITY BEHIND THE MYTH—Walene James)

ATTRIBUTES OF KUFR

Haraam and Najasat are natural attributes of kufr. The filth which constitutes an important item of western medical practice should, therefore, not be surprising to Muslims. While Islam forbids the utilization of haraam and filthy substances for the production of medicine and for medical treatment, the kufr medical establishment insists on it. In fact, it finds it indispensable.

Muharram 1416

Zakaat Nisaab R440
MAHR-E-FATIMI R1260

Hospital, I entreated him in the strongest terms, both by letter and conversation, not to do a thing that would disturb the progress of vaccination."

(Barron's Life of Jenner)

HIAAB

Hadhrat Aishah (radhiallahu anha) narrates: "We were with Rasulullah (sallallahu alayhi wasallam) on Hajj but could not veil our faces (because of being in Ihraam). When males would approach, we would hang over our heads our outer garments and conceal ourselves in this way. When the males had departed we would again open our faces." (Ma-aariful Hadith)

VIRTUOUS DEEDS

Rasulullah (sallallahu alayhi wasallam) said:

"Whoever believes in Allah and the Last Day, should honour his guest; whoever believes in Allah and the Last Day should refrain from causing inconvenience to his neighbour; whoever believes in Allah and the Last Day should speak good or remain silent, and whoever believes in Allah and the Last Day should be kind to relatives."

EATING

Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Eat together and do not split up, for verily the barkat (blessing) is with the Jama'ah (group)."

Among the Sunnah etiquettes of eating, is that the family should sit together when having meals. While it is not sinful to eat separately, the barakah of the food and the thawaab of the Sunnah act are lost.

WASTE

Rasulullah (sallallahu alayhi wasallam) said: "One bed is for the man (husband), the second for his wife, the third for the guest and the fourth is for Shaitaan."

This Hadith does not restrict the number of beds to three for a family. Rather, it criticizes waste and the acquisition of unnecessary worldly possessions.

Criticizing the wasters, the Qur'aan Majeed says: "Verily, the wasters are the brothers of the shayaateen."

Man has been sent to earth for a temporary stay to reform, develop and prepare himself for the everlasting life in Jannat. He is required to pass his life here like a traveller on the move. When he indulges in waste and unnecessary luxuries, he forgets his final destination. Instead of preparing himself for the Reckoning and Meeting with Allah Ta'ala, he corrupts his soul and spiritually ruins himself.

Waste and indulgence in unnecessary luxuries are sinful deeds. The Muslim is required to adopt austerity and simplicity. While the degree of austerity will vary with the spiritual abilities and concern of different individuals, all Muslims are under Shar'i obligation to cultivate themselves spiritually by reducing their luxuries and pleasures. The reduction mentioned here refers to reduction in lawful luxuries. As far as unlawful pleasures and pursuits are concerned, reduction does not apply. Total abstention from unlawful things is obligatory.

It is essential that we contemplate daily on the shortness of life, the defects and harms of this mundane world and the superiority, perpetuity and pleasures of the Akhirah. Such meditation will facilitate the exercise of reducing our indulgence in the slight, inferior and contemptible pleasures and pursuits of the world.

THE TROUSERS

Rasulullah (sallallahu alayhi wasallam) said: "Whatever of the trousers is below the ankles will be in the fire."

Wearing the trousers below or on the ankles is the style of the kuffaar. Initially it was a proud style of the kuffaar. Rasulullah (sallallahu alayhi wasallam) has therefore forbidden Muslim males from wearing their trousers on or below the ankles. Even today it is a popular style of the kuffaar.

TASAWWUF

Tasawwuf is that branch of Islam which deals with character and morality. It teaches the ways and methods of self-reformation, moral purification and spiritual elevation. The Qur'aan-e-Kareem and the Ahadith are replete with commands, exhortations and prohibitions pertaining to this sphere of man's life. Any kind of 'tasawwuf' which is in conflict with the Shariah and which diverges from the Qur'aan and Sunnah is a branch of Satanism. The Tasawwuf taught by the illustrious Auliya of Islam are the pure moral precepts stated by the Qur'aan and Sunnah.

RASULULLAH'S CURSE

Abu Hurairah (radhiyallahu anhu) said:

"Rasulullah (sallallahu alayhi wasallam) cursed the man who dons female dress and the woman who dons male dress."

The Shariah's prohibition of unisex garments could be well understood from this curse of Rasulullah (sallallahu alayhi wasallam).

NABI IBRAHEEM

Hadhrat Saeed Bin Musayyib (radhiyallahu anhu) said: "Ibraheem was the Friend of Allah. He was the first man to attend to guests; the first to circumcize; the first to clip his moustache; the first to see white hair. He asked: 'O my Rabb! What is this?' Allah Tabarak Wa Ta'ala said: 'It is dignity, O Ibraheem!' Ibraheem said: 'O my Rabb! Increase me in dignity.'"

PICTURES

Rasulullah (sallallahu alayhi wasallam) said: "Whoever makes a picture will be punished and will be commanded to put life in it, but he will be unable to do so."

Pictures of people and animals are haraam. Many Hadith narrations prohibit such pictography. In one Hadith it is said that the 'worst punished person on the Day of Qiyaamah will be the picture-maker.' Another narration says that the Angels do not visit a home in which there is a picture.

The many ahadith which explicitly prohibit pictures of animate objects make it abundantly clear that pictography is among the major sins. Today this sin is so rampant that even learned men consider it as being insignificant. In fact, many so-called Ulama regard this major sin to be even permissible. Shaitaan has truly deluded them.

The practice of photography is so intense and widespread that even pious people have ceased making any attempt to save them from this evil. Television based on picture-making, inspite of all its filth and evil, has been accorded acceptance by even the Ulama. Arguments which are palpably stupid and un-Islamic are tendered in support of the utterly baseless contention that photography is not pictography. When shaitaan and the nafs have conquered man's intelligence, then even learned men fail to discern their stark stupidity and deviation.

There is no difference of opinion among the Fuqaha of all Math-habs on the prohibition of pictures of animate objects. When we speak of Fuqaha, we are not referring to the deviated learned men of this age...men who think that they are Ulama.

ALLAH CURES

Cure from sickness is the act of Allah Ta'ala. He causes illness and He cures. The Qur'aan Majeed says:

"When I am sick, then only He cures me."

Rasulullah (sallallahu alayhi wasallam) said: "For every sickness there is a medicine. When the medicine is applied to the sickness, the patient is cured with the permission of Allah."

The Muslim should develop yaqeen that it is Allah Ta'ala Who cures. He should, therefore, not transgress in the matter of medical treatment. There is no need to look beyond the confines of the Shariah for cure. Cure is in halaal and pure substances. Lack of faith constrains one to believe that the utilization of haraam and impure substances for medical treatment is necessary. But, this is a deception of shaitaan, for Rasulullah (sallallahu alayhi wasallam) has categorically asserted that the shifa (cure) for the sicknesses—physical sicknesses—of his Ummah is never in haraam and najjaasat.

BROTHERS

Rasulullah (sallallahu alayhi wasallam) said: "A Muslim is the brother of (another) Muslim. He does not oppress him nor does he abandon him. Whoever is in the service of his brother (Muslim), Allah is in his service. Whoever removes a difficulty from a Muslim, Allah will remove from him a difficulty from the hardships of Qiyaamah."

To what extent can Muslims today honestly claim to be in the assistance of other suffering Muslims? In fact, Muslims of affluence and abundance have abandoned their bretheren who are languishing in hardships and tyranny elsewhere. While our lesser fortunate brothers and sisters are suffering under kuffaar brutality, Muslims who are enjoying the luxuries of life are squandering enormous sums of money on haraam luxuries and haraam wedding customs. Instead of opening up our hearts for the ravaged Muslim sisters and brothers, we have abandoned them while we have lost and destroyed our souls in haraam indulgence. We better rise from our slumber before we shall be rudely and brutally shaken up into awakefulness when it is too late for alertness.

THE AGED

Among the demands of the Sunnah is to respect and honour the aged. Rasulullah (sallallahu alayhi wasallam) said that when a young man honours an old man, Allah Ta'ala will ensure that when this young man has reached old age, other youngmen will honour him. Anyone who disrespects an aged person will discover in his old age others who will disrespect him.

HARDNESS OF HEART

Once a man complained to Rasulullah (sallallahu alayhi wasallam) of his (the man's) hardness of heart. Rasulullah (sallallahu alayhi wasallam) prescribed the following remedy for this malady:

"Rub your hand (lovingly) on the head of an orphan and feed the poor."

Acts of charity and assistance to the poor and needy produce tenderness in the heart. Tenderness of the heart aids the servant to gain nearness to Allah Ta'ala. Hardness of the heart is a disease caused when man becomes forgetful of Allah Ta'ala.

SIGNS OF THE LAST DAY

Among the signs of the approaching Last Day are the following acts and conditions predicted by Rasulullah (sallallahu alayhi wasallam) who said:

"Among the signs of the Hour are the elimination of Ilm (Deeni Knowledge); increase in ignorance; rampancy of fornication; consumption of liquor in abundance; decrease of the male population and increase of the female population until fifty females will have one man to support them."

The first of these Signs of Qiyaamah mentioned in the aforementioned Hadith, namely, the disappearance of Ilm and the appearance or domination of jahl (ignorance), is widespread and intense. With the disappearance of Ilm-e-Deen, the ground for all forms of evil is made fertile. Every understanding Muslim who is concerned with his Imaan and the Akhirah can discern the malady and curse of jahl in the ranks of the Muslimeen. Every ignoramus, schooled in kufr secular education, believes himself to be a mujtahid, a mufti and a shaikh of all branches of Deeni Knowledge while in reality they lack in the knowledge of the basic laws of Tahaarat and Salaat.

Even the most stupid women suffering from gross mental inferiority are setting themselves up as mujaddids solely on the ground of their kufr education acquired by sitting at the feet of kuffar tutors in kuffaar institutions of libertinism and immorality. Juhala are calling for the reinterpretation of Imaan. The Qur'aan delivered to mankind by Muhammadur Rasulullah (sallallahu alayhi wasallam) is inadequate for their ideas and theories of kufr, hence the desire to scuttle the Qur'aan and supplant in its place a book of kufr which these morons of baatil and kufr wish to dub the Qur'aan. Perhaps they can befuddle their corrupt brains. But, Muslims in possession of straight Imaani vision will not be befooled by the slogans of kufr emanating from the diseased minds of the agents of Shaitaan whose base of operation in this day and age is the universities of the kuffaar.

FORNICATION

The second Sign of the Hour mentioned in the above Hadith is the widespread prevalence of zina (fornication and adultery). The juhala who cherish an intense hatred for the Shariah of Allah Ta'ala are the agents in the nefarious trade of spreading zina. The spread of zina is made possible by the abandonment of Hijaab (Purdah). And, it is this institution of Shar'i Hijaab which is most hated and despised by the modernist munaafiqeen who are masquerading as Muslims within the ranks of the Ummah. There is no institution of Islam which these deceits and frauds abhor as much as Purdah. The bestiality of the nafs addicted to the libertine ways of the immoral kuffaar gives the greatest impetus to the modernist slogan raised for the abolition of Hijaab.

LIQUOR

Even among Muslims consumption of liquor has reached alarming proportions. Rasulullah (sallallahu alayhi wasallam) said that among Muslims will be those who will change the name of liquor to legalize it. This is already happening in Muslim countries where modernists are holding the reigns of government. This evil will go on increasing until liquor will be consumed like water by all and sundry.

DESTRUCTION OF TRUST

An A'raabi (village-dweller) came to Nabi (sallallahu alayhi wasallam) and asked:

"When will be the Hour (Qiyaamah)?"

Rasulullah (sallallahu alayhi wasallam) said: "When Amaanat (Trust) is destroyed, await the Hour."

The A'raabi asked: "How will it be destroyed?"

Rasulullah (sallallahu alayhi wasallam) said: "When affairs of trust are assigned to unqualified persons, then await the Hour."

Amaanat has today been completely destroyed. The reigns of government in both Muslim and kuffaar lands are in the hands of the worst among mankind. Scoundrels, frauds, murderers, crooks and immoral villains and gangsters are occupying important posts of government, right from the top to the bottom. Corruption and vice must necessarily multiply and become the order of the day on earth.

EVEN THE MUSAAJID

Even pure Deeni institutions such as the Musaaqid are being controlled by the worst type of fussaag. Persons who have an aversion for Salaat and Ibaadat are mutawallis of Musaaqid. Gamblers, drunkards and men of open immorality crave to be Musjid trustees. While such fussaag deserve to be kicked out by the Musallis of the Musaaqid, they (musallis) are awed by their financial position and status in mundane society.

Those who are instrumental in the appointment of fussaag to positions of trusts and leadership are guilty of aiding and abetting in sin and transgression in flagrant violation of the Qur'aanic prohibition.

EMULATING THE KUFFAR

Hadhrat Abu Saeed Khudri (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Most certainly you will follow the ways of those before you, cubit by cubit, metre by metre to such an extent that if they enter the hole of a lizard you too will follow them."

It was said: 'O Rasulullah! (Are you referring to) the Yahood and Nasaara?"

Rasulullah (sallallahu alayhi wasallam) said: "Who else!"

In all spheres of life, Muslims, even Ulama, are emulating the ways and styles of the Yahood and Nasaara. The imitation of the kuffaar is almost complete. Today it is the West (the Yahood and Nasaara) which is leading the Ummah. The dependence of Muslims on the kuffaar is due to the total emulation of the kuffaar by the Muslims. We are already following them "into the lizards's hole". Any Muslim who denies this reality and ventures the audacity of disclaiming the Ummah's emulation of the Yahood and Nasaara is in fact denying the prediction of Rasulullah (sallallahu alayhi wasallam).

APPEARANCE

The very external appearance of Muslims bears ample testimony to the disease of emulation. If one mistakes a Muslim for a kaafir on account of his external appearance—his clean-shaven face and western attire—one has to be excused because there exists a valid reason for the wrong assumption. It is not possible to offer the Islamic salutation of Salaam to a man who looks and speaks like a kaafir.

DENYING ALLAH'S IMMANENCE

A Brother from Australia writes:

"It is said that some scholars in Saudi Arabia are attacking the attribute of Divine Immanence. In other words, they deny that Allah is everywhere."

To deny the Omnipresence of Allah Ta'ala is to destroy one of His Necessary attributes. He is Al-Maujud, the Omnipresent. For the last 1400 years Muslims believed in this attribute of Allah Ta'ala. But regrettably some modernists scholars schooled in kuffaar universities and tutored by kuffaar professors have suddenly turned purblind. In this belated age, these deviant scholars are trying to strip Allah of this attribute. This is sheer stupidity and impudence. They give some concocted and spurious explanation according to their whims and fancies in their bid to uproot this belief from the minds of Muslims.

While there are numerous Qur'aanic verses and Ahadith to prove the Divine Omnipresence, these myopic scholars pick and choose a few statements here and there in their dismal bid to prove their theory. This shows that the malady of the kuffaar scientists and padres has overtaken Muslim scholars who are trying to invent new divine theories.

The great spiritual luminaries like Imaam Ahmad bin Hambal, Sufyaan Thauri, Asfahani (rahmatullahah alayhim) proclaimed the view of Maalik Bin Anas (rahmatullah alayhi) of Allah being over and above the Arsh (Throne). The method of the Divine Presence on the Throne is unknown to man nor does he possess the intellectual ability of comprehending this Divine 'Aboveness' over and on the Throne. Imaam Maalik (rahmatullah alayhi) declared that belief in this aspect is necessary, but to seek to probe it is heresy. But some modernist deviates with their disfigured and tottering Imaan which had received a sustained battering from the corrosive influence of western philosophy and education are attempting to project the figment of their imagination in their scheme to turn Islam topsy-turvy by presenting mutilated explanations of the idea of Divine Immanence.

In this direction the greatest damage is caused by a modernist who has no Math-hab to follow. He was a Canadian convert to Islam, who after acquiring a smattering of Arabic began a teaching career in Saudi Arabia. In one of his books he attributes the current stagnation, division and decay of the Muslim community to the existence of the 4 Math-habs.

Abu Ameenah Bilal Philips says that the belief that Allah is everywhere has been acquired by Muslims from Hinduism which says Brahman is everywhere. He devotes a chapter in his book for the question of Divine Immanence. It is full of fallacies and fancies of the author who attacks such intellectual and spiritual Stars like Al-Ashari and Al-Ghazali (rahmatullah alayhima). Was-salaam.
(SEE PAGE 10)

SA DAAT

The Pivot of the Sayyids is Hadhrat Faatimah (radhiyallahu anha), not Hadhrat Ali (radhiyallahu anhu). Thus all descendents of Hadhrat Faatimah (radhiyallahu anha) are Sayyids while the children of Hadhrat Ali (radhiyallahu anhu) from his other wife are not Sayyids.

DIVINE OMNIPRESENCE

Allah's Omnipresence has been the belief of the Ummah since the inception of Islam. There is no difference of opinion among the Ulama of Islam on the Omnipresence of Allah Ta'ala Who declares in the Qur'aan Majeed:

"WE ARE CLOSER TO MAN THAN HIS JUGULAR VEIN."

Similarly, He says:

"East and West belong to Allah. Whichever way you turn your face, there is Allah's Presence."

Leaving all philosophical and fanciful discussion aside, the Qur'aanic fact upheld and proclaimed by the Ulama of the Ummah for the past 14 centuries is that Allah Ta'ala is here, there and everywhere at one and the same time. Whether this doctrine be understood or not and whether it sounds logic or illogic is of no consequence. The belief of His Immanence is unanimous.

ON TOP OF THE ARSH

The argument of Allah Ta'ala being above or ontop of the Arsh cannot be cited in refutation of Allah's Omnipresence. The Qur'aanic verses pertaining to Allah's Presence ontop of the Divine Throne belong to the Mutashaabihat (Allegorical) category. The interpretation of such verses is known to only Allah Ta'ala. When the Qur'aan speaks of Allah's Face and Allah's Hand, it is not permissible to attribute on this basis anthropomorphic connotations to Allah Ta'ala because dimension and direction are not applicable to Him. Any aspect such as direction and dimension which implies finitude concern only created beings.

While everyone accepts the Qur'aanic claim of Istiwa' alal Arsh (or Allah's Presence on the Arsh), the manner of such Presence defies our created minds.

Regarding the allegorical verses, the Qur'aan Majeed says:

"Those in whose hearts is (the disease of) crookedness search for the allegorical verses of the Qur'aan, desiring fitnah and desiring their interpretation. And, no one, but Allah knows their interpretation."

BRAHMANIC BELIEF?

The claim that the Islamic belief of Allah's Omnipresence is the product of Brahmanic influence is absolutely stupid and ludicrous. This belief has come down in the Ummah many centuries before Muslims had contact with Hindus of India. This belief has been propounded by the greatest authorities of the Shariah since all times. Only ignorant people can be misled by the stupid claim made by deviates.

The satanism of such deviates is conspicuous. By implication the deviate is saying that for 14 centuries the greatest authorities of the Shariah were in darkness regarding this belief, and only today, the true belief has been unearthed, and that too by a modernist deviate who has no Islamic credentials. Muslims should beware of the writings of all products of kuffaar universities. The surest sign of deviation is hatred and criticism of the Math-habs. When a man rejects the Taqleed of the Math-habs, his deviation is manifest.

The Omnipresence of Allah Ta'ala is an unanimous belief propagated by the Ahlus Sunnah Wal Jama'ah. Those who step beyond the confines of this Jama'ah of Rasulallah (sallallahu alayhi wasallam) plunge into dhalaal and the Fire of Jahannum.

DISSOLUTION OF MPLB

The recently established Muslim Personal Law Board has, Al-hamdullillah, been dissolved even before it had managed to take off ground. The modernists on the board were adamant in their bid to subject the Shariah to kufr law. Even the liberal Ulama serving on the board discovered that it is not possible to work with those who lack in entirety in Deeni understanding and knowledge. In a statement issued by the Ulama who had spear-headed the establishment of the MPLB, it is said:

"The Full Board met on the 12th March 1995. The meeting was continuously disrupted by members of the Muslim Youth Movement and the Call of Islam. Instead of discussing the urgent question of the Bills, for which the meeting was called, the representatives of the MYM and Call of Islam challenged the constitution of the Board and in particular clause 11, which provided that an issue or issues relating exclusively to the SHARIA shall be decided solely by the ULEMA who are members of the Board.....(They also) questioned the supremacy of Muslim personal law in relation to the Bill of rights....."

In all the circumstances, the ULEMA bodies are of the opinion that the Board should be dissolved forthwith"

In its statement, the Board says:

"We have received signed resolutions from the majority of members of the Board to the effect that the Board is dissolved as from 27th March 1995, It follows that the Board has been dissolved accordingly."

SUPREMACY OF THE SHARIAH

The Qur'aan-e-Hakeem says:

"Then We established you on a Shariah with regard to affairs (of life). Thus, follow IT and do not follow the desires of those who do not know."

As far as the People of Imaan are concerned, the supremacy of the Shariah of Allah Ta'ala is supreme. Every law and 'bill of rights of men, no matter who they are, have absolutely no relationship with the supremacy of Allah's Shariah. Those who seek to submit the Shariah to man-made laws and deny its divine supremacy are no longer members of this Ummah of Islam.

SALAAT

The Musalli should ensure that his Salaat is performed in accordance with the Sunnah. All the acts of Sunnat should be observed. A Salaat discharged correctly is loved and accepted by Allah Ta'ala even though thousands of stray thoughts enter into the mind. The servant is under obligation to perform correctly whatever is within his control and ability. He should not be unduly perturbed by stray thoughts which gush into his mind without his conscious introduction thereof. Shaitaan desires to disturb and frustrate the musalli with an abundance of thoughts. Ignore the thoughts and concentrate on the Salaat.

BOUNTY AND CALAMITY

"When the aim of a calamity is to alert, then such calamity is a ni'mat and if the aim of the bounty is to give respite and lull one into indifference, then such bounty is a calamity."

(Hakimul Ummat)

CHARITY

Charity is not the preserve of the wealthy because Allah Ta'ala is not concerned with the amount as He is concerned with the niyyat (intention) underlying the charitable contribution. No one, therefore, has a valid excuse for refraining from Sadaqah (Charity) in the Path of Allah Ta'ala. Hakimul Ummat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said :

"When soliciting funds, ask from the poor. There is no disgrace in asking from them. Whatever they present will be with considerable sincerity and humility. Furthermore there will be barkat (blessing) in their contribution. On the other hand, the wealthy view the collector with contempt while they consider themselves to be superior. There is, therefore, disgrace in this. Secondly, these affluent people are pitiable. Generally their expenditure exceeds their income, hence they are always worried."

The poor should never think that they lack the means to contribute to Deeni causes. They should give whatever little amount they can spare. In reality there is much they can spare. If they reflect, they will see the wasteful expenses even in their poor lives.

Hadhrat Ibrahim Adham (rahmatullah alayh), one of the greatest Auliya was at one stage a proud king ruling a great country. He abandoned the throne and his kingdom for the sake of the Kingdom of the Akhirah. He renounced the world and took to the wilderness and mountains where he dwelled in search of Divine Proximity and that capital which he will be requiring in the Akhirah. While he was living in a cave in a mountain near to the city of Nishapur, he would descend every Thursday to collect a pile of firewood which he would sell. After attending Jum'ah Salaat, he would sell the wood and buy a loaf of bread. Half the bread he kept for himself to last him for the following week and the other half he gave in charity to the Masaakeen (Poor). Charity is, therefore, within the means of every Muslim.

All Muslims should, therefore, make it their incumbent duty to identify with suffering Muslims elsewhere and contribute in whatever measure they are able to, no matter how small. Given with a big and sincere heart, the little becomes magnified and finds its way to Divine Acceptance.

REVILING THE ULAMA

Imaam-e-Rabbaani, Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah) said: "Those who villify the Ulama of the Deen, their faces in the grave are turned away from the Qiblah."

Those who denigrate the true Ulama are in fact spitting their venomous hate against Islam and Rasulallah (sallallahu alayhi wasallam). The Ulama are the upholders of the Sunnah and the Standard Bearers of the Deen. It is for this reason that the faces of the Ulama's enemies are turned away from the Qiblah in the grave. May Allah Ta'ala save all Muslims from such disaster.

THE GRAVE

Regarding the torments of the grave Rasulallah (sallallahu alayhi wasallam) said that besides man and jinn all else hears it. Denial of the punishment in the grave is therefore kufr—such kufr which expels from the fold of Islam.

From page one

THE WAY OF JIHAD

Only an Imaan glittering with the brilliance of the Sunnah can produce victory in Jihad. While Jihad is the Way of Islam, there can be no success along this Way if the Way of the Sahaabah is not adopted.

EMACIATION

Muslims have emaciated the institution of Jihad in the same way as they have made all acts of Ibaadat decrepit and defective. Consider Salaat and Saum. Salaat performed haphazardly, not on time, hastily—without Ta'deel-e-Arkaan—is shorn of all blessings and the performer is denied the spiritual and physical benefits which stem from Salaat. If a person who is fasting, involves himself in transgression, speaking lies, gheebat, abuse and pride, then while his abstention from food and drink will be termed Saum, he is totally deprived of the blessings and benefits of the Fast. Similarly, those who are engaged in Jihad will be deprived of success and victory as long as they lack the lofty character which a Mu'min acquires from the adoption of the Sunnah. It is for this reason that the Qur'aan couples **Righteous Deeds** with the promise of granting political domination to the Mu'mineen.

Muslims should by this time realise that the success of Jihad is not dependent on western technology. There is no dearth of such technology and science in the Muslim lands and among those who proclaim themselves to be Mujahideen. In fact, every Muslim country has a formidable array of sophisticated armour. But, all the weapons, armies, airforces and navies of the Muslim countries put together are absolutely hopeless, helpless and impotent. While Muslims are being butchered in various places on earth, Muslim armies stand by as impotent observers.

With Roohaani power, the Jihad movement will become powerful and indomitable regardless of any paucity of weapons and inferiority of numbers.

THE ROOT CAUSE

Muslims should not search for their failure in the technological superiority and military might of the kuffaar. They should not attribute their failures on the battlefield to the scientific advancement of the West. They should search for their fall and failure within their own souls. The rot is in the Nafs of the Ummah. Muslims have abandoned the Sunnah and adopted alien ways and cultures, hence they have been divinely cast to the agents of Shaitaan. As long as Muslims do not understand the need to revert to the Sunnah, whether such a reversion be called fanaticism, fundamentalism, orthodoxy or insanity, they will forever remain laying prostrate at the feet of the kuffaar, grovelling in disgrace and degradation. Allah Ta'ala has made it abundantly clear in the Qur'aan Majeed that as long as we do not change our evil moral condition and adopt Taqwa as elaborated in the Sunnah, our worldly and external condition of weakness and degradation will not be transformed.

FUTILITY

"I take oath and say that if a person reflects in his futile acts and statements, he will most assuredly discover that they ultimately lead to sin. There is no futile and nonsensical act whose boundary is not adjoining the boundary of sin.."

(Hakimul Ummat)

HARAAM AND NAJAASAT

Just as spiritual corruption and filth such as lies, pride, vanity, malice, envy, etc. destroy Roohaani (Spiritual) progress and moral reformation, so do physical substances of filth and haraam. Ingestion of haraam food and haraam medicines is a barrier in the spiritual path leading to Divine Proximity.

A person who is careless in the matter of haraam physical substances cannot acquire Taqwa. The Imaan of such a person suffers severely. He becomes desensitized to transgression. He becomes lethargic in ibaadat, but diligent in worldly acts of futility and sport. The notriety and gravity of abandoning even Fardh acts of Ibaadat do not dawn on him. He inclines increasingly to the ways and norms of kufr while becoming averse to the ways of Imaan. If he refrains from remedying his deteriorating disease of spiritual degeneration, he will discover himself shorn of all taufeeq of virtue. His defences against the nafs and shaitaan will crumble.

PREMARIN

Regarding **PREMARIN** (oestrogenic) Tablets used by women, the manufacturers have this to say:

"To obtain the oestrogens needed to make Premarin, Wyeth-Ayerst contracts with independent horse ranches.....

"The pregnant mare's urine is collected using loose-fitting, flexible, lightweight harness.....

"Beyond collecting urine for pharmaceutical use, the ranchers are involved in handling horses for many purposes.....The process by which the oestrogens are removed from the urine and evolved to the final manufactured product is one of the most sophisticated in the pharmaceutical industry."

Such tablets manufactured from haraam and najaasat are not permissible for use by Muslims.

From page 5

OKLAHOMA

we should retort: 'Yes, testimony to the we are terrorists. So malice and what about it?' We conspiracy of the do not require their kuffaar from the good opinion of us. very inception of History bears ample Islam.

ALLAH'S AID

Defective Imaan leads to reliance on the kuffaar. Fear for the kuffaar has overwhelmed Muslims, hence they are in pursuit of the favours and 'protection' of murderers, terrorists and scoundrels. That is what these enemies of Islam really are, but Muslims have chosen deliberate blindness. They are unable to fathom and comprehend the realities explained in the Qur'aan. Precisely for this reason do modernist Muslims and deviates seek to compromise Islam by offering interpretations which soothe and appeal the kufr mind.

Vaccine link a gut wrencher

LONDON — British doctors say they have found a link between measles vaccination and a painful intestinal disorder.

But doctors at London's Royal Free Hospital could not confirm whether measles vaccination caused inflammatory bowel disease (IBD), a gut disorder for which there is no cure.

Patients diagnosed with IBD suffer from chronic inflammation at various areas in the bowel, chronic diarrhoea, pain, fever and weight loss.

Cases of IBD have increased since measles vaccines were introduced in the 1960s.

The doctors compared vaccinated and unvaccinated groups and found that bowel disorders were two to three times more common in the vaccinated specimens. — Sapa-Reuter

SINS AND IMAAN

"The pious Mu'min fears his sins even though minor while the immoral person regards even his major sins to be insignificant. It is clear that the attitude of considering sin to be grave and taubah is the sign of Imaan while the attitude of regarding sin to be insignificant is the sign of lack of Imaan."

(Hakimul Ummat)

ISHA AND FAJR

Hadhrat Maulana Ashraf Ali Thaanvi said: "Whoever is regular in performing Isha and Fajr Salaat with Jamaat will obtain a share of Lailatul Qadr, i.e. even if for some reason he slept after Isha during the night of Qadr until Fajr, he will be recorded as one who had stayed awake during this auspicious night."

A special attempt should be made to be punctual and regular with the Fajr and Isha Jamaat although the Jamaat of every Salaat is necessary and incumbent.

COURAGE AND DUA

The method of abstaining from transgression is firstly to muster up courage for effort (against the nafs); secondly to supplicate to Allah Ta'ala to bestow the courage and thirdly to request the pious servants of Allah to make dua on one's behalf. Insha'Allah, then the courage for abstention from sins is a certainty. Personal effort and the duas of the saintly people are the two wheels of spiritual success. (Hakimul Ummat)

GHAIRULLAH

Engrossment in ghairullaah (i.e. everything and activity other than Allah Ta'ala) is detestable even though it is a permissible occupation or profession. Engagement in worldly activities should not be to the extent of engrossment. Pursuit of worldly affairs such as earnings, etc. should not be man's primary activity in life. His goal is the Akhirah. This then demands engrossment, not the transitory and inferior gains and pleasures of this world.

(Hadhrat Maulana Ashraf Ali Thaanvi)

TAHAJJUD

Hadhrat Maulana Ashraf Ali Thaanvi said about those select servants of Allah Ta'ala, who are in the regular habit of performing Tahajjud Salaat, that Allah Ta'ala wakes them in time. They should not become proud. They should be grateful and express their shukr for this Ni'mat.

DARKNESS

There is always spiritual darkness in the talk and writing of an irreligious and deviated person even if he speaks or writes about the Deen. On the contrary, the conversation or the writing of a religious man radiate Noor (spiritual lustre) even if it pertains to a worldly subject.

The reason for this is that the fountain of speech is the heart. The heart exercises its effect on the tongue and in the writing. If the heart is spiritually darkened, such darkness will become manifest in one's speech and writing. If the heart glows with spiritual brilliance, such light will glow in one's speech and writing. It is, therefore, essential to abstain from the company of irreligious persons and from reading the books of irreligious persons. The evil effect which the company of an irreligious person exercises will also be the product of his writings. This then is the danger in studying the books of deviates and modernists who are defective in Imaan and wanting in virtuous deeds.

QUESTIONS and ANSWERS

A. The jewellery according to the Shariah belongs to the ex-wife to whom it was given. Rasulullah (sallallahu alayhi wasallam) said that a person who retakes a gift is like a dog which licks up its own vomit. Once a gift has been made to the woman by her husband or mother-in-law then it is haraam for them to spitefully usurp it from her. She remains the owner. If truly they had given it to her as a gift, then it is indeed callous and haraam for them to now claim that the jewellery was loaned to her. Allah Ta'ala is aware of whatever lurks in the hearts.

Q. My baaligh children have savings which are more than the Zakaat Nisaab but they have no income. Do they have to pay Zakaat and make Qur'baani?

A. Both Zakaat and Qur'baani are incumbent on them.

Q. I am a Muslim prisoner on Death row in America. What Deeni advice can you offer me? I do regret the evil deed which I had committed. I accepted Islam while in prison.

A. You are fortunate that guidance has come to you. In a way your incarceration too is a Ni'mat of Allah Ta'ala for you. Since your everlasting life in the akhirah is saved by virtue of your embracing imaan, Allah Ta'ala has favoured you. Everything happens with the decree and command of Allah Ta'ala Who operates in wonderful ways which are not always comprehensible to our limited and finite understanding. Therefore, be contented with your lot. Rasulullah (sallallahu alayhi wasallam) said: "Keep your tongue fresh with the Thikr of Allah." Thus, remember Allah Ta'ala constantly and in abundance and make dua for steadfastness in Imaan and for a death in Imaan. Perhaps Allah Ta'ala will grant you Shahaadat (Martyrdom). Furthermore, take heart from the fact that Maut comes only at its appointed time. The Qur'aan declares:

"It is not for any man to die but with the permission of Allah at the appointed time."

So while you are on 'Death Row', understand that all mankind, jinnkind and all the Malaikah too are on Death Row. We all are awaiting our death which will come at the appointed time just as your death will come at its appointed time. Your Maut will not be determined by your captors. It will be commanded by Allah Ta'ala at the time and manner He chooses. Millions all over the world will die before you are executed. Thus, the innumerable people who will die before your death are all on Death Row. Keep your heart strong and peaceful with the Thikr of Allah Ta'ala. The Qur'aan Shareef says:

"Verily, in the Remembrance of Allah do hearts find peace."

Q. According to the Majlis, marriage to close family members (cousins) is permissible. But, according to an article in another Ulama publication, it is not permissible. Could you please clarify this?

A. There is nothing for us to clarify. The view stated in the Majlis is correct. You should write to the other Ulama publication for clarification, not to us.

Q. In a certain Musjid the Imaam makes the Dua, Tasbeeh Faatimi, Aayatul Kursi, etc. in congregation. The Imaam then sits on the mimbar, recites an aayat and presents its tafseer. As he completes his talk he passes the microphone to another person in the first saff who begins the recital of Surah Yaaseen. All those who had remained behind recite with him in congregation, i.e. all together. Please comment on this practice.

A. This whole practice is bid'ah. It is an innovation which changes the original form of the Ibaadat of the Salaat. The introduction of such forms of 'ibaadat' is not permissible. Bid'ah, while having the external form of ibaadat, is not true ibaadat. People should not sit and participate in such acts of bid'ah.

Q. A man bought a house for which he has not yet paid fully. The house is being paid off in monthly instalments. When he purchased the property he made it Waqf for a Musjid. After sometime he encountered financial problems and now cannot meet his payments. Can this house be sold to pay his debt?

A. The house remains Waqf for all time. It cannot be sold to pay his debt. This man will just have to make some arrangement to pay his debts.

Q. A non-Muslim wants to buy my plot of land which is close to the Musjid. He wants to build a bottlestore on the plot. Is it permissible for me to sell him the plot?

A. Even if the plot was not in close proximity to the Musjid, it will not be permissible to sell it for the purpose of a bottlestore. You will be aiding in haraam by selling the plot to the person who wishes to build a bottlestore on it.

Q. Are biscuits prepared commercially halaal?

A. All biscuit manufacturers use essences which are haraam. At least this is known among the ingredients. On the basis of the haraam essences used, it is not permissible to eat any commercially prepared biscuits.

Q. You as well as other Ulama say that Elite cheese and some other cheeses are halaal. What about the flavourings and colourants used in these cheeses? Most colouring agents available are also acquired from alcoholic concentrates similar to those used in soft drink manufacture. Please comment.

A. We confess that we have overlooked the issue of colourings used in cheese. We have not investigated the colouring agents which are used in cheese-manufacture. The ruling of the permissibility of Elite and other cheeses is based on the fact that only plant rennet is used. The issue of colouring has raised a new doubt. It is, therefore, best to consume only uncoloured cheese. One brand we know of is Tusser's Uncoloured Cheese.

Zakat- our Condition

The aim of the Mujlisul Ulama Zakaat Organization is to guide Muslims in their Zakaat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakaat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakaat in accordance with the Shariah, they may divert their Zakaat to us. To enable us to distribute the Zakaat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakaat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakaat-payers.

When sending your Zakaat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakaat to us.

Mujlisul Ulama Zakaat Organization
P.O.Box 3393, Port Elizabeth

THE SUFFERING UMMAH

Rasulullah (sallallahu alayhi wasallam) said:

"SADQAH EXTINGUISHES THE WRATH OF ALLAH."

Muslims in a number of places all over the world, are overwhelmed by calamities. Suffering, starvation, kuffaar torture and zulm have become ways of life for certain Muslim communities. This is the scenario in Bosnia, Kashmir, Palestine, Arakan, Bangsamora-Mindano, East Africa and elsewhere.

Every Muslim has a sacred duty to assist the suffering bretheren as much as possible for the sake of Allah's Pleasure. The provision of such assistance is an on-going process. Those who are blessed with the abundance of Favours of Allah Ta'ala should look at the wasteful avenues into which they channel their money while large segments of the Ummah are suffering under kuffaar tyranny.

Send your contribution to:

MUJLISUL ULAMA ZAKAAT
ORGANIZATION OF SOUTH AFRICA
P.O.Box 3393, Port Elizabeth 6056, S.A.

Bank: Standard Bank, Berrys Corner,
Port Elizabeth. Account No. 080645240.

When transferring funds directly to our banking account, do inform us and state whether it is Zakaat or Lillaah, etc.
JAZAAKUMULLAAH!

JANA'AZAH

"Where the Jana'azah is ready, the men carry it on their necks. If he is pious, he says: 'Take me forth (quickly)'. And, if he is not pious, he exclaims to his people: 'Alas! Where are you taking it (the jana'azah). All things besides man hear his voice (wails). If man had to hear it, he would collapse unconscious.'" (Hadith)

NOTICE GRAHAMSTOWN ASSOCIATION

THE MUSLIM PUBLIC IS HEREBY INFORMED THAT THE JAMIATUL ULAMA (CAPE PROVINCE) HAS WITHDRAWN ITS RECOGNITION OF THE GRAHAMSTOWN MUSLIM ASSOCIATION.

A While ago the Jamiatul Ulama had authorised the Grahamstown Muslim Association to collect funds for the erection of a Musjid in Grahamstown. Subsequent to the Jamiat's approval certain transpirations have compelled the Jamiat to withdraw its authorisation.

The Grahamstown Muslim Association has in its possession several letters of authorisation which the Jamiatul Ulama had issued to it. After repeated requests, the Grahamstown Association has either ignored or refused to return the letters.

Muslims are hereby advised to refrain from contributing to the Grahamstown Association on the strength of the Jamiat's letters. The Grahamstown Association has no right to solicit funds on the basis of the Jamiat's letters which stand officially cancelled. If anyone has contributed any funds to the Grahamstown Association on the strength of the Jamiat's letter, he should ask for the return of his contribution. The address of the Grahamstown Association is: Grahamstown Muslim Association
4 Miles Street, Grahamstown 6140.
FAX 0461 22544.

THE MAILS

"VOICE of ISLAM"

P.O.BOX 3393 PORT ELIZABETH, SOUTH AFRICA 6056

Vol 11 No. 12

THE MAILS

SUBSCRIPTION RATES

Twelve issues

South Africa R20

Neighbouring States \$15 (Air Mail)

All other countries:

Surface mail \$10

Air Mail \$20

BOSNIA: WHEN JIHAD IS OBLIGATORY THE ISLAMIC RESPONSE

The recent tragic upheavals in Bosnia have shocked the Ummah. The armed forces of dozens of Muslim countries look on agape—idle and impotent observers. The West along with its satanic agent, UN, mumble some inaudible and obscure humanitarian tune designed to soothe stupid people. In spite of the heart-rending episodes of torture, rape and brutality committed by the sub-human savages known as the Serbs, Muslims pathetically fail to discern the Hand of Divine Punishment operating. The Qur'aan Majeed says:

"Turn in repentance to your Rabb and submit (in obedience) to Him before there comes to you the Punishment. Then, you will not be aided."

(Surah Zumar, ayat 54)

HIS AID

When Allah Ta'ala withholds his Nusrat (Aid), the entire world is of no avail. This has been repeatedly demonstrated in Bosnia and elsewhere. In spite of the glut of Muslim resources in all mundane departments, the Muslim World hopelessly and miserably and cowardly stands watching the rape of tens of thousands of Muslim women and the massacre of entire Muslim populations. These are such times about which Rasulallah (sallallahu alayhi wasallam) had predicted. The Ummah will be at its weakest. Muslims will be the scum of the world. They will be like the muck which floodwaters bring down in its wake. They will be so impotent that they will lack the stamina to fight even animals.

The denial of Allah's Nusrat is on account of the Ummah's abandonment of Islam. Such abandonment is conspicuous in all societies of the Ummah and to a greater degree in Bosnia.

DIVINE PUNISHMENT

The stubborn persistence of Muslims in treason and transgression against Allah Ta'ala has legalized Divine Punishment. Among the variety of forms which Allah's punishment assumes, one form is the imposition of fear for the kuffaar. This overwhelming fear in the hearts of Muslims has been seen in the enactments at Srebrenica and Zepa where no battle took place. The Muslim surrender was the consequence of overwhelming fear for the kuffaar barbarians.

The Serb savages simply lined up their cauldrons of buses and trucks and demanded the surrender of the Muslim populace. Instead of furnishing the kuffaar with the proper Islamic response, the Muslims meekly submitted to disgraceful surrender, rape, torture and cruel eviction from their homes and land. This development is a clear indicator of Allah's

punishment and denial of Aid. It signals nothing other than Divine Wrath. Allah Ta'ala in the Qur'aan Majeed has promised political power for the pious Ummah. He does not violate His Promise. But the Ummah has violated its pledge of obedience and allegiance to Him, hence His Wrath.

MUSLIM TRUST

When the fear of Allah Ta'ala is banished from the hearts, the fear of the kuffaar finds its abode in the hearts of Muslims. In consequence Muslim intelligence becomes blighted and deranged. Instead of reposing their tawakkul (trust) on Allah Ta'ala, Muslims place their reliance on kuffaar thinking that these enemies of Allah Ta'ala will aid them against their foes. We thus see that for the past three years, the Muslims in Bosnia felt snug in so-called UN safe areas. They laboured under the false notion of the UN protecting them and saving them from Serb aggression. They agreed to be disarmed and sit snugly behind the skirts of the traitorous kuffaar body. Yet when the time came, the UN on whom the Muslims had reposed reliance displayed its treason and abandoned the unarmed civilian Muslim population to be massacred and brutalized by savages while the so-called civilized world and the impotent Muslim countries looked on.

Muslims have failed to understand that the scenario in Bosnia is simply a huge western kuffaar conspiracy to eliminate any Muslim presence in Europe. It was precisely for this reason that all avenues of defense were being blocked by the western powers. Silly excuses were advanced for western reluctance to act against the Serbs. Stupid reasons were given for maintaining an arms embargo on people who desperately require arms to defend their women from being raped and to protect themselves against an enemy whose brutality must surely become proverbial.

ISLAMIC RESPONSE

In a situation such as had prevailed at Srebrenica and Zepa, the Islamic response is clear-cut. The only Islamic answer in such a hopeless situation is Jihad of the Fardh-e-Ain category. When the Muslim army is overwhelmed or impotent to defend the population or the land, the Shariah commands every male, female and child to take up whatever arms at their disposal and stand up to fight the kuffaar regardless of the consequences. Jihad becomes Fardh-e-Ain in such circumstances, i.e. it is compulsory on every Muslim to come out fighting. The Muslim has only two options in such a situation: Fight and be victorious or fight

and drink from the glorious Cup of Shahaadat (Martyrdom). There is no third alternative when a Srebrenica episode is enacted. Every Muslim home must be transformed into a battlefield. Then the cowardly savages would have got the message loud and clear. To rape Muslim women, they must first capture them. But, if every Muslim man, woman and child fight back with an axe, dagger, or whatever weapon is available, the kuffaar will not be able to perpetrate their horrendous atrocities with such ease and audacity.

If the kuffaar are aware of this Islamic response, they would not dare to line up buses and trucks to take into captivity Muslims. Their only alternative would be to stand miles away and bombard the place with their heavy weaponry. But, this is a better alternative and a better death and a nobler death than to be disgraced, raped and brutalized by barbarians. Since Muslims have forgotten the Islamic response due to their overwhelming fear for the kuffaar, the Serbs have been taking undue advantage of a meek and weak populace. The Serbs are not a conquering army. They are not valiant fighters. They are a cowardly mob of savages who prey on little girls and old women. Their cowardice is manifestly exhibited in the nature of their atrocities.

ONLY ALLAH CAN HELP

The one and only solution for this awful plight in which the Ummah is trapped is to revert to Allah Ta'ala by repentance and submission to the Shariah and adoption of the Sunnah culture of Rasulallah (sallallahu alayhi wasallam). The Qur'aan Majeed states:

"O people of Imaan! If you help (the Deen of) Allah, He will aid you and plant your feet firmly (against your enemies)."

(Surah Muhammad:

The Doors of Allah's Rahmat (Mercy) will open up if the Ummah resolves to reaffirm its Pledge of Allegiance and Obedience to Allah Ta'ala. The Qur'aan promises victory and power for the obedient servants of Allah Ta'ala. It says: *"Seek forgiveness from your Rabb, then turn unto Him (in obedience). He will send abundant beneficial rains from the heavens and add power to your strength. Do not turn your backs as transgressors."*

(Surah Hud, Aayat 52)

If Muslims had focussed their gaze on Allah Ta'ala, not on UN protection, there would not have occurred the humiliating spectacle of Srebrenica and Zepa. Let us hope and pray that the Ummah has learnt much from the tragic events which we have just witnessed in Bosnia.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Some Muslim business-houses have installed music to their telephone systems. While the caller is waiting for the person requested, he has to listen to the music which comes over. Is it permissible to have music installed in a telephone system?

A. Music is haraam. It is haraam to employ music, be it for any purpose whatever. It is not permissible for the caller to stand listening to the music. The caller should simply bang down the phone.

Q. What is the actual aim of Jihad? Some claim that Jihad is to be waged only when the enemy attacks a Muslim country. Others say that Jihad was waged to impose Islam on non-Muslims.

A. The aim of Jihad is I'la Kalimatullah or to elevate the Law of Allah Ta'ala. Although a defensive war against the kuffaar is also Jihad, it is not primary Jihad which is Jihad undertaken to subjugate the kuffaar territories. The aim of subjugating the lands of the non-Muslims is to clear the Path for Tableegh so that Islam may be propagated without hinderance. Jihad thus clears the Path of the obstacles the kuffaar place in the Way of Propagation of Islam. Islam is not forced down the throats of people with the sword. But Jihad is not restricted to defense as the apologists and the modernists seek to convey. Rasulullah (sallallahu alayhi wasallam) said that Jihaad has to continue until the Day of Qiyaamah. Jihad is not the consequence of hostility between a Muslim and non-Muslim state. In the Islamic concept, the Islamic state is under Shar'i obligation to perpetually wage Jihad and to conquer kuffaar territories. This is an ongoing process which can never cease. But, it must be conceded that the Ummah has lost the ability for waging true and primary Jihad.

Q. A man on divorcing his wife claimed back all the gifts which he had given her during happy times. He contends that the goods revert to him with divorce. Is he correct?

A. He is usurping the property of the woman. He resorts to lies in making this contention. The goods which he had given to her belong to her. He has no right of reclaiming the gifts. The Qur'aan Shareef explicitly prohibits such usurpation of the wife's property. Allah Ta'ala says:

"And if you have given any of them (among your wives) wealth in abundance, then do not take back anything from it. What, do you wish to usurp (from her) unjustly and in clear sin? And, how can you ever take it back when you have inclined to one another (in sexual relations) and they (wives) have taken from you a solemn pledge (of Nikah)."

(Surah Nisa, Aayats 20 and 21)

BOGUS! FRAUD!

IT HAS COME TO OUR NOTICE THAT A BOGUS COLLECTOR IS COLLECTING FUNDS FOR M.U.ZAKAAT FUND.

THE MUJLISUL ULAMA HAS NOT AUTHORISED ANYONE TO COLLECT FUNDS FOR EITHER THE MUJLISUL ULAMA ZAKAAT FUND OR FOR THE MAJLIS. ANYONE COLLECTING FUNDS IN OUR NAMES SHOULD IMMEDIATELY BE REPORTED TO THE POLICE.

THE FRAUD WE ARE TOLD WEARS SPECTACLES, IS OF SHORT STATURE, YOUNG AND OF FAIR COMPLEXION.

Q. Does a man remain a Muslim if he calls for the abolition of the death penalty for murder?

A. Participation in any process of law-making which is in conflict with the Shariah is not permissible. The death penalty for murder cannot be imposed on the basis of the type of evidence and circumstantial evidence which the kuffaar courts hear. A person can be sentenced to death only on the basis of Shar'i evidence. If the person calling for the abolition of the death penalty believes that it is wrong to execute a man who intentionally commits murder, then such a person does not remain a Muslim because the Shariah too prescribes death for murder. However, the way in which the Shariah proceeds to secure a conviction differs vastly from the kuffaar system.

Q. A maulana says that a non-Muslim can achieve salvation in the Aakhirah by virtue of his good character and that belief in Rasulullah (sallallahu alayh wasallam) is not a requirement for entry into Jannat. Please comment.

A. Whoever entertains such a corrupt belief is a kaafir. He immediately loses his Imaan. It is necessary for this murtadd to renew his Kalimah as well as his nikah because his wife no longer remains his wife on account of the capital kufr he has committed.

Q. The Muslim Butchers in Benoni have issued a pamphlet subsequent to the Majlis's publication of the deplorable meat situation in our town. In spite of the pamphlet's claim that the wholesaler stocks only halal meat, this is false. Please guide us in this matter.

A. Meat sold by a non-Muslim is haraam even if slaughtered by a Muslim. If the supervision is not complete, i.e. from the point of slaughter to the point of delivery into Muslim hands, then the meat cannot be classified as halaal. If the non-Muslim stocks even haraam meat and pork as is alleged, then know that all meat on his premises is haraam even the so-called rolled meat acquired from the City Deep abattoir. To ascertain the correct position, members of the public should take an increasing concern in inspecting the premises. Do not be contented with the claims of the paid inspectors. Members of the public should pay frequent and random visits to see for themselves what is taking place behind the scenes. It is indeed most disgusting for Ulama to certify meat stocked by a non-Muslim as halaal even if it is the 'rolled' meat of City Deep abattoir. Muslims should be more careful of the food they consume. Haraam and doubtful food pollutes and destroys Imaan. Allah Ta'ala says in the Qur'aan Shareef:

"O People! Eat from the earth what is halaal and tayyib (wholesome). Do not follow in the footsteps of shaitaan. Verily, he is unto you an open enemy. Verily, he commands you with evil and immorality and that you utter about Allah what you know not." (Surah Baqarah, Aayat 168)

Muslims are required to eat not only halaal. Halaal can also be contaminated. Along with halaal, the food must be tayyib (pure and wholesome), devoid of any contamination whatsoever. Proximity of halaal meat with pork and other haraam meat most definitely contaminates it. Such meat cannot be termed tayyib even if the supervision is complete.

Q. I am sending you a copy of the book: INTRODUCTION TO THE STUDY OF HADITH. Please advise us as to the reliability of this book.

A. The book is a subtle attack on the

Shar'i institution of Tagleed. While it does not openly disparage the great Imaams, the emphasis is on reducing or denigrating the authority of the Aimmah-e-Mujtahideen. Spurious arguments are presented to refute the validity of many ahadith which have been narrated and accepted by all the Ulama-e-Haqq in almost every age. In the attempt to shatter the validity of certain ahadith, the authors of the book resort to the tagleed of such Scholars who are not in the same category of authority as the Aimmah-e-Mujtahideen. While these people view with distaste the Tagleed of Imaam Abu Hanifah and Imaam Shaafi, etc., they themselves submit to a tagleed of a far lesser worth. Insha'Allah, when Allah Ta'ala grants us the taufeeq, a detailed refutation of the baseless book will be published.

Q. Although the packets of Manhattan sweets list gelatine as an ingredient, the Muslim Judicial Council of Cape Town has certified the sweets to be halaal. Please throw some light on this matter.

A. All animal gelatine available in South Africa is haraam regardless of whose certification the manufacturers possess. Do not pay serious attention to halaal markings on labels and wrappers. All products containing geatine are haraam.

Q. I am told that it is not permissible to sell clothes which I had worn a couple of times

A. It is permissible to sell secondhand clothing. However, you should not mislead people into believing that the garments are new.

Q. When leaving and entering the home is it necessary to greet the people of the home?

A. Yes, it is necessary. It is part of Islamic culture (the Sunnah) to say Assalamu Alaikum when leaving home and when entering home.

Q. Is it permissible to eat vegetable soups which are sold in powder form such as Royco, Maggi, Knorr, etc.?

A. Some of these soups contain haraam ingredients. It is best to abstain from all such commercially prepared soups.

Q. Yesterday I read a story in a magazine. A woman angered her husband who then grabbed her arm and uttered: 'I talaag you; I talaag you; I talaag you.'

I went home and related the story to my wife. Today I repeated the story to her. But this time I grabbed my wife's arm and said: "I talaag you; I talaag you." I stopped at the second time and was shocked. I did not have any intention of divorcing my wife. I merely explained what the other man had done. But I phrased it directly to my wife. Now my wife insists that I write and ask you if our nikah is still valid.

A. Talaag is valid even if stated in joke. Although you had no intention of divorce, you had grabbed your wife's arm and directed the talaag to her without saying that you were demonstrating what the other man had done. After you had repeated the story twice, you simulated the act of the man and uttered talaag to your wife even though in joke. If you had said at the time of grabbing her arm that this is how the other man issued his talaag, then the talaag would not have been valid. The two talaags which you had issued in joke in this childish manner are valid. But your nikah is still intact. Since these two Talaags are called Sareeh (Explicit) divorces, the effect is Raj'i (i.e. Revocable). You can take back your wife before her iddat expires. The iddat is a period of three haidhs (menses). If by the time the iddat expires you have not taken her back, the nikah will no longer be valid.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

In that case you will have to renew your nikah. Another point of absolute importance is that you should now be exceptionally careful. These two talaqs remain suspended forever. Should you at any time in the future utter just ONE more Talaq then all THREE talaqs will come into effect. Then you will no longer be able to marry her. Utterance of just one more Talaq will terminate the Nikah immediately and irrevocably. Therefore, be careful and do not even dream of Talaq now. You have just one last chance left. Behave like a responsible Muslim. Talaq is like fire with which one should not play.

Q. Friends are advising a woman who is the first wife to make dua that her husband leaves the second wife. Can the first wife make such a dua?

A. It is not permissible to make such a dua. However, if the second wife is a threat to the husband's Imaan, then such a dua may be made. Since according to your letter the second wife has converted to Islam, we have added this exception. But, to make such a dua on account of spite or jealousy is haraam.

Q. Has a mother the right to prevent her young daughter from sleeping in the second wife's house? The second wife was previously not a Muslim. She has now accepted Islam, but her non-Muslim relatives visit her in her house.

A. The mother is fully entitled to prevent her young daughter from sleeping in the second wife's house, moreover since her non-Muslim relatives visit her. In the interests of the morals of her daughter she has to prevent her from sleeping outside the home. Sleeping in the house of the second wife who is not a paragon of virtue and who is being visited by her non-Muslim relatives is also sleeping outside the house.

Q. Today many Muslim married men are getting married to non-Muslim girls whom they convert to Islam. But the question is, how do they get involved with these girls in the first place? Please enlighten us on this.

A. They become involved in these illicit affairs because of the abandonment of Purdah. The first wives should ask themselves: How much Purdah do we ourselves observe? Purdah has been jettisoned out of the lives of Muslims. When the evil consequences stare the wives in their faces, they moan and cry. But then it is too late. People who observe Purdah generally do not become involved in illicit affairs. Since the Shariah has been overlooked, television has been adopted as a way of life, purdah is scorned and both wives and husbands freely intermingle with the opposite sex, you should not voice surprise when your husband becomes involved with a mistress. When he is in close contact with these girls in his shop and at work, what do you expect? Marriage is permissible to a second wife. Better than the illicit relationship, is to marry the woman. But, people frown more when a second marriage takes place. But when an illicit relationship occurs, they can tolerate it. The thinking of Muslims have become corrupt.

Q. My son who is at college wants to marry a girl he met at college. The girl is a non-Muslim willing to convert, but neither my wife nor any of us in the family is prepared for this marriage. But my son is adamant and is prepared to leave home for the sake of the girl. He refuses to understand the pitfalls of such a marriage. We have withheld our consent. What does the Shariah say in this matter?

A. The Shariah says that your withholding of consent is of no significance. You have

no right to complain. You, your wife and your family must accept your son's wish and decision meekly. You are liable for his destruction because you had sent him to a place where life is immoral and corrupt. For years he was allowed to adopt the company of non-Muslim girls and waste his Imaan in a libertine environment, now you lament. You simply are reaping what you have sown. It is now best that the girl converts to Islam and the nikah takes place respectfully. Accept them and do not behave childishly by renouncing and denouncing them. You have to make the best of a bad situation. Perhaps she will become a good Muslim.

Q. How do we form the saff when a man leads his wife and daughter in Salaat?

A. The man will be the Imaam standing in front. The wife and daughter will stand behind him. He should intend to be the Imaam of the females. If he does not make intention of Imaamate for the females behind him, their Salaat will not be valid. Making niyyat simply means that in his mind he should intend: 'I am becoming the Imaam of these females behind me.'

If a man performs Jamaat with only one female behind him, e.g. his wife or daughter, then she should stand right behind him, not at the side as a man stands.

Q. After having completed the Sunnat and Witr Salaat of Isha, a musalli realized that he did not have wudhu when he had performed the Fardh of Isha. What should he do?

A. After repeating the Fardh, he should repeat the Sunnats and the Witr also.

Q. While sitting inside the Musjid reciting Qur'aan, the Athaan starts. Should one stop reciting to respond to the Athaan?

A. One should continue reciting the Qur'aan Shareef.

Q. A woman who has been divorced is taking her ex-husband to court. She demands half of everything he owns although this man still supports her. What is the Shariah's ruling?

A. It is haraam for her to seek to usurp the property of her ex-husband. Even if the non-Muslim court rules in her favour, the property/wealth she gains from him in this haraam way will be haraam for her. The man has to support her only during her iddat period. Thereafter he is not obliged to continue supporting her for she has now become a stranger to him. If he willingly sends her something to maintain her, it is permissible. However, he is not allowed to be in communication with her.

ADDRESSES PLEASE!

* SHAHEEN of Warwickshire, England: You have requested books, etc., but have omitted to furnish your address.

* JALILAH of Riverview Drive, Columbus, U.S.A: Your letter and the booklet we had sent have been returned to us by the post office with the comment: "NO SUCH NUMBER". Please provide your correct number.

Q. It is said that Imaam Mehdi will appear in a Ramadhan when there will be a solar and a lunar eclipse. It is predicted that this will take place in about 10 years time. Is this correct?

A. The narration which claims this is refuted by the Muhadditheen. There is no reliance on it. There is nothing unusual in the phenomenon of a solar and lunar eclipse in the same month. Such phenomena occur frequently.

Q. My husband after giving me one talaq left home saying that he will give me another talaq after five years. I have not seen him since. What is my position now?

A. The one talaq which your husband issued has become effective. If a man does not retake his wife before expiry of her iddat, the one talaq terminates the nikah. Therefore, if three haidhs (menses) have passed after he gave you the one talaq, then you are no longer his wife. You are free to marry anyone else. There is no need to wait for a second and a third talaq.

Q. Is it permissible for women to attend thikr sessions in a Madrasah hall? Only women are present. The males gather in the Musjid for the thikr while the women are in the nearby hall.

A. It is not permissible for women to attend such thikr sessions. When it is not permissible for them to emerge from their homes for even the Salaat for which there was permission initially, then how can it be permissible for them to leave their homes to attend a public thikr programme in a madrasah hall? This is indeed a new bid'ah.

Q. Some people say that it is permissible to eat fruit while standing.

A. It is in conflict with the Sunnah to stand while eating or drinking. Whether it be prepared food or fruit, the Muslim should sit and eat unless he has some valid excuse for standing.

Q. Is it permissible for men to change their ihraam garb during the five days of Hajj? **A.** It is permissible.

Q. Is it true that according to the Shaafi Math-hab there are no Makrooh times for Shaafis in Makkah?

A. It is correct. There are no Makrooh times for followers of the Shaafi Math-hab in the Haram Shareef.

Q. If one forgetfully passes by Hajr-e-Aswad without making Istilaam during the course of tawaaf, is there any penalty to pay?

A. Istilaam is Sunnat. There is no penalty for having omitted it. But, intentional omission is sinful.

Q. A man became a murtadd. After his father's death he again embraced Islam. Some heirs claim that he did so to inherit in his father's estate. Does he inherit?

A. There are no ties of inheritance between a Muslim and a kaafir. This son will not inherit in his father's estate because he was a murtadd at the time of his father's death. The vital factor is the condition of either the testator or the heir at the time of death. The son's subsequent conversion while valid, does not qualify him as an heir even if he has embraced Islam with sincerity.

Q. To whom should the clothes of a deceased be distributed?

A. The clothes of the deceased are not up for distribution to charity as many people understand. The clothes like all other belongings are the property of the mayyit. All heirs inherit their proportionate share of the mayyit's garments. Whoever wishes to give away his share may do so. However, a minor's share may not be given away. A minor's consent is not valid. The clothing will have to be correctly valued and the minor's share be retained in trust preferably in the form of cash.

Q. A man bedridden for a few years made a gift of substantial value to one of the heirs a few months before he died. The heirs claim that since the gift was

QUESTIONS and ANSWERS

MULISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3313
PORT ELIZABETH

made during the man's last sickness.

A. The last illness is called Maradhul Maut. A gift made for an heir during Maradhul Maut is not valid. If the gift was made prior to Maradhul Maut it will be valid and the heir will be the owner thereof. It is necessary to determine the Maradhul Maut of the bedridden deceased. The entire duration of a bedridden person's illness is not Maradhul Maut. In cases of prolonged illness of a year or more, Maradhul Maut will commence from the time the sickness deteriorated, leading to death. If this was not the case when the deceased had made the gift a few months before he died, then the gift is valid. The gift appears to have been made prior to Maradhul Maut, hence valid.

Q. The only heirs of a man are his wife and brother. How is his estate to be distributed?

A. The wife gets one quarter and the remaining three quarters go to the brother.

Q. Is it permissible for a father to loan to others the money of his minor child?

A. It is not permissible. While a father may invest the minor's money in the interests of the child's welfare, he may not give the money as a loan.

Q. A large company is partly owned by a Muslim and a Hindu. What is the Shar'i ruling?

A. It is not permissible for a Muslim to be in partnership in business with a mushrik because the mushrik will conduct the business in conflict with the Shariah.

Q. An Aalim is a buyer for a major company. He buys television sets, perfumes, contraceptives and all beauty products including sex-aids. Is our Salaat performed behind this Aalim valid?

A. Although the Salaat performed behind a faasiq is valid, it is Makrooh. It is not permissible to appoint a faasiq to be the Imaam. This person is a faasiq on account of his indulgence in haraam. He should, therefore, not be asked to lead the Salaat.

Q. A person was unconscious for two days. He missed all the Salaats of these days. What is the ruling?

A. There is no qadha for six or more Salaat missed on account of unconsciousness. This person is therefore not liable for any qadha. If five or less than five Salaat are missed because of unconsciousness, qadha is incumbent.

Q. An aayat of Sajdah was recited during Salaat, but the musalli forgot to Sajdah. Can he fulfil this Sajdah in another Salaat?

A. Sajdah omitted in a Salaat cannot be compensated by a Sajdah performed in another Salaat. The only compensation is to repent (recite istighfaar).

Q. Some say that the head should be covered even inside the toilet.

A. Yes, it is necessary to have the head covered even inside the toilet and the whole day even when walking on the streets.

Q. It has been reported that in Bosnia some Muslim women who were raped by the Serbs had committed suicide. What is the position of these women according to the Shariah?

A. Suicide is not permissible. These women were morally and mentally shattered by the brutality of the savages. In their state of sheer misery, it appears that they were incapable of rational thinking. Allah Ta'ala is Most Merciful. He forgives sins greater than suicide. Insha'Allah, His mercy will encompass these shattered sisters whose honour was plundered and ravaged by inhuman people. Although suicide is not at all permissible,

we believe that the circumstances of their plight will mitigate in their favour in the Divine Court of Allah Ta'ala.

Q. In a certain town there is a problem with the water. Water is purified from a nearby dam. But the purified water tastes horrible. According to tests this water contains large quantities of human wastes. Is it permissible to use and drink this water?

A. It is not permissible to use or drink this impure water. If impure water is pumped even before purification into a large dam/river and the colour, taste, odour and flow of the dam's water are not changed, the water in the dam remains pure. However, if such a considerable amount of impure water or any other impurity is deposited into the dam that the natural properties of the water (as mentioned above) change, then the entire dam is rendered impure. It is then not permissible to use such water for any purpose whatever.

So-called purified or recycled water which is retained in containers and not pumped into large dams/streams remain impure even if the impurities are not discernible.

ANGER

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"It appears in the Hadith:

'The Qaadhi should not decide between two persons if he is in anger.'

In anger a decision should not be made. The matter should be postponed for a later time. The meaning of qaadhi here refers to every such person who has jurisdiction over two persons. The term includes the Muallim (Teacher), Ustaadh and the head of the home."

Q. A man makes Waqf of a plot of ground to be developed. The income should be for a Madrasah. He stipulates in the Waqf document that in the event of the land not being developed then it should be sold and the money used to purchase another land/property for the same purpose as specified in the Waqf. Is such a stipulation permissible?

A. This condition is permissible. If the land cannot be put to use thus defeating the purpose of the Waqf, then in terms of the instruction of the Waaqif (Donor), the land should be sold.

Q. Is it permissible for a man to make his fixed property waqf for his children? He desires the income of the property to be divided among his children.

A. Such a Waqf is valid. The income will be distributed among the children. After the death of the children, the income of the Waqf property will have to be distributed among the Fugara (poor Muslims). When distributing the income among the children, if the mayyit did not direct any specific shares, all children, both male and female, should be given equal amounts. The Shariah's law of inheritance will not apply to the distribution of the income of the Waqf property.

Q. When washing the arms during wudhu, should one wash from the elbows? Some people put their arm under the tap and wash from the elbows downwards to the fingers.

A. The Sunnat method is to begin washing from the fingers towards the elbows, not from the elbows to the fingers.

Q. Is it permissible to use a fresh miswaak while fasting. **A.** It is permissible regardless of the taste.

Q. Is it permissible to hire a premises to a building or insurance society?

A. Since these are institutions of riba, it is not permissible. Hiring a premises to an insurance or building society is to aid in sin and transgression.

Q. The parents never made Aqeeqah for their child who had died at the age of seven. They wish to have the Aqeeqah now made. Will it be valid?

A. Aqeeqah after the death of the child is not Sunnat. It should be made during the child's lifetime. Nevertheless, it is permissible.

Q. Certain people after burying their dead call out the Athaan by the graveside claiming this to benefit the mayyit. Is this a valid practice?

A. It is a baseless custom of bid'ah. It is not permissible to practise this innovation.

Q. Is it permissible to buy and feed our cats with tinned meat which is specially prepared for cats?

A. It is not permissible to feed haraam meat to even animals.

Q. If a person bequeathes his eyes for transplanting after his death, will it be permissible to remove the eyes on the death of this person?

A. It is haraam to make such a bequest and it is haraam to remove the eyes or any other part of the human body even after death. Rasulullah (sallallahu alayhi wasallam) said:

"Breaking the bone of a dead person is like breaking the bone of a living person."

In Sharh Siyar Kabeer it is stated: "Medical treatment with any part of a living human is unlawful. It is also not permissible to medically treat with the bones of a dead person. (This prohibition) is on account of the honour for a human being....."

Transplantation of human organs is haraam.

Q. Should a man greet a ghair mahram woman by saying Assalamu Alaikum?

A. Neither should a man initiate Salaam to a woman nor verbally respond to her Salaam. He should simply respond in his heart. The Fugaha have said that a man should not speak with a ghair mahram female even if it is Salaam or replying Yarhamukillah in response to her saying Alhamdulillah on sneezing.

Q. Is it permissible to advertise one's merchandise on television?

A. Television is a haraam institution. It is a satanic medium. It is not permissible to utilize a shaitani agency to promote one's merchandise.

Q. Some people make masah on ordinary woollen/cotton socks. Is the wudhu valid?

A. The wudhu is not valid.

Q. What is the position when the Imaam who leads the Salaat makes masah on ordinary socks?

A. The Salaat is not valid. It is not permissible to follow in Salaat such an Imaam.

Q. Many Muslims here in America buy haraam chickens from non-Muslim supermarkets. When they cook and eat the chicken they recite Bismillaahi Allahu Akbar or Bismillaahir Rahmanir Raheem and claim that the Bismillah makes the chicken halaal. At home my mother does so, but I refuse to eat of it. Am I doing the right thing?

A. Yes, you are doing the right thing. The haraam chickens do not become halaal when Bismillah is recited. If the chickens are not slaughtered Islamically, they remain haraam.

Q. Is praying in a moving car permissible?

A. Salaat and any type of prayer is permissible in a moving vehicle.

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Is the study of astronomy haraam?

A. Astronomy or the study of the heavenly bodies is not haraam. Astrology or fortune-telling by way of the stars is haraam.

Q. Is it permissible to close the eyes during Salaat?

A. Closing the eyes during Salaat is in conflict with the Sunnah. If one does so occasionally for a short while to gain some concentration, it will be permissible, but it should not be adopted as a practice in Salaat.

Q. How can Tasawwuf be permissible when it teaches the concept of pantheism?

A. Pantheism is the belief that Allah Ta'ala and the universe are identical, i.e. everything in the universe is Allah—Nauthubillah. Tasawwuf does not teach such shirk and kufr. You lack knowledge of tasawwuf, hence you have accepted this baseless charge which you have gleaned from the writings of some persons who are barren in the Rooh. They fail to understand the statements of the Auliya, hence they accept the erroneous meanings which ignorant writers attribute to the statements of the Auliya. Any brand of tasawwuf which is in violation of the Qur'aan and Sunnah is not Tasawwuf. It is satanism. While there have been and are cults which have assumed the designation of Tasawwuf, they are followers of shaitaan. The Tasawwuf of Islam is the product of the Qur'aan and Sunnah just as Fiqh and Tafseer are the product of the Qur'aan and Sunnah. Tasawwuf concerns itself with moral purification and spiritual elevation which are commanded in the Qur'aan and Ahadith.

It is conceded that many beliefs and practices of shirk and bid'ah have become associated with Tasawwuf over the centuries, but it is incorrect to brand Tasawwuf itself as un-Islamic. The evil has to be weeded out. That is precisely what the Ulama-e-Haqq and the Mashaa-ikh of Tasawwuf have been doing over the centuries.

Q. A woman is five months pregnant. The doctors say that the pregnancy must be terminated because the child will be horribly malformed and the life of the mother is in danger. Under these circumstances is it permissible to abort?

A. The Rooh (Soul) enters the foetus on the 120th day. From that time onwards the foetus is a living human being. It is then haraam to abort or murder the living human being irrespective of what the shaitaani doctors of kufr say. Murder is a way of life in the kufr western medical establishment. But, the Shariah does not give preference to the life of the mother over the life of the child she is carrying. Even if the child will be horribly malformed and even if the mother's life is in danger, murder (abortion) of the living child is haraam. The parents should make dua and accept the Decree of Allah Ta'ala. It is perfectly within the Power of Allah Ta'ala to allow the child to be born normal. In fact, in the past such cases have occurred in total conflict of the predictions of the doctors.

Q. I am told that Tasawwuf was developed in India long after Rasulullahu alayh wasallam).

A. Your information is baseless. Tasawwuf is taught in the Qur'aan and the Sunnah. What actually do you understand by Tasawwuf?

Q. Does the wudhu become invalid when nails or hair are cut?

A. Wudhu is not invalidated by cutting hair or nails.

Q. Does wudhu break if one sees the aurah

of another person or one's own aurah?

A. Wudhu does not break if one sees either one's own aurah or the aurah of another person. (Aurah is that part of the body which has to be compulsorily concealed, from the navel to the knees, i.e. including the knees.) However, it is haraam to look at either one's own aurah or the aurah of others. Rasulullah (sallallahu alayhi wasallam) forbade Hadhrat Ali (radhiallahu anhu) from viewing the thigh of even a dead person.

TASAWWUF

Another name for Tasawwuf is Sulook. In his book, Kitaabu Ilmis Sulook, Ibn Taimiyyah defines Sulook as follows:

"These are some concise statements regarding A'maal-e-Quloob' (the acts of the heart) which are termed Al-Maqamaat and Al-Ahwaal (Stations and Conditions). These acts (of the heart) are among the Usool (principles) of Imaan and of the laws of the Deen, e.g. Love of Allah and the Rasul, Tawakkul on Allah, Ikhlaas, Shukr, Sabr, Khauf, Raja, etc...."

I say: All these acts are Waajib (compulsory) on entire creation. They (these acts) in the unanimous opinion of the Aimmah of the Deen have been commanded in the Qur'aan....."

(Fatawa Ibn Taimiyyah, Vol.10)

Q. Is it permissible to cut hair and nails at any time during the night?

A. Hair and nails may be cut at any time, whether during the day or night.

Q. Is it permissible for me to give my Zakaat to my father's brother?

A. It is permissible. One may not give one's own Zakaat to one's parents, grandparents, children and grand children. Besides these, he may give his Zakaat to any of his other poor relatives.

Q. A boy who has proposed marriage to my daughter does not believe that Aadam (alayhis salaam) was the first man on earth. He does not subscribe to the Islamic belief of creation of human beings after Nabi Aadam (alayhis salaam) appeared on earth. Is this person still a Muslim and will it be proper for my daughter to marry him?

A. This boy is no longer a Muslim. He has become a murtad by entertaining the kufr belief explained in the question. The marriage of a Muslim girl to him will not be valid.

Q. While making tawaaf, I discontinued it after two circuits because my wudhu broke. What was I supposed to have done? Does one repeat the whole Tawaaf from the beginning?

A. It is not necessary to repeat the Tawaaf from the beginning. Since you had completed two full circuits (shauts) in the state of wudhu, you were supposed to have performed another five shauts.

Q. What is the ruling with regard to Rami of the Jamraat on the 13th if one happens to be in Mina after sunset of the 12th?

A. If one is in Mina after sunset of the 12th day, then it is Makrooh (prohibited and sinful) to leave without Rami of the Jamraat of the 13th. Should one leave without the Rami, there will be no penalty in spite of the sin committed. But, if one remains until Subh Saadiq (commencement of Fajr time) on the 13th, then the Rami of the 13th becomes Waajib. Omission of the Waajib Rami makes the Dumm penalty Waajib.

Q. Is it permissible for a woman in her haidh to proceed to Makkah without

entering the Ihraam state?

A. It is not permissible for her to go beyond the Meeqaat without Ihraam. She has to make niyyat for Ihraam and recite the Talbiyah without performing the two raka'ats Ihraam Salaat. After attaining purity she will execute the rites of Umrah. All restrictions of Ihraam will have to be observed even while she is in the state of haidh.

Q. There is a swimming pool in which the kuffaar swim. Both men and women use the pool. After they leave, Muslim men use the pool. The water is not changed. We are worried that if the non-Muslims urinate and the women are on their menses, the pool will be unclean for Muslims. Is it permissible for Muslim men to use this pool?

A. Even if it is known that they have not urinated and the women were not on their menses, it will not be permissible for Muslims to use the same pool. There is great spiritual harm in using a pool in which so many kuffaar all in the state of janaabat frolicked in acts of varying stages of zina. Furthermore, their crude and immoral habits, e.g. urinating in the water, are to be expected. Only such Muslims whose Imaan has been thoroughly dulled and blighted by transgression, will use such a filthy pool. Both physical cleanliness and spiritual cleanliness are integral parts of Imaan.

BAHLUL'S ADVICE

Once Hadhrat Sirri Saqati (rahmatullah alayh) passed by the Qabrastaan (cemetery) and saw the Majzub, Hadhrat Bahlul Majnoon sitting in contemplation. Saqati asked: "What are you doing here?" Bahlul: I have adopted the company of such people who neither annoy me nor slander me behind my back.' (This is a reference to the inmates of the graves).

SAQATI: 'Are you hungry?'

BAHLUL: 'Hunger is the sign of Taqwa. Soon will the hungry be satiated (i.e. on the Day of Qiyamah when they will not grieve.) (Nazhatul Basaateen)

ACCEPTANCE OF DUA

Once Hadhrat Zunnun Misri (rahmatullah alayh) came across an old saintly lady wandering in the wilderness of Teeh where Allah Ta'ala had trapped Bani Israeel for 40 years. She offered Zunnun the following advice:

"O Abul Faidh (i.e. Zunnun)! Keep your nafs engaged in obedience and spend time in solitude in the Thikr of Allah. Your duas will then be accepted."

Acceptance of dua is dependent on obedience and abstention from sin. Transgression cancels acceptability of dua.

Q. If one has not yet performed the Asr Salaat and the Maghrib Jamaat begins, what should one do?

A. First perform Asr Salaat, then join the Jamaat if it is still in progress. This applies to a person who is termed Saahibut Tarteef who is one who has no Qadha Salaat or less than five Qadha. Such a person should first perform his Qadha then the Ada (i.e. the Salaat of the present time). However, if there is so less time available for the Ada Salaat that involvement with the Qadha will render even the Salaat of the existing time Qadha, then the Ada Salaat should first be performed.

If a person is not Saahibut Tarteef (i.e. he is liable for more than five Qadha Salaat), then he may join the Maghrib Jamaat and perform his Qadha thereafter.

(To page 12)

SHI'ISM: TAQIYAH OR THE DOCTRINE OF HOLY HYPOCRISY

On the subject of Taqiyah, Khomeini said:

"In any event, the dissemination of the sciences of Islam and the proclamation of the ordinances are the task of the just fuqaha--those who are able to distinguish the true ordinance from the false, and the traditions of the Imams (upon whom be peace) arising in conditions that prevented them from pronouncing a true ordinance, they were exposed to tyrannical and oppressive rulers who imposed taqiya and fear upon them. Naturally, their fear was for religion not themselves, and if they had not observed taqiya in certain circumstances, oppressive rulers would have entirely rooted out true religion."

(Islam & Revolution, page 72,
Translated by Hamid Algar)

Hamid Algar, the Shi'i, defines taqiya as follows:

"Taqiya: prudential dissimulation of one's true beliefs under conditions of acute danger." (Islam & Revolution, page 151)

Dissimulation is to conceal or to disguise.

Husayn Tabatabai, the Shi'ite priest states in his book, Shi'ite Islam, page 223:

"Among followers of the different schools of Islam, Shi'ites are well known for their practice of taqiya. In case of danger they dissimulate their religion and hide their particular religious and ritual practices from their opponents."

TAQIYAH

Taqiyah in actual fact is the Shi'i doctrine of holy hypocrisy. While Tabatabai and Khomeini are at pains to convey that taqiya is to be practised only in situations of acute danger to life, this is contrary to the truth. If this was indeed the case then there is no argument and no dispute between Muslims and Shiah. It is an accepted fact that the Qur'aan permits a man to conceal his Imaan if he is unable to bear the torture being inflicted on him. Although the Qur'aan grants this permission, the best course is to withstand the torture and die the death of a martyr as countless Mu'mineen had demonstrated throughout Islamic history, right from its very inception. In isolated and rare cases have Muslims taken advantage of the Qur'aanic concession to conceal their Imaan when unable to bear the torture of the enemies.

A DOCTRINE

Unlike the Qur'aanic concession in cases of unbearable torture, Taqiyah is an incumbent doctrine of the Shiah religion. The existence of this doctrine cannot be denied by even the worst perpetrator of taqiya. Thus the Shi'i priest, Tabatabai is constrained to say "Shi'ites are well known for their practice of taqiya". The belated attempt of claiming that taqiya is practised only in cases of acute danger is simply an exercise to hoodwink people. The Shiah is permitted to resort to the confounded doctrine of holy hypocrisy for simply any imagined inconvenience, even if it is only trap ignorant people into accepting Shi'ism.

Usool Kaafi is one of the highest-ranking books of theology in the Shiah religion. It is a book for which Khomeini and all Shiah priests have the highest regard and praise. The following narration appears on page 485 of Usool Kaafi in the chapter titled: Al-Kitmaan (i.e. To Conceal):

Imaam Ja'far Saadiq is purported to have instructed his special disciple, Sulaiman Bin Khalid:

"O Sulaiman! Verily, you are on such a deen that whoever conceals it, Allah will

elevate him and whoever reveals it, Allah will disgrace him."

On page 486, Usool Kaafi attributing a narration to Imaam Baaqir, says:

"Verily, among my companions (students and disciples) the most beloved to me is the one who is the most pious, the most learned and the one who most conceals our narrations (Hadith)."

On page 482 of Usool Kaafi, Imaam Ja'far Saadiq is purported to have said:

"Nine tenths of the Deen consist of taqiya. There is no deen for him who has no taqiya."

On page 483 of Usool Kaafi, the following narration appears, purportedly narrated by Imaam Imam Ja'far Saadiq:

"Habib Bin Bishr said that Abu Abdullah (Imaam Ja'far)—alayhis salaam—heard his father (Imaam Baaqir) say:

"Wallah! On the surface of the earth nothing is more loved by me than taqiya. O Habib! Verily, Allah elevates the one who practises taqiya. O Habib! Allah disgraces him who is devoid of taqiya."

Also on page 483 of Usool Kaafi, Imaam Baaqir is reported to have said:

"Taqiyah is of my deen and the deen of my fathers. There is no Imaan for him who has no taqiya."

ACUTE DANGER?

The numerous narrations and doctrinal significance of taqiya found in the religious books of the Shiah belie the claim of Khomeini and contemporary Shi'i priests that the permissibility of taqiya is applicable in only cases of acute danger. The official religious books of the Shi'ites make it abundantly clear that even their infallible Imaams resorted to taqiya in cases where there existed absolutely no danger whatsoever. In view of taqiya having been accorded the status of an ibaadat of high merit, Shiah are encouraged to resort to it for whatever pretext they deem convenient. The matter is left to the discretion of every man in the street. Thus, on page 484 Usool Kaafi states:

"Zuraarah narrates that Imaam Baaqir said: Taqiya is in every need. The man of need knows best his need."

In an attempt to salvage the Shi'i doctrine of holy hypocrisy, Khomeini said:

"The purpose of taqiya is the preservation of Islam and the Shi'i school; if people had not resorted to it, our school of thought would have been destroyed. Taqiya relates to the branches (furu') of religion—for example, performing ablution in different ways. But when the chief principles of Islam and its welfare are endangered, there can be no question of silence or taqiya." (page 144 Islam & Revolution)

But the Qur'aanic verses on which the Shiah seek to substantiate their doctrine of taqiya pertain to 'Chief Principles'. The question of uttering kufr under duress of unbearable torture pertains to Imaan—the most vital and fundamental principle of Islam. It does not concern furu or branches like ablution as Khomeini tries to project.

The authoritative books of the Shiah religion refute this contention of Khomeini and others. The aforementioned references testify that Taqiya is not a teaching of mere concession in cases of unbearable torture or acute danger as the modern-day Shi'i priests seek to have us believe. In fact, it has been seen that according to Shi'ism, Taqiya is 'Nine tenths of the

deen." It was shown earlier from their authentic works that Taqiya is a fundamental pivot of Imaan. Whoever "is devoid of taqiya is devoid of Imaan". The books of Shi'ism are explicit in claiming that the infallible Imaams of the Shiah concealed even their Imaamate for fear of their opponents. Yet Imaamate is the most fundamental of all the fundamental doctrines of Shi'ism. Without Imaamate there is no Shi'ism. The following narration from Usool Kaafi illustrates how one of the supposedly infallible Imaams concealed his Imaamate, and that too, for no conceivable danger.

"Saeed Sammaan said: I was in the presence of Imaam Ja'far Saadiq when two members of the Zaidiyyah (also Shiah) sect entered and enquired: 'Is there among you the Imaam whose obedience is obligatory?' He (Imaam Ja'far) said: 'No.' The two said: 'Most certainly reliable persons have informed us that you have claimed this and you state it. We shall even name them for you, so and so. They are men of piety from whom falsehood is precluded.'

Imaam Ja'far then became angry and he said: "I did not order them with this..."

(Usool Kaafi, page 142)

In fact, the first Imaam according to the Shiah was Hadhrat Ali (radhiyallahu anhu). He was the greatest of their Imaams. Yet, there is consensus that even he did not proclaim his 'Imaamate'. According to the Shiah he had concealed his Imaamate like all the other Imaams on the basis of taqiya.

ITS SIGNIFICANCE

When viewing the significance and virtue the Shiah assign to taqiya, one can easily comprehend that this practice of holy hypocrisy is not related to only cases of acute danger, but to all situations and expediences which every Shi'i individual has to determine by himself. In fact he is strongly encouraged to perpetrate this type of hypocrisy. The Shiah attribute the following statement to Imaam Ja'far:

"If you say that the one who abandons taqiya is like one who abandons Salaat, then you are correct. There is no deen for one devoid of taqiya."

(Baqiyatus Salihat, page 216)

Khomeini even condones taqiya in Salaat merely to deceive others—to present a false front of 'unity' and 'Shiah-Sunni' brotherhood. In his book, Tahreerul Waseelah, discussing the factors which nullify Salaat, Khomeini states:

"The second factor (which nullifies Salaat) is to place one hand on top of the other (i.e. folding the hands) as those (the Sunnis) besides us are doing. However, there is nothing wrong in it (in folding the hands) for the purpose of taqiya." (page 188)

"The ninth factor (which nullifies Salaat) is to recite Aameen at the end of Surah Faatihah. However, with taqiya there is nothing wrong (to recite it)."

Page 19=

CONCEALING THE HAQQ

While Khomeini and the Shiah religion stress the virtue of Taqiya on the basis of which it is averred that all the infallible Imaams of Shi'ism concealed the Truth and fabricated countless narrations to appease opponents, the Qur'aan Majeed declares the truth and integrity of the Ambiya (and of the Ulama-e-Haqq). Thus the Qur'aan says: "They deliver the Messages of Allah and fear (only) Him. They do not fear anyone besides Allah. Sufficient is He as a Reckoner." (To page 11)

CROATIA: EVEN KUFFAR ARE ALLAH'S ARMY

"Unto Allah belongs the armies of the heavens. Allah is All-Knowing, All-Wise."

(Surah Fatah: Aayat 4)

The Angels, animals, birds, the winds, the rain, mankind, jinnkind, in fact all forces in creation are the armies of Allah Ta'ala. Every force is at His beck and call. Even the kuffaar are at times harnessed to act as an army of Allah. In aayat 5 of Surah Bani Israeel, the Qur'aan Shareef refers to those kuffaar who had destroyed and defiled Masjidul Aqsa and utterly brutalized and disgraced the Muslim Ummah of the time. In mentioning these kuffaar, the Qur'aan Majeed says:

"We sent against you (O Believers!) Our powerful servants (ibaad) who were people of war. They then penetrated the (Muslim) homes."

When Bani Israaeel, the Ummat-e-Muslimah of the time transgressed all limits of disobedience, Allah Ta'ala sent against them powerful and cruel kuffaar who utterly routed, disgraced and brutalized the Believers, wroting destruction to Masjidul Aqsa in the process of enacting the promised Divine Chastisement. Thus, there is no surprise when Allah Ta'ala chooses ants, the wind, earthquakes or the kuffaar to effect and manifest any of His Commands either for or against the Mu'mineen.

UNEXPECTED SUCCOUR

Just at the juncture of complete helplessness and hopelessness when the entire world had written off Bihac and other Muslim areas in Bosnia and were expecting the imminent fall of Bihac and a repetition of the Srebrenica scenario, Allah Ta'ala despatched His Aid from an unexpected quarter. He chose the Croats to come to the aid of the beleaguered Muslims of Bosnia. Although the Croats cherish perhaps a greater aversion for the Muslims than the Serbs, Allah's Wisdom demanded that these very enemies of the Ummah execute the Divine Plan of Aid for the Believers.

The swift advance of the Croats displayed the lie which the West has been monotonously piping, viz., external participation will only expand the conflagration and embroil the rest of Europe in an escalating war. Another UN and Western theme was that an outside army would be bogged down for years by the Serbs. The Croats demonstrated that within a few days the cowardly savages even army commanders were flinging off their military garb and slinking among the fleeing Serb refugees to escape the music at the hands of the advancing Croats and the crawling Muslims from the South.

A GRAVE LESSON

This unexpected development of the Croat intrusion should be an eyeopener for Muslims. A lesson should be learnt. While dozens of Muslim countries sprawling at the feet of kufr America, failed to raise even a shout and while the entire Ummah stood by as idle and impotent observers, observing the massacre and the rape of their brothers and sisters by the thousand, a kaafir nation, albeit in its own interests, steps forward and comes to the rescue. This testifies the Ummah has fallen from grace. It has been cold-shouldered by Allah Ta'ala. The glory for saving brothers and sisters by valiant Jihaad is denied to Muslims because they have become totally unfit to hold aloft the Standard of Islam. Only those qualified to hold high the Flag of Islam are capable and qualified for Jihad—true Jihad—for the sake of only Allah Ta'ala. But, the aid may be temporary if Muslims

fail to heed the warning and refuse to take lesson from their own misery and disgrace at the hands of the kuffaar.

ALLAH'S WARNING

In the Qur'aan Shareef, Allah Ta'ala warns the Muslims:

"Soon will your Rabb have mercy on you. And, if you return (to transgression), then We too shall return (to punishment)."

(Bani Israeel: Aayat 8)

After the kuffaar servants of Allah Ta'ala had taken a heavy toll of the Muslim Ummah (i.e. when they had captured and defiled Masjidul Aqsa), Allah Ta'ala informed the Ummah of the time that He will send His aid, destroy the enemies and once again establish the Muslims in control of the lands. But, He added this warning: **If you again lapse into disobedience then Allah too will repeat His Punishment.**

Thus, if the Muslims in Bosnia will not heed the Divine workings behind the scenes and if they fail to understand and see the aid which Allah Ta'ala has sent to them via the avenue of enemies, then the consequences of such indifference (ghaflat) are too fearful to contemplate.

CROATS AND MUSLIMS

Any alliance which the Bosnian Muslims may have struck up with the advancing Croats can only be a temporary measure. The Croats are no friends of the Muslims. In fact, they are open enemies having the blood of innumerable Muslims on their heads. Countless Musaa'id have been reduced to rubble and converted into parking lots by the Croats. As far as they are concerned their action against the Serbs is plainly in their own interests and welfare, not designed for the betterment of the Muslims.

Once they have consolidated their position, their attention will be directed to the Muslims. In their understanding, if the presumed powerful Serbs could be so easily routed, the weak and defenceless Muslims will be a walk-over. Muslims should therefore not dwell in any snugness. They should take lesson and prepare themselves both physically and spiritually with greater emphasis on moral and spiritual preparation and elevation. The kuffaar can never be the friends of the Mu'mineen. Any such attitude is emphatically debunked by the Qur'aan Majeed in the following aayat:

"O People of Imaan! Do not take as a confidant (anyone) besides yourselves. They (kuffaar) will leave no stone unturned to cause you harm. They wish for that which distresses you. Verily, hatred (for you) has poured from their mouths. But that which their hearts conceal is worse. Verily, We have clearly explained to you the signs if you do indeed have intelligence."

(Surah Aal-e-Imraan, Aayat 118)

Taqwa and Ibrat (deriving lesson) are thus essential as the Qur'aan says:

"Thus, adopt taqwa, O People of Intelligence who are the People of Imaan...."

REDUCE EXPENDITURE

The Qur'aan and the Ahadith speak of the virtues of moderation in expenditure. Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that while people complain of their lack of financial resources to meet their expenses, they fail to do what is within To page 9

THE SCRAP THEY CALL KNOWLEDGE

Islamic Knowledge or Ilm-e-Deen is the Knowledge which arises from the Fountain of Wahi (Revelation). It is not book-knowledge. This Knowledge of Wahi is a **Noor** (spiritual light or illumination) which is transferred from Breast to Breast. From the spiritual Breast of the Mentor (Ustaaddh) to the spiritual Breast of the Taalib (Student). This Illumination of Ilm initiated from Allah Ta'ala and was transmitted to the Breast of Rasulullah (sallallahu alayhi wasallam) by Jibraeel (alayhis salaam) in the form of Wahi and also by Allah Ta'ala by way of direct Inspiration. Thus, the definition of ILM given in Mirkaat is:

"ILM is a Noor in the Heart of the Mu'min. It is acquired from the Lanterns in the Niches of Nubuwwat by virtue of which (the Student) is guided to Allah Ta'ala."

Offering some advice to Imaam Shaafi (rahmatullah alayh), his Ustaadh said:

"ILM is a Noor from Allah. And, the Noor of Allah is not bestowed to a transgressor."

This Ilm of Deen having emanated from Rasulullah (sallallahu alayhi wasallam) cannot be acquired from every Tom, Dick and Harry. Fussaaq and Kuffaar are not the repositories of Islamic Knowledge. The book-knowledge which a Muslim gains from a kaafir tutor can never be termed Islamic knowledge regardless of the proficiency which such a tutor and student possess with regards to the black markings and scratches appearing on pages of books. What the Muslim student gains from a kaafir teacher by way of so-called Islamic knowledge is essentially **scrap** and **muck**. Unbelievers possess absolutely no ability and no capacity to impart any aspect of Ilm-e-Wahi nor can a Muslim ever gain even a smattering of true Ilm by disgracing himself at the feet of a kaafir teacher no matter how wonderful the Arabic expertise of the unbeliever may be. Shaitaan is a greater master of Arabic and book-knowledge than all the professors of all the kuffaar universities put together. But, no man can become an Aalim studying under Shaitaan or under any of the agents of Shaitaan. Kuffaar university professors are all agents of Iblees. They all are cogs in the satanic machinery of Kufr and baatil.

ILM AND DEEN

Islamic Knowledge is in fact the Deen of Allah Ta'ala. How can a Muslim, especially one who claims to have acquired such knowledge from Mashaaiikh, ever stoop to the despicable level of studying Islam from kuffaar who are embodiments of kufr, fisq, fujoor and janaabat? Imaam Maalik (rahmatullah alayh) would always say:

"Verily, this Ilm is the Deen. Therefore, look from whom you acquire your Deen."

(Fathul Mulhim)

It is, therefore, haraam for a Muslim to even think that he can acquire any Islamic qualification in the field of Knowledge from kuffaar whose only qualification is kufr and professorship at a kufr institution. Iblees has indeed blighted, in fact, destroyed the intelligence of so-called 'maulanas' who pursue 'further academic studies' under the aegis and direction of athiests and men grovelling in spiritual and moral pollution. When a Muslim sells his Deen and Imaan so miserably it is a clear indication of Allah's Wrath on him. (To Page 8)

THE SCRAP THEY CALL KNOWLEDGE

CORRUPT MOTIVES

What constrains a man who has acquired academic Islamic knowledge from such Ulama-e-Haqq whose Nisbat (spiritual and Ilmi affiliation) is related to Rasulullah (sallallahu alayhi wasallam) in an unbroken Chain, to grovel at the feet of kuffaar university professors, stupidly and meekly supplicating for a university degree such as M.A. and Phd degrees which slaves of the world covet? In terms of Islam such degrees are **scrap**. What induces a so-called maulana to hanker after **scrap**? ILM cannot be acquired from kuffaar. If ilm can ever be acquired from the kuffaar, then Imaan too can be acquired from the kuffaar. If the kuffaar university professors possess true ilm, it follows that they possess Imaan too because ilm-e-Wahi and Imaan are inseparable entities. In fact they are synonymous. The one cannot be divorced from the other. But, these kuffaar professors are among the worst of athiests and the greatest agents of Iblees plying a lucrative trade of baatil and kufr. They are perpetually involved in the dastardly conspiracy of ruining and eliminating Imaan. Yet, so-called maulanas deem it a great honour to abandon their Imaani demands for the sake of the **scrap** which these kufr universities dole out.

When motives become corrupt, or the student of Deen enters Madrasah for higher Deeni ilm on account of corrupt motives, then Shaitaan leads him along the path of dhalaal and baatil. Such a student is never qualified for ilm-e-Wahi, hence he ends up in the **scrapyard** scavenging filth which he assumes to be Knowledge. He feels that his miserable university thesis renders him an Aalim of the Deen. Since his Aql has been damaged or deranged he revels in the **scrap Phd** degree the kuffaar award him. He little realises that Rasulullah (sallallahu alayhi wasallam) has compared him to a **khinzeer (pig)**. In regard to such students with corrupt motives pursuing Deeni ilm, Rasulullah (sallallahu alayhi wasallam) said:

"The one who entrusts ilm to an unfit person is like one who places a garland of diamonds, pearls and gold around the necks of pigs." (Mishkaat)

The Mufasssireen say that an 'unfit person' in this context is one who pursues Deeni ilm for a worldly purpose, and not for the sake of Allah Ta'ala. Such a student with corrupt motives has been likened to a pig by Rasulullah (sallallahu alayhi wasallam). Like pigs cannot appreciate the value and worth of diamonds, pearls and gold, so too, these unfit students miserably fail to understand the value of the ilm their noble Asaatizah at the Madaaris impart, hence they crave for the **scrap** degrees and certificates issued by kuffaar universities.

WORLDLY PURSUIT

The corruption in the hearts of these misguided fellows who debase their Imaan in this contemptible manner is the spiritual maladies of **hubb-e-jah** (love for acclaim) and **hubb-e-maal** (love of wealth). Both these maladies can be termed **hubb-e-dunya** (love of the world). In their estimate, the **scrap** which they have licked up in the universities can bring them some measure of fame and also material wealth although in the majority of cases the disease of self-aggrandizement is the greater motivation. Should these **miscreant 'maulanas'** examine their hearts with

sincerity, they will not fail to detect the presence of these dreadful roohaani diseases. Deep down in their hearts, they are aware of their corrupt motives, i.e. if they still have any Imaan left in him. Allah Ta'ala says:

"In fact, man has insight into his nafs even though he puts forth excuses."
(Surah Qiyaamah: Aayats 14 & 15)

FAILURES

Only those who have miserably failed to acquire proper Deeni ilm at the Madaaris diverge from the Path of Haqq and seek refuge in the institutions of the kuffaar. Feeling hopelessly inadequate on account of their failure to achieve that ilm which emanates from the Lanterns in the Niches of Nubuwwat, these failure 'maulanas' see no other option for the achievement or fulfilment of their spiritual disease of **hubb-e-dunya** other than grovelling at the feet of kuffaar professors in kuffaar universities. They thus end up lapping up all the kufr vomit gorged out by the agents of Iblees. It is simply for these worldly and pernicious goals that the failures at the Madaaris pursue kufr **scrap** degrees. But the **scrap** which they term knowledge is not the knowledge of Islam. Such **scrap** has neither resemblance nor any relation whatever with the ilm we acquire from the Chain linking the noble Asaatizah with Rasulullah (sallallahu alayhi wasallam). These deviates who still wish to flaunt the title of 'Maulana' should hang their heads in utter shame for the path of the devil they have chosen. May Allah Ta'ala save us all from such calamity which brings in its wake perdition and failure in the Aakhirah.

TOURISM

Muslims indifferent of their end and of their meeting with Allah Ta'ala, amuse themselves in the idle pursuit of tourism. Like the kuffaar, Muslims too nowadays deem it fashionable to travel the world as tourists. Tourists, like those who hunt for sport, are people of ghaflah (carelessness). They dwell on earth aimlessly in blissful ignorance of the purpose for which they have been despatched into this temporary world. They lack comprehension of the awesome Meeting with Allah Ta'ala when a full account will be demanded of every detail of their wasteful lives on earth.

TOURISM

Tourism is not a Muslim pursuit. A Muslim has no time nor the inclination to squander this short, but serious affair of life in such idle pursuits. In Abu Dawood the following Hadith appears:

"A man said: O Rasulullah! Grant me permission to tour." Rasulullah (sallallahu alayhi wasallam) said: 'verily, the tourism of my Ummah is Jihad in the Path of Allah Azza Wa Jal."

A Muslim undertakes a journey for a valid Shar'i or worldly reason. While he is allowed to travel in the quest of ilm, earnings, meeting his relatives, aiding Muslims or for any other good reason, he is not permitted to waste time and money sight-seeing like the kuffaar. Going to London, Paris or New York for a holiday is a reflection of the Muslim's distance from Allah Ta'ala. He has become forgetful of the ever-stalking Malakul Maut. While the kuffaar tour for sight-seeing, the Mu'mineen tour for Jihad.

IMPORTANCE OF JIHAD

Rasulullah (sallallahu alayhi wasallam) said: *"Whoever has not waged Jihad nor has he prepared a Mujahid nor has he remained behind standing in for the Mujahid by caring for the Mujahid's family with goodness, Allah will overtake him with a calamity before the Day of Qiyaamah."*
(Mishkaat)

Islam requires every Mu'min to be part of the Jihad effort. Every Muslim is required to serve in some capacity to upkeep the Islamic institution of Jihad. Whoever dissociates himself from this Institution should heed the warning sounded in the aforementioned Hadith.

In the light of Rasulullah's statement, every Muslim should examine his role on earth. To what extent are you as a Believer answering the Call of Jihad? While countless millions of Muslims are suffering under the yoke of kuffaar brutality, affluent Muslims are content to squander their time and money in idle pursuits and futile practices and customs. While Muslims are being brutalized and starving elsewhere, Muslims in better conditions indulge in extravagance in total forgetfulness of the other segments of the Ummah. They seek to soothe their conscience with the meagre sums they dole out as Zakaat. They labour under a colossal misconception of having fulfilled their duty by having made a Zakaat contribution or tendering a small Lillah donation.

Muslims are required to make huge sacrifices to aid those engaging in Jihad. The Hadith mentions several capacities of serving in Jihad. The least our affluent bretheren basking in luxury and wealth can do is to aid the Jihad effort in the third degree, namely, contributing generously to aid the suffering Muslims who have been rendered homeless by the savagery of the enemies.

Rasulullah (sallallahu alayhi wasallam) said: *"Whoever has equipped a Mujahid in the Path of Allah, verily, he has participated in Jihad. And whoever has cared for the family of a Mujahid in his absence, verily he has participated in Jihad."*

(Bukhaari & Muslim)

Now every Muslim should ponder and see to what extent he has introduced this instruction of Rasulullah (sallallahu alayhi wasallam) into his life.

WOMAN'S JIHAD

While Rasulullah (sallallahu alayhi wasallam) described Jihad as the Muslim man's tourism, he said that Hajj is the Jihad of the Muslim female.

SHAHADAT

The yearning of the true Mu'min is to participate in Jihad with a view to the attainment of Shahadat (Martyrdom). This is a natural and an intrinsic quality of Imaan. In this regard Rasulullah (sallallahu alayhi wasallam) said:

"Whoever supplicates to Allah with sincerity for shahadat, Allah will deliver him to the ranks of martyrdom (shahadat) even if he dies on his bed." (Muslim)

Now which Muslim heart can afford to abstain from this noble yearning? Maut comes at its appointed time. It does not behove the Mu'min to fear death on the battlefield. Such a death is shahadat. It is a glorious end to this worldly chapter of misery and a glorious entry into the realm preceding Jannat.

JAAHILIYYAH

Do you search for the law of Jaahiliyyah (pagan ignorance)? Who is more beautiful with regard to law than Allah for a people who have Imaan?" (Qur'aan)

In the Qur'aan Majeed, Allah Ta'ala says:

"O People of Imaan! If you follow the kuffaar, they will turn you on your heels (in flight and kufr). You will then return as losers (in this world and the hereafter).

In reality, Allah is your Protector and He is the best of Helpers."

(Aale-e-Imraan, 149 & 150)

Rasulullah (sallallahu alayhi wasallam) said:

"Whoever emulates a nation, becomes of them."

"Most certainly you will follow the ways of those who were before you, metre by metre, step by step, so much so, that if they enter into a lizard's hole, then certainly, you too will follow them (into the lizard's hole)."

(Muslim)

Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) said:

"We are a nation whom Allah elevated with Islam."

STREET MARCHES?

Modernists Muslims—Muslims who have strayed from the Path of the Sunnah—are planning street marches ostensibly in support of the Muslim bretheren of Bosnia. A Muslim is required to submit his plans and activities to the scrutiny of the Shariah before he embarks on any action. It is essential that the Muslim understands what he is doing and that he refrains from acting in fulfilment of the desires of his nafs which is a slave of shaitaan.

A little reflection will convince the sincere Muslim that the street march in addition to being devoid of any Islamic flavour, is purely a wasteful, ludicrous, childish and nafsani exercise enacted for a bit of cheap publicity. There is absolutely no benefit for either the marchers or the Bosnian Muslims in these street marches which are the methods of kuffaar politicians. Islam has no truck with acts which demean the honour and dignity of the bearers of Imaan.

HARAAM

That these un-Islamic tactics such as street marches, are Haraam, there is no gainsaying. A number of unlawful factors accompany these stupid street marches. Among the factors of prohibition in terms of the Shariah are the following:

*** Destruction of Shar'i Hijaab:**

The crude exercise of intermingling of sexes will take place. Rasulullah (sallallahu alayhi wasallam) said that 'woman is aurah', i.e. an object of concealment, not an object of publicity. Yet at these marches, Muslim females who are supposed to be embodiments of virtue, shame and modesty, will be putting themselves on vulgar display and rubbing shoulders with every Tom, Dick and Harry in a complete and flagrant violation of the Qur'aanic Command:

"And remain inside your homes, and do not make a display (of yourselves) like the exhibitions of the times of Jahiliyyah"

*** Emulation of the Kuffaar:**

This tactic of street marches is a method of non-Muslims. It has no origin and no sanction in Islam. Muslims are following the kuffaar 'into the lizard's

hole' as predicted by Rasulullah (sallallahu alayhi wasallam). Muslims have "become of them" by adopting the ludicrous ways of the kuffaar. In adopting such un-Islamic methods, Muslims are turning away from Islam. The Qur'aanic aayat cited at the beginning makes it abundantly clear that such Muslims who follow the baseless ways of the aliens, will be the losers. Allah Ta'ala clearly states that He is the Helper of the Mu'mineen. We, therefore, stand in no need of acting stupidly by stupid imitation of a ridiculous practice.

*** Sullyng the Honour of Imaan:**

Marchers have a reputation of behaving at times like animals. Monkey antics which the marchers adopt—prancing and dancing, shouting nonsense and jeering, are most demeaning for those who claim to have Imaan. It does not behove the Mu'mineen to sully their Imaani honour in non-Muslim style.

*** Meaningless exercises:**

Marches, especially in relation to Muslims and the international conspiracy to eliminate Muslims, are absolutely meaningless and wasteful. There is no benefit in dancing, and prancing in the streets in Port Elizabeth and Johannesburg. Muslims by such childish and silly antics cannot benefit the suffering bretheren in Bosnia. The Muslims in Bosnia are not in need of idle slogans and silly marches executed in the streets of South Africa. Their needs are concrete. They are in need of financial aid to purchase arms and they are to a greater extent in dire need of spiritual training and guidance because they have lost all their Islamic bearings.

*** Participation of non-Muslims:**

The organizers of the street marchers are so hopelessly inadequate in whatever they are doing that they deem it incumbent to enlist the support of non-Muslims to swell the crowd and to present some 'viable' image to the march. Yet, the Qur'aan over and over forbids Muslims to enlist the aid and friendship of non-Muslims in our affairs. The plot of the kuffaar is the eradication of the Ummah. The kuffaar cannot tolerate the existence of Islam. It is, therefore, extremely stupid for Muslims to enlist the support of non-Muslims even in these silly marches. It is time that Muslims grow up and become more mature in the mind.

* The organizers of some of these marches have even begged non-Muslims to act as martials in order to keep the prancing and dancing mob on leash. This is indeed a sad commentary of the low ebb of culture to which Muslims have sunk. They now require non-Muslims to keep them on a leash like dogs are kept on chains. They are Muslims, yet they lack the ability to behave honourably, hence they stand in need of non-Muslims to regulate and drive them along. They have truly insulted their Imaan.

THE WAY OF ISLAM

The Way of Islam is Jihad. The Qur'aan and the Ahadith and the Practice of the Ummah give the lesson of only Jihad. Jihad is the only answer for the brutality of savages and barbarians. Serb barbarity cannot be eliminated by stupid street marches by a mob of impotent marchers, whose only capability is to howl and scream slogans. Kuffaar cowardice and

WOMEN! YOUR HOMES!

And remain glued to your homes (O women!), and make not a display of yourselves like the pagan exhibition of former times." (Qur'aan)

bambarism can be effectively answered only on the battlefields of Jihad. In no other way can an adequate answer be provided.

But for Jihad, the Mu'mineen require a vibrant Imaani capacity, not womanish emulation of the methods and tactics of aliens. Jihad can be waged only when the Mu'mineen have gained the proper degree of spiritual elevation. Such elevation cannot be attained by emulating kuffaar and by following them "into the lizard's hole". Muslim success and victory are inextricably interwoven with the development of Imaan which is not possible without total obedience to the Sunnah of Rasulullah (sallallahu alayhi wasallam).

SABR AND DUA

When Muslims lack the ability for Jihad, the only other option is Sabr (Patience) and Dua (Supplication). In addition, they are required to prepare themselves both physically and spiritually. Without concentrating on spiritual and moral reformation and development, their physical efforts will come to nought. Thus, when Muslims have become impotent as they are all over the world, then they have nothing other than prayer, patience and preparation in meaningful and Islamic ways. Kuffaar tactics and practices do not form part of the Islamic programme.

It is imperative that Muslims reflect and do not allow themselves to be misused by men who lack in entirety in Islamic practice and by men of defective Imaan, by men whose emotions crave for cheap publicity which haraam television and media coverage will present to them. May Allah Ta'ala save Muslims from the deceptions of shaitaan and from the evils lurking within our nafs.

QUR'AANIC WARNINGS

Allah Ta'ala warns the Ummah in the Qur'aan-e-Hakeem: He says:

* "O People of Imaan! Do not take my enemies and your enemies as friends, inclining to them with friendship whilst, verily, they have rejected that Truth which has come to you."

"O People of Imaan! Do not take the Yahood and Nasaara as friends. And whoever befriends them becomes of them."

OUR SHARIAH

Allah Ta'ala has established the Mu'mineen on a Shariah (Holy Path) which the Ummah has to follow. The Qur'aan says:

"Then We have established you on a Shariah with regards to affairs. Therefore follow it and do not follow the desires of those who have no Knowledge."

From Page 7

REDUCE EXPENDITURE

their power. Their concern is to increase their income whereas this is not within their power. But, reduction of expenditure is fully within everyone's power. Allah Ta'ala provides everyone with sufficient for his worldly sojourn. However, greed blurs man's intelligence. He always desires to live above his means. The cure for his problems and worry is to reduce expenditure and be contented.

"Do not clasp your hands on to your neck nor spread them out fully spread, for then you will sit criticised, full of regret." (Qur'aan)

TEACHINGS OF TASAWWUF

MALFOOZĀT

Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

* "Western education is not Ilm (Knowledge). Most people who acquire such education drift away from the Deen."

* Nowadays success is measured in terms of wealth. However, the reality of success is comfort and peace of mind. The comfort which the heart derives from Salaat cannot be gained from a thousand types of delicious foods. However, perception of this comfort is acquired only after a special time which is commensurate with the spiritual development of every person.

* One of the blessings of Salaat is good physical health. The effect of a beautiful moral character and righteous deeds is very beneficial for physical health.

* In the heart of the regular performer of Salaat develops a Noor (spiritual illumination) which becomes manifest on his external face. On the contrary, there is darkness in the heart of one who does not perform Salaat. This darkness manifests itself on his face. It thus appears that there is a fire burning in his heart. The darkness on the face is the smoke of that internal fire which contaminates both the zaahir (physical body) and the baatin (spiritual body).

DARKNESS

The darkness of the heart which is the consequence of disobedience effaces the conscience of man. A man whose spiritual heart has been darkened has no aversion for bribery nor falsehood. He is impervious when he usurps another person's property and when he slanders. He acquires a loan and denies liability. He experiences no pangs of conscience by casting lustful glances at women nor has he any abhorrence for adoption of a kaafir appearance.

(Hakimul Ummat)

GHAFLAT

The paralysis of indifference (ghaflat) has overwhelmed people. The body (i.e. the spiritual heart, and mind) is therefore impervious. It is for this reason that the heat of sins is not felt. But one day when this state of paralysis, slumber and unconsciousness disappear then only will the scalding of sins be experienced.

(Hakimul Ummat)

FIRE OF SINS

The fire of sins is a fire from Allah Ta'ala. In this regard the Qur'aan states:

"It is a Fire of Allah kindled; it sees into the hearts." (Surah Humazah, Aayats 5 & 6)

The substratum for this fire is the heart. Thus, the heart of the transgressor has no peace. Sin weakens the heart. This weakness the transgressor experiences when hardships overtake him. In times of calamity the Muttaq (pious) remains resolute while the transgressor panics and loses his mental equilibrium."

(Hakimul Ummat)

KHALWAT AND JALWAT

Solitude is the perpetual attachment of the heart with Allah Ta'ala. As long as this attachment remains while one is in the state of physical khalwat (solitude), then sustain the khalwat. However, when an abundance of distractions and diversions occur to the mind in solitude then abandon the khalwat and sit in the

company of the pious. Such company wards off diversions of the mind. On such occasions the jalwat (company) is the same as khalwat (solitude). The maqsood (goal) is the development of the bond with Allah Ta'ala. Thus, when this bond is fostered by jalwat then it is better than the khalwat. (Hakimul Ummat)

WEAKNESS

Our capacity for virtuous deeds is weak on account of the weakness of our capacity of knowledge. If we had sound knowledge of the evil effects and harms of sins, we would never be audacious in abandonment of Salaat, for example. Since people have the full awareness of the effects of poison, no one will experiment by eating the poison to discover its affect. No one will be audacious enough to experiment the affect of falling from a height because of the full awareness of the consequences.

(Hakimul Ummat)

Knowledge and awareness in this context refer to spiritual vision or the awareness of the spiritual heart. Such awareness is developed by applying pressure against the bestial emotional desires. Constant opposition to the evil qualities of the nafs brings about a glitter in the Rooh (Soul). A window into reality then opens up in the Heart. From this window the Saalik (the one walking the Path of Allah) gains insight into the transcendental realms of reality. He then understands the destruction of transgression better than the perception of physical objects with the physical senses.

Obedience and ibaadat in the initial stage of moral reformation are to be sustained with Mujaahadah (opposition to the nafs). Once the nafs has been subdued, then Ta'at (Obedience) and Ibaadat (Worship) become the nature of man. They become his indispensable attributes. The Soul of man cannot survive without its spiritual nourishment which is Ta'at and Ibaadat based on Imaan which in turn is the Belief embodying every aspect of the Shariah.

ILM AND AMAL

Ilm (Knowledge) and Amal (virtuous deeds) are noble only when they have acceptability by Allah Ta'ala. No one has absolute knowledge in this regard. In fact, viewing one's defective Ilm and Amal, it is not surprising if one feels certain of their rejection. Therefore, man has no occasion and no cause for pride. The acceptability or non-acceptability of one's Ilm and Amal is with one's end (Maut). But no one knows the condition in which one's end will come, whether in Imaan or in kufr. Therefore, consider whatever goodness one renders to be a favour of Allah.

(Hakimul Ummat)

THE BASIS

The basis of Tasawwuf (Sulook) is twofold:

- * Restraining the nafs totally from sin.
- * Reduction in acts which are permissible

(Hakimul Ummat)

CHARITY

Such spending of wealth in the Path of Allah, which hurts somewhat, is of real worth. When one repeatedly spends in this way, the habit of generous spending in Allah's Path will gradually be developed. (Hakimul Ummat)

Never will you attain piety unless you spend from that which you love. (Qur'aan)

MAUT

If contemplation of Maut results in excessive fear, then meditate on the everlasting life of the Hereafter. Think that the life hereafter is better than this perishable and defective worldly life; it is an everlasting life; it is a more pleasurable and more enjoyable life.

The need for developing a degree of fear by way of contemplating on Maut is to prevent one from indulgence in transgression. Most people will refrain from sin only on account of fear. Such necessary fear is gained only by conscious contemplation of the temporary nature of this world and the accountability and punishment of the grave and the Akhirah. It is for this reason that Rasulullah (sallallahu alayhi wasallam) ordered Muraaqabah Maut (Meditating on Death).

CONTAGIOUS

Disease is not contagious. The second person contracts the disease in the same way in which the first person had contracted it by Allah's decree. Mingling with a sick person does not transfer the disease. This idea of disease being contagious is a baseless suspicion.

(Hakimul Ummat)

UJUB - SELF ESTEEM

Man generally feels flattered and honoured when he hears of his praises. It does not behove a Mu'min of intelligence to corrupt his heart and mind by basking in such praises. Only a man deficient in Aql (intelligence) feels flattered. The feeling of flattery when hearing one's praises is termed ujub (vanity or self-esteem). When one is praised, reflect on one's weaknesses and sins. Think that whatever one possesses be it wealth, health, knowledge, strength or beauty, are all the gifts of Allah Ta'ala. Who is capable of snatching away whatever He has bestowed. Also reflect that the person praising one is unaware of one's defects or he is resorting to stupid flattery to beguile. When one discerns the emotional pleasure when being praised, then immediately understand that shaitaan and the nafs are colluding to destroy one's morals. Ujub is a destructive disease. It produces kibr (pride) which was the malady from which shaitaan suffered.

THE EASY OPTION

Always choose the easy option provided that there is no conflict with the Shariah. In the adoption of ease is comfort. This leads to love with Allah Ta'ala. Such love results in increase in Ma'rifat (Divine Recognition). (Hakimul Ummat)

This should not be construed as accommodation for laziness (ghaflat). If the Shariah has made provision for a concession and the circumstances dictate that the concession be adopted, it will then be foolish to forgo the easy way offered by the Shariah, e.g. on a journey if conditions are difficult, it is permissible to postpone fasting. If time is less, it is permissible to refrain from the Nafl Salaat on a journey. If overwhelmed by sleep, it is proper to postpone one's regular acts of Thikr, etc. Similarly, reduction in permissible things is for the sake of training the nafs. It is not a permanent imposition as if it is an act of ibaadat in itself. If one can afford an easier way to go on Hajj or a journey, there is no merit in adopting a difficult and more time-consuming way.

From page 6

SHI'ISM - TAQIYAH

The doctrine of holy hypocrisy (taqiyah) which requires Shiah to conceal and disguise their true beliefs, operates in every department of their lives. Hypocrisy or Nifaaq permeates the veins of Shiah like blood flows through the body. The following narrations will also assist readers to understand the notriety of this doctrine of fraud and hypocrisy.

* "Taqiyah is in everything except nabeez and masah on khuffain."

(Usool Kaafi, page 482)

Nabeez is water in which dates have been soaked. After standing for a certain time fermentation takes place. Masah on khuffain is to rub the palm of the hand on top of leather socks. This masah substitutes for washing. The Shiah effect masah on the soles of the khuffain, not on top as Muslims do. These two issues are given such pivotal importance that while hypocrisy is tolerated and encouraged in all aspects of belief and practice, these two issues are excluded.

* Imaam Ja'far Saadiq said:

"Beware in regard to your deen and conceal it with taqiyah, for verily, there is no Imaan for him who has no taqiyah."

(Usool Kaafi, page 483)

* Imaam Ja'far Saadiq said:

"What can be cooler for my eyes than taqiyah? Verily, taqiyah is the Jannat of the Mu'min." (Usool Kaafi, page 484)

TAQIYAH IS EVIL

It should be understood that according to Islam taqiyah is worse than consuming the flesh of swine. When the Muslim is on the verge of death due to starvation and only pork is available, then it becomes obligatory on him to eat sufficient pork to save his life. If he abstains and dies, he dies a sinner. On the other hand, if a Muslim under torture refuses to renounce his Imaan and dies as a result, he dies the death of a Shaheed (martyr). While it is compulsory to avail oneself of the concession of eating swine flesh when on the verge of death due to starvation, it is not incumbent to conceal one's Imaan when facing death due to torture. But, in terms of the Shi'i doctrine of taqiyah, it is incumbent to resort to this type of holy fraud and hypocrisy in every trivial matter, except date-wine and masah on top of the khuffain. Since holy hypocrisy constitutes nine tenths of the Shi'i religion and since one devoid of taqiyah has no Imaan, every Muslim will be able to understand that the Qur'aan and Sunnah do not expound such a fraudulent and contemptible concept.

PROTECTION

Dua, Durood and Athkaar are protections and cures. But the efficacy of these acts of ibaadat depends on obedience to Allah Ta'ala. Transgression negates the efficacy of ibaadat. People complain that their prayers go unanswered while they fail to understand that the cause for the rebuttal of supplications is primarily sin and transgression. According to the Hadith, indulgence in Haraam (unlawful things) causes the rejection of one's Dua. Should people become more contemplative, they will not fail to detect the abundance of sins in which they are daily involved. They will then not react with surprise when their Duas remain unfulfilled. Rasulullah (sallallahu alayhi wasallam) said: "Dua is the core of ibaadat."

ZAKAAT

The minimum amount on which Zakaat becomes obligatory is called **Nisaab**, which is the equivalent of 612 grams silver or its price.

Once a Muslim owns this amount (approximately R400 in South African currency), he is termed Maalikun Nisaab (owner of nisaab). If after twelve Islamic months from the time one became the owner of Nisaab, one still has the Nisaab or more in the form of Zakaat-assets, then it is compulsory to pay $2\frac{1}{2}\%$ Zakaat. Possession of Nisaab too should be in the form of Zakaat-assets which are gold, silver (no matter for what use), cash, savings in bank or anywhere and stock-in-trade. All other items and goods are not regarded as Zakaat-assets.

TWELVE MONTHS

The twelve month period does not have to relate to every new addition of wealth during the course of the year. Only the extremities of the twelve month period are taken into consideration. If, for example, on the 20th Rabiul Awwal, a man acquires sufficient wealth in the form of Zakaat-assets which makes him a Maalikun Nisaab, and on the 20th Rabiul Awwal the next year he still owns Nisaab or more, then he is liable for paying Zakaat on all his Zakaat-assets in his possession on this day. Thus, if on 20th Rabiul Awwal he had R1000 and this amount decreased and increased during the course of the year, but never decreasing to less than the Nisaab amount, then he has to pay Zakaat on 20th Rabiul Awwal of the following year on his total value of Zakaat-assets. Hence, if by the 18th Rabiul Awwal he still has only R1000, but on 19th Rabiul Awwal (one day before his Zakaat year ends, he acquires from somewhere R50,000, then on 20th Rabiul Awwal (the next day) he has to pay Zakaat on R51,000 even though the R50,000 were in his possession for only one day.

DEBT

When calculating Zakaat, one's debts should be deducted from one's Zakaat-assets and Zakaat be paid on the balance.

SERVICE

Rasulullah (sallallahu alayhi wasallam) said that as long as a Muslim remains in the service of another Muslim, Allah remains in his service. Service to others is an act of great merit inviting the special mercy of Allah Ta'ala. Every Muslim should endeavour to be of some service to some Muslim. Selfishness is in conflict with Imaani attitudes. When offering service to others, the motive should be purely the acquisition of Allah's Pleasure. One should not contaminate one's service with baneful motives such as the desire for acclaim. The praises of people are worthless and the one who hankers after such praise lacks intelligence.

DEENI USTAADHS

Ustaadhs at Deeni Madrasahs who are not satisfied with the conditions and terms of their employment should resign honourably. It is improper and repugnant to their honour and negatory of the high demands of Ilm for them to gang up like kuffaar strikers and submit ultimatums and threats to the Madrasah administration even if the trustees and the

administrators are fussaag. Their fisq does not entitle Deeni Asaatizah to demean and debase themselves by the adoption of tactics employed by non-Muslim factory workers. Ilm is a noble treasure and should not be sullied by mundane and nafsaani considerations. Dignity, honour and Tawakkul are the essential attitudes of men of knowledge.

RISALAT - PIVOT OF SALVATION

"My Rahmat encompasses everything. I have decreed it for those who fear, pay Zakaat and for those who believe in Our Aayaat. (They are) those who follow the Rasul who is the Ummi Nabi whom they find written by them in the Taurah and Injeel." (Surah A'raaf, Aayats 156 & 157)

"There is no god but HE who gives life and causes death. Therefore, believe in Allah and His Rasul who is the Ummi Nabi who believes in Allah and His word. And, follow him so that you attain guidance." (Surah A'raaf, Aayat 158)

"Thus, those who believe in him (Muhammad) and honour him and aid him and follow that Noor which has been despatched with him, they are most certainly the successful ones."

(Surah A'raaf, Aayat 158)

Denial of the Nubuwwat of our Nabi Muhammad (sallallahu alayhi wasallam) is an act of kufr similar to denial of the existence of Allah Ta'ala. The aforementioned Qur'aanic verses as well as many others and numerous ahadith are explicit in registering the kufr of those who deny the inextricable link of Najaat (Salvation) with belief in the Risaalat (Prophethood) of Muhammad (sallallahu alayhi wasallam). Allah Ta'ala commanded Rasulullah (sallallahu alayhi wasallam) to proclaim to all mankind:

"Say (O Muhammad!): O Mankind! Verily, I and the Rasul of Allah unto you all...." (Surah A'raaf, Aayat 158)

HYPOCRITES

In our midst slink some munaafiqeen who even pretend to be 'maulanas' who subtly propagate kufr under Islamic guise. In clear and diametric contradiction of the Qur'aan and Hadith they seek to pass off kuffaar as Muslims. A non-Muslim who perhaps displays some good humanitarian conduct is summarily elevated to a Mu'min by these munaafiqeen. Even a child will understand that any person who does not accept the Nubuwwat of Rasulullah (sallallahu alayhi wasallam) can never be a Muslim. And, even the non-Muslim who is elevated to the rank of Imaan by the munaafiq understands that he/she is not a Muslim on account of feeding some poor old lady. In fact, the non-Muslim will be offended if he or she is termed a Muslim because he/she considers the trinity as the pivot of salvation if he/she is a Christian.

ISLAMIC BELIEF

It is essential for Muslims to be on their guard against these marauders who ravage and pollute Imaan. The Islamic belief is that for Najaat in the Akhirah belief in Muhammad (sallallahu alayhi wasallam) is just as important and vital as belief in Allah. Those who deny Muhammad's Risaalat are never Muslims. Those who claim to be Muslims but refute this belief of Najaat are likewise kuffaar. They can never be Muslims. Generally they are munaafiqeen.

QUESTIONS

From page 5

Q. I set out from home to go on a journey of more than 88 kilometres. However, after travelling about 50 kilometres I decided to return home. There was very little time left for Asr and I performed Qasr (Two Raka'ts). What is the ruling?

A. You had to perform four raka'ts Fardh since you had not travelled the required distance of 88 kilometres which render one a musaafir. You have to make qadha of four raka'ts.

Q. If Sajdah Sahw is made before Salaam, is the Salaat valid?

A. The Sajdah of Sahw has to be made after making one Salaam to the right. This is the Hanafi teaching. However, the Salaat remains valid even if it was made before the Salaam. But, one should not intentionally perform Sajdah Sahw before the Salaam.

Q. If a portion of Tashahhud was left out in the second Qa'dah, does Sajdah Sahw have to be made?

A. Even if a portion of Tashahhud is omitted, Sajdah Sahw has to be made. Reciting the whole Tashahhud is wajib in both Qa'dahs.

Q. A man who had missed one raka't of the Jamaat Salaat, instead of rising when the Imaam ended the Salaat with Salaam, also made Salaam by mistake. Thereafter he remembered. What was he supposed to have done in this situation?

A. If he made Salaam together with the Imaam, he should rise immediately, complete his missed raka't and perform Sajdah Sahw. If he had made Salaam after the Imaam had completed his Salaam, then this Masboog (the one who had missed one raka't) should repeat his Salaat.

Q. What is the Shariah's ruling regarding the money a Fund pays at the age of retirement? The employer had made compulsory deductions from the worker. This is required by law.

A. In view of the fact that the deductions are compulsory, there is no contract between the employee and the Fund. Whatever the Fund pays him will be regarded as a gift. He becomes the owner of the money when it is given to him.

If, however, the payments towards any Fund are voluntary, then a riba contract will exist between the worker and the Fund. In this case, the worker will be entitled to only the sum of his contributions. All excess is riba which has to be compulsorily given to charity (to the poor) without niyyat of thawaab.

Q. It is contended in some circles that for a Muslim woman to comply with the Shar'i laws of Hijab, she is only required to cover her body and not her face. Does Shariah not enjoin the wearing of a Nigab?

A. The modernists and the semi-modernists follow their lowly desires hence they seek to appease 'enlightened' society by condemning and abandoning what the Shariah has commanded. It is Waa'ib for women to cover their faces in the presence of ghair mahram males. This has been the practice of Muslim women since the time of the Sahaabah. It is only in this belated and corrupt time—14 centuries after Rasulullah (sallallahu alayhi wasallam)—that the satanic and immoral plot has been conspired to scuttle Shar'i Hijab. Abandonment of Nigab is the first stepping stone in the immoral plot to remove the garments of woman in public.

Q. Is wudhu valid if water was not applied into the nose?

A. The wudhu is valid. It is Sunnat to apply water into the nose.

HAZARDS OF NAJĀSAT 11 000 'contracted Aids from prisoners' blood'

TORONTO — In an investigation into how more than 11 000 Canadians contracted HIV and hepatitis C in the 1980s, Red Cross officials revealed that during that time the agency unwittingly bought blood from a prison in Arkansas.

Canadian health officials say they do not accept blood donations from inmates, because studies have shown higher rates of hepatitis B and HIV among prisoners.

Red Cross officials told Canadian investigators that that some blood clotting products provided to Canadians in the 1980s came from the Cummins unit of the Arkansas state prison system. — Sapa-AP (Saturday Post)

SURAH FAATIHAH

"Surah Faatihah is a cure for every sickness." (Hadith) Place the hand on the affected/paining part and recite Surah Faatihah and make dua for cure.

VACCINATION MYTH

"While the epidemic of 1977-78 started in one area of Shetland in mostly vaccinated schoolgirls aged 8-16 years, in another area 43% of whooping cough 'victims' were vaccinated.

The occurrence of whooping cough in vaccinated children can legitimately be seen as evidence that protection is incomplete, since exposure has obviously occurred.....

As stated in Stewart's 1980 paper, about 35% of reported cases were in children who had received three doses of pertussis vaccine. About 95% of unvaccinated children in the age group 0-5 years either escaped infection or were not notified in having whooping cough.

Trollfors and Rabo (1981) wrote that during the 1970s, despite general immunisation, whooping cough returned to Sweden after more than 10 years' absence. The disease became endemic.....Investigation of a subsample showed that of 620 cases of one to six year old children with pertussis, 521 (84%) had received three injections of pertussis vaccine.

He (Romanus) wrote that outbreaks in Sweden in 1977 to 1978 appeared despite high immunisation coverage (more than 80%).

(Dr.V.Scheibner, Principal Research Scientist, Blackheath, Australia in her book, VACCINATION (A Medical assault on the Immune System)

GHUSL

'Shower after sex'

OSLO — A battle over safe sex has broken out at the highest levels in Norway after a National Hygiene Board brochure recommended taking a hot shower and urinating after intercourse, the daily Aftenposten said yesterday.

"A warm shower washes away many bacteria," the brochure says.

"Similarly, many bacteria and viruses are washed away when we urinate after having had sex."

(Evening Post)

Every teaching of Islam has been designed by Allah Ta'ala for the spiritual and physical health of man. Although Muslims are required to submit to the Shariah purely by way of Ibaadat to gain Allah's Pleasure, there are certain benefits for both our mundane and spiritual lives in the variety of acts of Ibaadat. The above report on having a bath after sex indicates just one benefit of ghusl-e-janaabat. While the kuffaar are stumbling on the truths of Islamic acts of Ibaadat, these have been taught to mankind from the time of Aadam (alayhis salaam). The kuffaar are real slow learners in matters of truth.

THE SUFFERING UMMAH

Rasulullah (sallallahu alayhi wasallam) said:

"SADQAH EXTINGUISHES THE WRATH OF ALLAH."

Muslims in a number of places all over the world, are overwhelmed by calamities. Suffering, starvation, kuffaar torture and zulm have become ways of life for certain Muslim communities. This is the scenario in Bosnia, Kashmir, Palestine, Arakan, Bangsa mora-Mindano, East Africa and elsewhere.

Every Muslim has a sacred duty to assist the suffering bretheren as much as possible for the sake of Allah's Pleasure. The provision of such assistance is an on-going process. Those who are blessed with the abundance of Favours of Allah Ta'ala should look at the wasteful avenues into which they channel their money while large segments of the Ummah are suffering under kuffaar tyranny.

Send your contribution to:

MUJLISUL ULAMA ZAKAAT ORGANIZATION OF SOUTH AFRICA
P.O.Box 3393, Port Elizabeth 6056, S.A.

Bank: Standard Bank, Berrys Corner, Port Elizabeth. Account No. 080645240.

When transferring funds directly to our banking account, do inform us and state whether it is Zakaat or Lillaah, etc.
JAZAAKUMULLAAH!

Zakaat Nisaab R440
MAHR-E-FATIMI R1260
Rabiul Awwal 1416

RASULULLAH'S ADVICE

Imaam Ja'far Saadiq (rahmatullah alayh) narrated that Rasulullah (sallallahu alayhi wasallam) said:

"It is incumbent for the one to whom Allah has bestowed bounties to express his gratitude (shukr); the one in adversity should recite Istighfaar and the one overtaken by some grief should recite in abundance: Wala houla wa la quw wata illa billahil azeem."

CONTAMINATED FOODS

Cans carry oestrogen

LONDON — Scientists have detected a chemical in tinned vegetables that mimics the female hormone oestrogen.

More than half of the tinned vegetables studied were contaminated with a metal-coating chemical that laboratory studies have shown has a feminising effect.

The news comes amid concern over falling sperm counts among Western men and an increase in cases of undescended testes and testicular cancer.

Last month scientists advising the Environment Department called for urgent research to assess the risk and identify the causes.

The research has been carried out by scientists in Spain. The chemical involved, bisphenol-A, forms part of epoxy resins that are used to coat tins, bottle tops and water pipes.

Sperm worry

LONDON — An unpublished investigation by the British government into the deteriorating quality of men's sperm has linked the problem with chemicals found in food, household products and the environment.

Scientists trying to find out why sperm counts are falling by up to 2.6 percent a year have concluded that the chemicals, which mimic the action of female hormones may also have contributed to rises in breast and testicular cancer.

The report, commissioned by the Department of Environment, concluded that while no proof exists, an association between the chemicals and a mysterious combination of disorders afflicting reproductive organs must now be regarded as "plausible".

Suspect chemicals include pesticides and phthalates, a group of compounds that "migrate" from plastic wrappings and ink into foods such as cheese, meats, cakes, sandwiches and confectionary. — Sapa-AP

(E.P.Herald)